

THE FAR EAST.

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THE FAR EAST.

A MONTHLY
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VOL. 6, No. I.

YOKOHAMA, JAPAN; JULY 31, 1874.

NARRATIVE OF THE REVIVAL OF ANCIENT CUSTOMS.
FUKKO-YUME MONOGATARI.

FREELY TRANSLATED FOR THE FAR EAST.

SECTION I.

IN the Hogen epoch, (A.D. 159), a civil war broke out in Japan, and lords and vassals, and fathers and sons fought against each other. Years rolled by, and there happened another war which is called Heiji-noran because it happened during the epoch of Heiji. At length, a brave man, Taira no Kiyomori, restored peace throughout the empire, and obtained supreme power and influence. But he was one of the greatest tyrants Japan ever produced, and he even treated the Mikado as a nonentity.

In the midst of this troublesome period, Minamoto no Yoritomo, who during his early years had been banished by the tyrant to Idzu, rose against him. In one campaign, he conquered all the Taira clans, and at Dannoura completely destroyed them.

The tyrant died in a fever at the beginning of the war, and Yoritomo celebrated his victory in a poem to the Mikado, whose name was Go-shirakawa. The Mikado approving his worthy deeds, conferred upon

him as a reward, the title of Sei-dai-Shogun; and he was now sole ruler of the empire, and the leader of the military class, who, for a long time after, possessed full power to govern the empire, and whose influence caused it to shine. The Mikado thenceforth ruled nominally, but did not really govern.

Yoritomo's family soon came to an end; and Hojo Yoshitoki usurped the title of Shogun. He treacherously banished all the Mikado's relations to the isle of Sado, and himself exercised sole authority in the empire.

Afterwards, the Emperor Gotaigo resolved to destroy Takatoki, the eighth descendant from Yoshitoki; and by the hands of Nitta, Kusunoki, and others, he was slain at Kamakura. But again war broke out, and lasted two hundred years, until Toyotomi Hideyoshi* appeared in Owari, and succeeded, by the most energetic exercise of arms, in restoring peace to the troubled empire.

* Taico Sama.

After his death, Tokugawa Iy yas usurped the title of Shogun by destroying Toyotomi's son Hideyori. His descendants reigned peacefully and prosperously for 250 years, during which the Mikados were obliged to confine themselves to a small portion of Kioto.

When, however, the present Mikado succeeded, the feudal system was abolished, and the ancient manners and customs were restored. We are fortunate in living under the Imperial *r gime*. And I will now tell you how it came about.

In the 6th month of the 6th year Kayei, 1853, four American men-of-war, commanded by Commodore Perry, arrived in the bay of Uraga, in the province of Sagami. He wished to land and present a letter from the American President, desiring to open a treaty of commerce with Japan. All classes started with surprise at the arrival of the foreign ships. As they had lived for centuries in isolation and peace, they disliked to enter into intimate relations with other countries. The Shogun's government replied therefore to Commodore Perry:—"No foreign ships are allowed to visit Japan, except at the port of Nagasaki. This is the law of the land; and if you insist upon landing, you will be fired upon." This was strictly conveyed to Commodore Perry, but he shewed no signs of fear, and at last the Shogun's government received the letter of the American government at Kurihama.

All daimios were ordered to guard the adjacent coast of Yedo, where the Shogun resided; and it was not known what answer to give to the American letter. A swift messenger was sent to Kioto to enquire the opinion of the Emperor, Komei. On hearing of the demand he also started with surprise, and did not know how to answer. He ordered the Shintoo priest of Is , where his ancestor, Daijinku is worshipped, to pray for a divine wind to blow the foreign ships away from Japan. Of course this had no effect. In the meantime Commodore Perry asked the Shogun's government for a reply. At this critical moment, the government was compelled to delay the answer until the following year, and Perry left. Not long after, the Shogun's government called a council of all the daimios, producing the letter before them, and enquiring what answer should be given.

But opinions differed so widely, that no decision was arrived at. And amid all these troubles there happened yet one more sad event.

In the 7th month, the Shogun, Iyechika, died. His son Iyesada, succeeded him as thirteenth of the Tokugawa dynasty.

In the 8th month, a Russian ship entered Nagasaki, desiring to enter into intimate relations with the Japanese, and to settle the boundaries of the northern islands.

At this time Mito Chiunagun was appointed Kaibo-Jimu-Shoku; his duty being, to protect the shores of Japan from external foes. He was a most distinguished man. Previous to this time, during the epoch of Tenpo (1829), he had foreseen the probabilities of the future, and prepared many cannons and other weapons, by having all the hanging bells of the temples in his dominion melted down.

The Shogun's government from this circumstance thought he was a traitor and called him to Yedo, where he was ordered to confine himself to his palace. But he was at the same time allowed to discharge the duties of his office. He was an excellent leader: eminent both in literature and in military science; and he had many brave retainers, such as Toko, Fujita and others, whose names are known to every one.

In the 9th month of this year, the Government gave permission to all the Daimios to build ships of war, and adopted also the Hinomaru flag (literally, sun-ball), as the ensign for Japanese ships. In the same year, five forts were constructed in the bay of Shinagawa. They still exist—one, the most seaward, however, never having been completed. Many cannon were supplied by the Government and the Daimios for their protection; and it was ordered that the rich men and farmers should supply money for their expenses. This was one of the bad customs under the old Shogunate. Takashima Shinho, who had been imprisoned, was pardoned. He had been accused as a criminal, because he learned musket exercise from a Hollander. But he was now himself appointed the teacher of such exercises.

In the first month of the following year, a fleet of American ships arrived in the bay of Shimoda; and its commander requested an answer to the letter he had previously brought.

But still the Shogun's Government had not come to a determination about it. In the fourth month, however, an answer was given, allowing American ships to visit and trade at three ports: viz, Shimoda, Mats'mai and Hakodate. And with this, the American left the bay in the sixth month. A similar treaty was made with Russia and Holland.

While the American squadron was anchored in Shimoda Bay, Yoshida Sho-in, a vassal of Choshu, wished to visit America, and applied to the Commander; who consented if the Government approved. The Government, instead of yielding to the prayer of the applicant, caused him, his retainer Kaneko, and his teacher Sakuma, to be seized and imprisoned for violating the law.

Sakuma was a man eminent in Chinese and Japanese literature, as well as in military arts. He could read European characters, having been taught by a Hollander, and he was the military instructor of Yoshida. One day, as they talked together, one remarked to the other that it would be a great advantage to Japan, to know the circumstances of other countries, where they could learn all sciences and arts. And from that time, they watched for an opportunity to cross the ocean. When a Russian ship arrived at Nagasaki, Yoshida determined to avail himself of it to fulfil his purpose. He visited Sakuma, who encouraged him, and gave him money towards his travelling expenses. He immediately then hastened to Nagasaki, but arrived just too late. The ship had sailed, and he was obliged to return to Yedo, where he again met Sakuma, who still encouraged him, and wrote him a shi (ode or poem). When Yoshida applied to the Government, he was searched, and this writing of Sakuma's was found upon him, and thus it was that Sakuma was imprisoned. They did not allow themselves to be discouraged, but looked forward cheerfully to the fulfilment of their desires.

SECTION II.

In the 7th month (May) 1854, a British man-of-war arrived at Nagasaki: the captain of which presented a letter to the government, of which this is an extract: "A war has broken out between Russia and England. It may happen that a battle shall be fought within the limits of Japanese waters. If pro-

visions, water or coal be required, they should be supplied by the Japanese." This was agreed to, if applied for at Nagasaki or Hakodate.

In the 11th month, a tremendous tidal wave occurred at Shimoda, which inundated the whole town. By this wave, a Russian ship, at anchor there, was greatly damaged, but was repaired.

In the following spring, the Mikado sent an order to the Shogun to mould cannon from the large bells throughout the country. The Miyas of Chionin and Rinwoji opposed this order; and it was not obeyed. Russia made frequent raids on Saghalien, and plundered the inhabitants. The Kokushi Daimios of Sendai and Satake were appointed to protect the island from invasion. The government sent Katsu and a few others to Nagasaki, to study steam under the Dutch.

During this and the following year many extraordinary events succeeded each other. On the night of the 2nd day of the 10th month, there was the most terrible earthquake in the eastern provinces, especially in Yedo, that has ever been known in Japan. It shook down nearly all the houses in the city, and fire broke out in thirty six places at the same moment, and continued to burn through the night, and during the whole of the next day. About 104,000 persons were killed in the city, and a still greater number wounded and killed in the surrounding provinces. The cries for help rent the air; and we cannot describe the horrors of the catastrophe.

A little later the greater part of Kioto, including the Mikado's palace, was swept away by a conflagration. The Shogun's government rebuilt the Mikado's residence and Yedo castle, and repaired the cemeteries of the Shoguns at Shiba and Uyeno, which had been destroyed by the late terrible earthquake. Thus was it put to heavy expense. Hitherto the Daimios had contributed to such public expenditure; but they were not required to do so in this case, because they had lately contributed so heavily towards the forts for protecting the coasts from foreign enemies. To add to the expense, Tempozan, near Osaka, was levelled, and at the mouths of two rivers, batteries were erected, for the protection of Kioto.

In the first month of the next year, the United States Minister, Harris, arrived at Shimoda, and demanded permission to deliver his credentials to the Shogun in person. At the same time, a British ship again arrived in Nagasaki harbour, and a desire was expressed for a treaty with the Japanese.

Thus the Shogun's government was thrown into great confusion. And amid all these troubles, there happened another miserable occurrence in the city of Yedo. In the 8th month, there was a storm more terrible than had ever before visited Japan. It left little standing in the city, and a tidal wave swept over the lower part, adjacent to the bay, completing the havoc. About 100,000 persons perished by this calamity.

All the councillors and other high officers of state were greatly distressed; not knowing how to deal with the foreign nations who were urging upon them to make treaties. Daily councils were held; but without effect. Early in the following year a Dutchman residing at Nagasaki, sent a letter to the Shogun's government, persuading them to agree to the treaties with other countries, and warning them by speaking of the punishment of the Chinese which the British had inflicted ten years ago.

Thus they became fearful; and nearly resolved to make treaties with other countries; but they did not dare to do it immediately, dreading that it would cause a civil war in Japan. Mito Chinagon opposed the Council of state, resigned his office, and retired into private life.

Mr. Harris, the American Minister, now pushed his demand to visit the Shogun at Yedo castle; and after some time, though not without strong opposition, permission was granted. All the Daimios felt very angry and much mortified. They sent a letter to the Shogun protesting against the proposed visit; but in vain. So the Shogun, Iyesada, gave an audience to Mr. Harris, who read aloud the President's letter appointing him the Minister to Japan; and subsequently Mr. Harris had an interview with the Gorojin. It was agreed that all articles might be exchanged between the merchants of Japan and America, with the exception of rice and gold. Two ports, Kanagawa and Osaka, were to be opened for this purpose. Harris expressed

a wish to get the Japanese government seal as a token that a treaty had been concluded between the two nations. To obtain this, the Shogun's government sent Haya Daigaku no kami to Kioto; but the Mikado refused his assent. This was in 1856. In 1857, the Gorojin Hotta himself went to Kioto to obtain the Mikado's seal. He used all his persuasive powers to induce the Kugés to comply with *the spirit of the times* and get for him the seal; but in vain. At length Mr. Harris became impatient and angry, and threatened himself to go to Kioto. Hotta bribed one of the chief retainers of the Imperial Prime Minister, and urged him to persuade his lord, Kujo, to obtain the required seal. Eighty eight Kugés, however, signed a letter to the Kuambaku, against it, and after much exciting argument, it was again negatived, and Hotta returned to Yedo without it.

In the 3rd month of this year I-i-Chinjo Nawotaka* was appointed Gotairo, or Regent.

In the 6th month, a violent epidemic of Asiatic Cholera spread over the empire: seizing every province. In Yedo it carried off nearly 300,000 persons. This epidemic lasted two months, and was immediately followed by the measles.

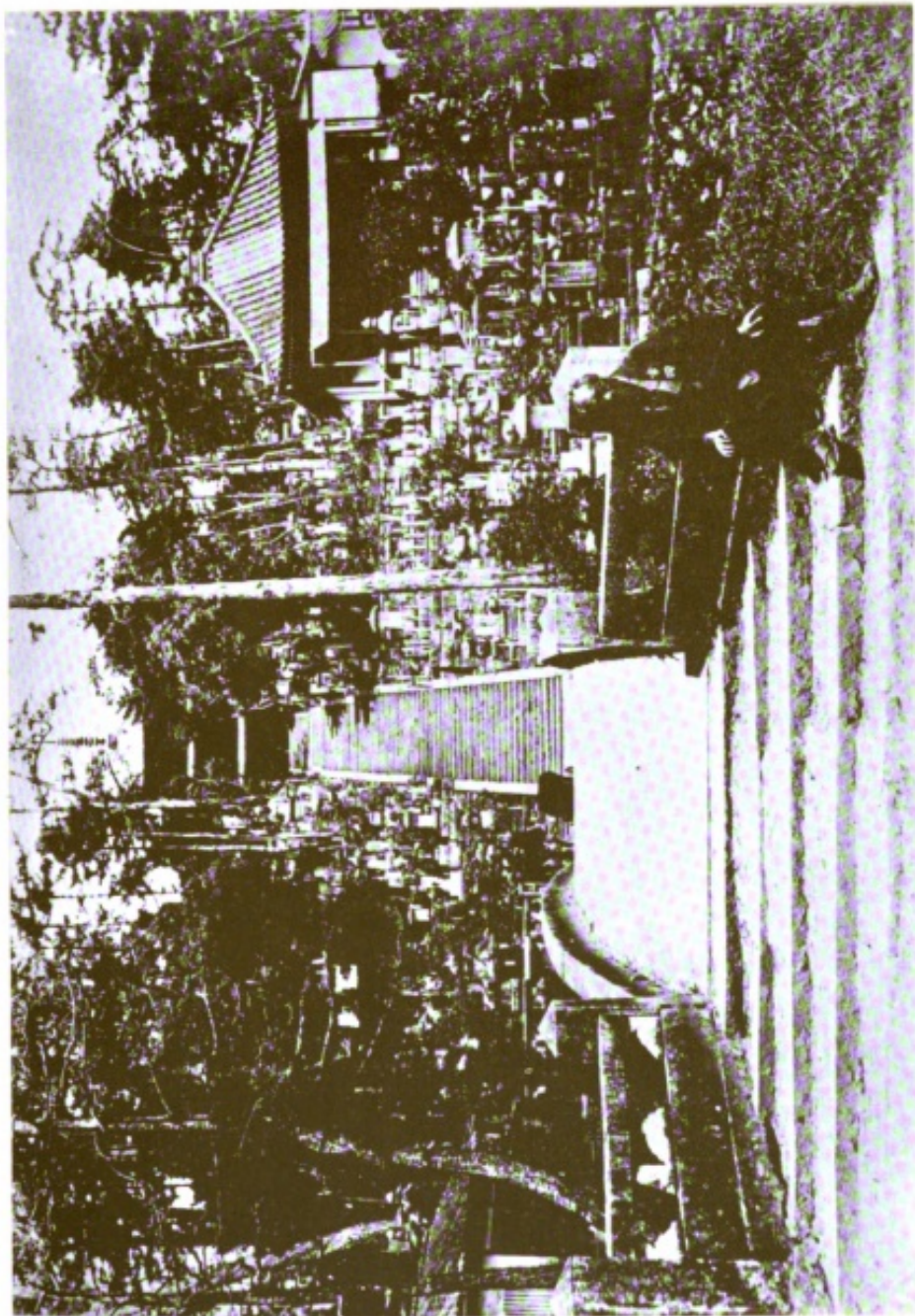
And now British, Russian, American and French men-of-war arrived in the bay of Yokohama, with fresh requests for treaties. The Gotairo, therefore, thought it was useless waiting for an order from Kioto, and on his own responsibility, yielded to their wishes and made treaties with them without consulting the Daimios or other officers. Having done so he informed the Mikado by letter.

No sooner was this known, than the greatest excitement prevailed; and all spoke of driving the foreigners from the empire. Mito, Mori (Choshu) and Shimadzu (Satsuma) strongly expressed this determination; and resolved that they would not any more respect the orders of the government.

The Shogun, Iyesada, was at the time lying in a very dangerous state of sickness. Having no heir to succeed him, the Gotairo persuaded him to adopt Ki-i Saisho Iyeshige, a lad only twelve years of age; thus intending to continue to govern under the title of Gotairo. But this was not settled without

* I Kamon no Kami.

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KURDANI NO HONEN-JI, KIOTO.

the resistance of all the Daimios and high officers. Owari Dainagon, Matsudaira Yechizen no Kami and other powerful Daimios, wished to promote Hitotsubashi Giobukio to the office of Shogun; he being much older and superior in ability. He was the eighth son of Mito Chiunagon, with whom he was a great favourite; and his wisdom and ability were well known to the people. They therefore hoped that he would succeed, in the event of the death of Iyesada. But the Gotairo I-i violently opposed them with all his official power and influence; and finally, he declared that the youth Kii Saisho was named as the heir of Iyesada. The notification produced the fiercest excitement, and finally led to the regent's destruction, as will be told hereafter.

When Mito, Owari and Yechizen received the notification they were enraged and mortified. They went to the castle, bent on obtaining an audience, but this was prevented by the Gotairo, who further ordered them to confine themselves as prisoners in their own houses.

Iyesada died, and was buried at Uyeno with great magnificence.

Gotairo I-i now threw himself into the utmost extravagance and wilfulness; naming himself the guardian of Iyemochi. * Within a few months, he spent a large sum of money belonging to the Tokugawa family, for his own private expenses. And whilst he was so enjoying himself he received an order from the Mikado to go to Kioto, to answer for his great crime in making treaties with foreign countries without orders from Kioto.

The Gotairo, pretending to be extremely busy with home and foreign affairs, excused himself from obeying the orders; but complained strongly of the conduct of Mito, Owari and Yechizen. Mito, however, received secret orders from the Mikado, in a letter to the following effect: "The Shogun's government having made a treaty with foreign countries without receiving any order from Kioto, or any consent of the Daimios, displeasure and discontent are felt at home, and abroad the government is brought to shame and trouble. The Mikado is filled

* The name given to Iyeshige after his promotion.

with anxiety by these events. So Mito must clear away the distress of all the people, by helping the Shogun's government to drive away all the barbarian enemies from the Empire."

SECTION III.

The successor of Iyesada was not immediately appointed by the Mikado. Mito, Owari and other Daimios being desirous of having Hitotsubashi Giobukio succeed to the vacant office, sent their chief vassals to Kioto to bribe the Kugés to obtain for them a written order from the Emperor appointing him as the 14th Tokugawa Shogun. But their plot was discovered by the Gotairo, who had faithful spies in every province. He sent Manabi Jijiu, one of the Gorogin, to Kioto to arrest the three Kugés † highest in rank, named Takatsukasa, Koneyé and Sanjo; and fifty seven other persons who were concerned in this scheme of Mito's were also arrested. The Kugés were imprisoned in Kioto; the others were brought, bound with ropes, to Yedo, and there thrown into the cells. Among them was a female member of the Imperial court named Murawoka.

The young Iyémochi was publicly appointed Shogun in the 12th month of this year. He was the grandson of Iyenari, the 11th Shogun; and only 12 years old when he came to the title. He was a mere tool in the hands of the Gotairo, who now governed arbitrarily in his name. After a trial, I-i sentenced Mito to resign all public affairs, and to confine himself within his own dominions for life. Owari and the other daimios who had shared in his plot, shared his fate. Not one of them dared disobey the Gotairo's order. They were peremptorily commanded to leave Yedo on the very day on which they received their sentence, and they did so without attempting any resistance. To provide against their offering any opposition, however, the Gotairo had appointed ten other daimios to guard every gate of the castle, and to attack their yashikis (palaces) if a signal were given. That day, the city of Yedo was like a battle-

† The Kugés were the nobles of the Mikado's court, as the daimios were of the Shogun's. They were all more or less nearly related to the Imperial family.

field, and the citizens were surprised at a state of things such as had not been known for two hundred years. But all ended quietly to their great satisfaction.

After these things the conspirators taken at Kioto were disposed of. About twenty were banished; some were beheaded, and others imprisoned for life. Yoshida Sho-in, a vassal of Choshu, was also put to death. He had attempted to assassinate the Gorojin Manabé, but failed. At first he had desired to assist the Shogun's government, and he repeatedly memorialized it on the subject of respectfully dealing with the Mikado and the Kugés. His letters had no other effect than to irritate the Gotairo. So at last he laid aside his desire to assist the government, and formed a conspiracy to obey and faithfully serve the Mikado and Kugés. Some of his friends persuaded him that this unnatural and discourteous treatment by the Gotairo called for retaliation, and he determined to overthrow the Tokugawa family; but his designs were discovered, and he was added to the victims of the tyranny of the Gotairo I-i Chinjo.

In 1859, many foreign merchants came to the three ports of Yokohama, Nagasaki and Hakodate; and trade was first opened between them and Japanese merchants; but generally, there existed great fear in the minds of the Japanese, that the prices of everything would become very high, and they disliked trading with the foreigners. The opinion that they should be excluded from the empire, became stronger than ever.

In the 10th month of this year, Yedo castle was burnt to the ground. The Ansei epoch came to an end, and gave place to Mangen.

In the first month of 1860, the Tokugawa government sent an embassy to America for the first time; in order to exchange ratifications of the treaty.

The remnant of the conspirators, whose friends had been put to death last year by orders of the Gotairo, now resolved to take their revenge. They were joined by many vassals of Mito, who became ronin,* that

* Ronin were samourai, who were either dismissed from their clan, and thus made outcasts; or who formally lay down their allegiance in order to

they might not bring punishment upon their lord or fellow-clansmen. Mito, in order to avoid censure, informed the Government of their desertion; and of their acts you will hear in the next section.

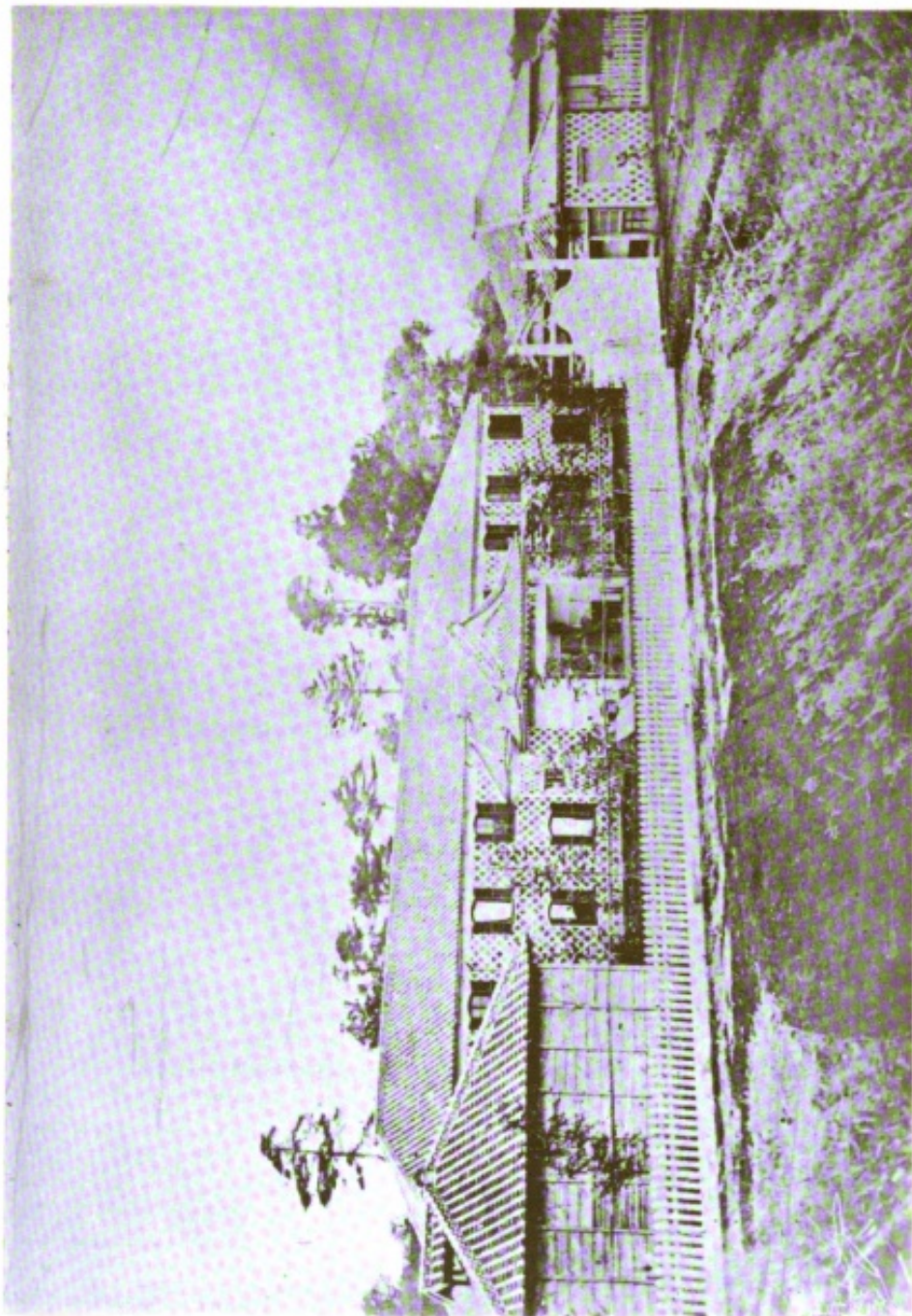
SECTION IV.

On the great holiday, the 3rd day of the 3rd month, 1st year Manyen (1860), all the daimios, large and small, prepared to perform their customary duty of going to the castle, where they were entitled to an audience of the Shogun. This is called the ceremony of Jomi. The morning was wintry and a heavy snow storm was falling; but all set forth very early to shew their loyalty. Each one went either in a norimon or on horseback, attended by a large retinue. On reaching the front gate of the castle, it was etiquette to dismount from the horse or emerge from the norimon; and leaving the bulk of his train there to await his return, the daimio himself with two or three of his principal retainers entered the inner domain.

About 10 o'clock on this fatal morning, the Gotairo I-i Chinjo left his palace in a norimon, guarded by a solemn procession of his vassals. On reaching the Sakurada gate a samourai bravely equipped suddenly advanced to the norimon, crying out "Jikiso, Jikiso;" meaning that he had a complaint which he desired to make to the regent in person. This must have been a signal; for immediately twenty brave samourai sprung up and attacked the procession. Taken by surprise, little effectual resistance was made, and several were killed before they could put their hands upon their swords. A rush was made to attack the norimon in which the

prevent their lord suffering for their doings. Some of these men roamed about the country, robbing for their support, or offering their swords to any lord or person, who would hire them. But others openly avowed that they had objects in view which though illegal, and liable to lead to capital punishment if they were taken, were deemed to be most honorably undertaken, and entitled to all commendation, if first they outlawed themselves; and, renouncing the protection of their chief, freed him and their clan at the same time from all responsibility. Many samourai, from time to time, became ronin, up to a few years ago, with the avowed purpose of slaying foreigners. And it is a marvel, and speaks well for the vigilance of the Government, that so few succeeded in their villainous design.

THE FAR EAST.



NOGE HOSPITAL.

Gotairo was, and his vassals did all they could to protect it, but the heavy snow prevented their clearly distinguishing friend from foe. One of the assailants pierced through the norimon with a spear; and an effort was made by the bearers to retreat with it, to save their lord's life; but such was the deadly work of the enemy, that they were cut down, and the regent being dragged forth was beheaded almost in less time than it takes to tell it. The head was carried off and sent to Mito country, where, until lately, it remained, preserved in salt.

The news of the death of the regent was quickly spread all over the city of Yedo, and every gate was at once strictly guarded by *hatamotos** and their followers. Thus few of the assailants could escape. Most of those who were unhurt in the fight went to the palace of Hokizaka, laying a complaint of five crimes against the Gotairo.

1.—That the Gotairo abused his official power by his arbitrary acts, and by putting to death many innocent and patriotic men.

2.—He did not administer the public affairs impartially or with justice; but suffered himself to accept bribes.

3.—He disregarded the faithful reproof of Owari, Mito and other daimios, and imprisoned them offensively.

4.—He imprisoned many *Kugés*, by sending Manabe Gorōjiu to Kyoto.

5.—He made a treaty with foreign countries, against the orders of the Mikado.

They, therefore, punished him for his crime, instead of heaven.

They were, of course, seized by order of the Gorōjiu, and after a regular trial were sentenced to death. They were the ronins of Mito, mentioned in the preceding section.

After the death of the Gotairo, there arose violent discussions, as to his family. Some said that his estates ought to be confiscated on account of his crimes; whilst others urged that he had faithfully served the Tokugawa house, and, therefore, it was but right that all his estates should pass to his son. The Gorōjiu ultimately decided with the latter, and his son, whose name was I-Kamon—

* Immediate retainers of the Shogun; having incomes from 10,000 *kokus* downwards. Literally, supporters of the flag.

no-Kami Nawonori, succeeded. No person ever managed the Government with such power and influence, since his death.

In the 8th month of this year, thirty ronins presented themselves at the palace of Shimadzu (Satsuma), in Yedo, offering to serve the Satsuma chief at the risk of their lives. They said their object was to punish the Tokugawa house for its tyranny, and to expel foreigners from the empire. They were received without further questioning.

About the same time, a riot broke out in the two provinces of Joshu and Soashu. They wished to invade Yokohama, and destroy all foreigners. They called themselves patriots. The Tokugawa Government, however, ordered certain daimios to protect foreigners against them. A secretary of the American Minister, was murdered at Mita, in Yedo, by one of them; and the American Minister was very angry with the Government, in consequence; and demanded from them a large sum of money as indemnity: which was paid.

In the tenth month, the rebuilding of Yedo castle was commenced, the expense being borne by the daimios and rich merchants.

The disturbances in Joshu and Soashu now daily increased. The rich farmers were plundered of their money and rice. The Gorōjiu ordered Mito to quell these rioters, and he restored order in the course of a few months.

Previous to this, the monastery of Tozenji, Takanawa, the residence of the English Minister was attacked by ronins. A skirmish took place between the guards and ronins, in which several on both sides were killed or wounded. Two Englishmen were killed by the ronins. The English Minister, very angry at such repeated offensive actions, immediately retired to Yokohama, as did the French and Dutch Ministers, and they threatened to bring forces to attack Japan. Tokugawa had again to make satisfaction with money. Henceforward, the English Minister had soldiers stationed at Yokohama, to be ready for any emergency. Being dressed in red cloth, we called them *Akatai*.

Mito Chiunagon died in the 8th month of this year.

Gotairo I-i, before his death, had sent one of the Gorojiu, Ando, by permission of the Mikado, to obtain the letter that had been sent privately to Mito from Kioto. It was at first given up quietly, but some of his retainers managed to retake it. This was the means of separating the clan into two parties, one approving of keeping the letter, the other desirous of sending it back to the Gorojiu. Ultimately, Mito himself interfered, and ordered the letter to be yielded peaceably, in obedience to the Imperial command.

SECTION V.

The epoch of Manyen only lasted one year, when it was changed to Bunkiu.

Tokugawa whose power and influence over the empire had been for over two hundred years so bright, now began evidently to decline. Several of the larger daimios acted in opposition to its orders and at the command of the Mikado entered freely in to Kioto. But Ando Nobumasa, one of the Gorojiu, contrived at this time to restore the power of the Shogun. By means of bribes, he persuaded the Kuambaku to obtain the Mikado's sanction to the marriage of his youngest sister, Kadsuniya, with the young Shogun

Iyemochi. Among the Kuge's were many who violently objected; but they were overruled. She was sixteen years old at the time. She left Kioto on the 20th day of the 10th month of the 1st year of Bunkiu; and travelled by the Tokaido, accompanied by an escort of 35,500 men. Her Highness arrived safely in Yedo on the 15th day of the next month; and went to the castle of Yedo on the 12th day of the 12th month. The marriage was celebrated privately, and not publicly announced, as there was no precedent for a relative of the Mikado marrying into the Military class or Buke. It was thought, therefore, that Ando had been guilty of insolent presumption, and shown great disrespect to the Mikado.

A little before this time, a comet made its appearance in the north-west firmament. It was so bright, that it seemed like the Milky Way. It was visible for a month. All the people in and around Yedo, thought it was a token that war would break out between Japan and foreign countries; and they became much alarmed. Some actually removed into the interior with all their valuables that they might escape the misfortunes pending. Thus the city became a centre of disorder,

(To be continued.)

JAPANESE TALES.

(TRANSLATED FOR THE "Far East")

No. 4.

THE STATE OF GOKU-RAKU.

(PARADISE).

I HAVE already told you about the great disturbance in Hades; by which all the 128 places of punishment were destroyed, and the devils whose duty it was to punish those who went there, were themselves put to death. It is supposed that this event happened 250 years ago; and for a long time after, nothing of the great Hades was left, but the ruins which covered the areas formerly occupied by Yemmacho and the other judgment halls. All departed spirits went direct to Paradise, without undergoing any trial or receiving any sentence.

The chief of Gokuraku is Amida Niyorai. His capital is 2,000 miles in circumference. His palace stands in the centre, and it is principally built of gold and silver. It is impossible to describe its splendour.

Amida has numerous retainers, one of whom, Shaka, has 500 disciples or attendants who are called by the title Rakan. All who go to Paradise are immortal. Time for them has no existence, and they occupy themselves in all kinds of amusement. If they wish to visit the world, they do so, riding on a cloud, or on a crane, the latter being considered very sacred in Japan. In their houses, which are very beautiful, they sit on a leaf of the lotus plant. Since the destruction of Hades, many evil spirits, who did not deserve to enter there, have obtained admission; and their behaviour has caused much excitement. Among them were many very famous men, servants of the first Tokugawa Shogun. These raised complaints about the rude and uncivilised state of Paradise, and they determined to introduce the feudal system.

They entered into a conspiracy against Amida, which had for its end the death of that god and all his attendants, and the usurpation of their places. The plot was discovered; and a fierce war ensued, which lasted more than fifty years. The victory

was entirely in favour of Amida, who sent about a million of the wicked ones back to the world, restored to life.

A peace now ensued between the contending parties. Not long after, however, Amida was compelled to adopt the feudal system. He retained the chief sovereignty of Paradise; and made Shaka the head of his nobility. The barons were 5,000 in number, and lived in a magnificent palace which covered at least twenty square miles.

The peace continued for some years: but in course of time it was found that the evil spirits were again entering the holy territory. Amida therefore summoned his barons to his palace to take counsel with them; and it was determined to restore the 128 places of punishment, as before. This was no easy task even for them and Amida with all his divinity; for the precious things and the articles for torturing the wicked had been totally destroyed.

Having determined that Hades should be restored, Amida and his inferior deities bestirred themselves; and some of the demons who had escaped the annihilation the majority of their fellows had suffered, gave them excellent assistance. Their numbers amounted to three millions, and among them was a descendant of the last Yemmao, who had been buried alive. He was appointed the sole ruler of the new Hades, under the title of Yemmao. A strong iron barrier was constructed on the river Sandzu and over the mountain Shide; across both of which the souls of the dead must travel to reach Yemmacho, the place of judgment. Two fearful demons, one red and the other blue guarded this barrier with an enormous iron staff. They were giants, fifteen feet in stature, and of corresponding strength and fierceness.

Yemmacho was more than twenty years in building. In the centre was a golden throne for the king. The whole interior was covered with plates of gold. At each of the four corners, is a splendid tower whose top reaches far above the clouds. On the left side of the king's throne are a pair of scales, in which the deeds of men are weighed; and

on the right side is a mirror which reflects the good or evil deeds which those who look into it have done while in the world. There are also two heads, called Mirumé and Kaguhana, occupying the table of Yemmao. They try the conduct of men, and witness against them. Mirumé does his office by sight, Kaguhana by smell. According to their deeds in the world, the souls of men are sent to one or other of the 128 places of woe; but if they have lived kindly and honorably among men they are sent to paradise.

There is a needle mountain on the north side of Yammacho, which is covered with glittering nails and needles, instead of herbs and trees; and there is on the south a deep pond of blood.

Those who fall into Gakido, one of the eight principal divisions of the Buddhist Hades, are tortured with hunger. When they desire food, their longing becomes like fire burning them. Those who fall into Shura-do, another of the divisions, spend their time in fighting and slaughter. Yet another of the localities is called Chikusho-do, in which those who go thither, assume the forms of birds and beasts. Some of them retain the human face, but their bodies are like horses or dogs.

The Buddhist *Infernum* contains a number of fearful places: where some of the dead are deprived of their tongues; some are boiled in an iron pot. There is one part of hell called Saino Kawara. Children who die under 15 years of age are sent there; and they are kept employed unceasingly in piling stones or tiles. The higher they pile them, the lighter become their evil deeds; but the wicked devils try to destroy their piles ere they are high enough to release the sufferers. It is for this reason, that superstitious relatives and friends of deceased children pile stones around Jizo-san; * that they may help to complete their pile.

The restoration of Hades was completed in 100 years from its destruction. It is supposed that the former Hades had its entrance at

* Jizo is the name of the god who is supposed to watch over the fields, and also to keep the roads of Heaven and Hell. He is sometimes represented by one wayside image, sometimes by six; but always he is well nigh covered with stones, piled round by the faithful.

Yamaashiro, (in the midland provinces), but it was changed to Yechigo (in the north) after its restoration.

The capital of Hades is not inferior to that of Paradise both in size and beauty; and its gates are of iron, with the characters of Yammacho, inlaid in gold.

The new Hades flourished for many years without confusion or disorder, and the number of the evil spirits increased daily. At first Yemmao administered strict justice, and all the demons were diligent in their duties. But at length, Yemmao began to rebel against the commands of Amida, and was with difficulty suppressed. In course of time, many civilized spirits, who excelled in various arts, entered Hades. Among them was a very celebrated and wonderful juggler, and also many Buddhist priests who exhibited miraculous deeds. These often disobeyed Yemmao, and acted very violently. The juggler was ordered as a punishment to ascend Hari-no-yama, the mountain covered with needles. He found many spirits treading them in agony, and all the needles covered with blood. He was forced to ascend; a red demon who was placed there as a guard, chastising him severely to make him. But the bold juggler felt no fear and no pain. By his wondrous skill, he swallowed all the needles. To the amazement of the demon, he laid the mountain quite bare. On hearing of this Yemmao started with anger, knowing that to restore the needles covering would occupy fully five years. He saw that such an outrageous fellow must be got rid of on any terms. Among the demons was one, eighty or ninety feet high, whose mouth was five feet in diameter. Yemmao ordered him to swallow the juggler.

There was also a doctor among the evil spirits. He was ordered to be boiled; but he by his art made the water perpetually cold; moreover, when he was thrown in to the iron pot by the blue demon, he destroyed the cauldron. The giant was therefore ordered to swallow him also.

When these two violent fellows had been so disposed of, they were extremely active; and so tortured the poor giant, that he died in great suffering; and they bit their way out of his body. In fact, Yemmao could do nothing with them. At length they formed a

conspiracy of three millions of evil spirits, and began to cut down the power of Yemmao and his demons; in order that they might as ghosts, visit this world at their will. They succeeded. Yemmao was forced to set them free, and he and his vassals were deprived both of their power and palaces.

Imprisoned by the conspirators, one of them escaped and made haste to report the sad tidings at Gokuraku. Amida was greatly provoked; but feared lest the evil spirits should attack Gokuraku, and make a disturbance there. He sent, therefore, his prime minister, Shaka, to Hades to put down the

rebellion. Shaka met them as they were setting out to Gokuraku, and by his divine power stopped them. He arrived at Yemmachō, which he found a heap of ruins. However, he gave the conspirators their freedom, and then returned to Gokuraku on a crane's back.

He let his girdle fall upon Yemmao, as he ascended; and on his catching it he was restored to power; but he was strictly charged to manage all affairs only after consulting Gokuraku. So Yemmachō was rebuilt; and here ends the tale of the Rebellion.

THE CHIUSHINGURA. OR THE LOYAL LEAGUE.

TRANSLATED BY F. V. D. Esq.

We are obliged to omit the publication of the portion of the Japanese novel "The Chiushingura," from the current number of the *Far East*, in consequence of an accident. The servant of the translator, seeing the "copy" of the translation on his master's desk, and ignorant of its value and of the amount of labour bestowed upon it, took it for waste paper, and burnt it. It had,

therefore, to be re-translated commencing with the portion inserted in our June number; but, the part intended for this issue, is not quite completed. We delayed the publication of the June number; but deem it better to let this go to press without any of the tale; which, however, will be continued in August, and so on regularly to the end.
—Ed. F. E.

JAPANESE SKETCHES.

TARGET-SHOOTING IN JAPAN.

SINCE the use of the bow and arrow as offensive weapons has become historic in Japan, target-shooting, even as a pastime, has fallen almost entirely into disuse. Foreigners can form little idea of the constant practising with this weapon by the Japanese, and of the consequent dexterity attained in old times, by both the amateur and professional archer. At present the archery grounds are very few, and the men who draw the twanging string are rarely

practised marksmen. Usually they are merchants and coolies: for no longer can it be said that "next to the sword, the bow and arrow are the samurai's friends, and the science of archery should never be neglected by the samurai." The simple, leaden bullet, and a certain mixture of saltpetre, sulphur, and charcoal, have made the bow but a relic, the arrows playthings, and the quiver a coffer. The contents of the old daimios' arsenals have long since littered up the curio and trash shops, or have gone to make fire-wood and blacksmith's iron. A whole quiver full

may now be bought for a few tempos, unless the foreigner in quest of the curious happens to stray into one of the numerous extortioners' warehouses that are not few in the native town in Yokohama.

Many curious evidences of the old honour in which bows and arrows were held, still exist at various places. Especially within, or on the sides of temples, are proofs of the archer's skill and the honour paid to his weapons. Connected almost with every large temple is a covered wooden building or gallery, in which are hung tablets or huge frames, on which are fastened huge representations of bows and arrows. Often the identical shafts and bows are suspended, and beneath them are the names of the competing archers, and, in large characters, is the name of the victor. At Asakusa, and at nearly all the popular temples, both Shinto and Buddhist, that we have visited, in Tokai, may be seen these tablets. We have noticed the same in many other cities throughout the country, especially in the castle-towns of daimios. Quite often, the transpierced paper caps, one inch in height and the same in diameter, are nailed up with the names of the archers.

Archery contests, such as were often held in former days in Yedo and in the daimios' capitals were grand and brilliant affairs. The contestants, after long practice in private, appeared lightly clad in coats without sleeves, often baring their left shoulder to give full freedom to the bow. The chief men of the clan, their wives, ladies of the chamber, and daughters, attended as animated spectators. The interest in the rival bowmen was very strong, and the prizes were often of considerable value, such as piles of kobans, silver money, silk coats and trousers, (*haori* and *hakama*) or *kamishimo*, (hempen dress of ceremony) were awarded by the daimio himself. In particular instances, a record of the contest was carefully engrossed on a large wooden tablet by famous penmen, and this was hung up within, or on the sides of the chief temple in the place. Besides these archery contests, instruction in archery practice was part of every young samurai's education.

The Japanese histories and historical romances abound with stories of celebrated

marksmen. First above all, stands Tametomo, the redoubtable conquerer of the Liu Kiu islands. He is now honoured, as the patron of archery in Japan. It is said that he drew, with ease, a bow which three ordinary men could scarcely bend, and when he drew upon an enemy's death was the consequence. One of his arrows, preserved with great care at Kamakura, is five feet long, and has an iron barbed head, three inches long. His uncle Yoshi-iyu could send a shaft through three suits of armour, such was the might of his arm. Besides the ordinary barbed and oval headed arrows, intended for penetrating armour and killing by piercing the flesh, there was another kind, peculiar to Japanese warfare. Instead of a barb or point, the arrow had an iron bifurcated blade, which, when shot from the bow of a strong archer, could cut in twain a flag-pole, or a helmet-crest, clip off the ears of a horse, or cut the cords of a helmet. It is said, that, on one occasion, Tametomo, incensed at his brother Yoshitomo, but not wishing to kill him, shot off with one of these sickle-like arrows the ornamental ball on the top of Yoshitomo's helmet. One celebrated archer could shoot arrows into a fern leaf as far and as long as it was visible. In Echizen, the spot is still pointed out where Katsu-Iye, a famous archer, drew bow, and at the distance of over a quarter of a mile split in twain the stock of Hideyoshi's sun-umbrella. But the marksman, by excellence, among the Japanese, was Nasuno Yoichi Munetaka. In a boat rocking on the waves, near the sea-shore, a fan was stuck upright in a bamboo pole, and Munetaka, while on horse-back, is said to have aimed at the pin of the fan, and to have struck it.

The Japanese archers trained themselves to shoot backwards over their shoulders, to shoot with the left hand or the right, and in any direction. One of the most noted places where rival marksmen met to test their skill, was at the temple of Sanjo Sargerdo in Kioto, where were trials of strength as well as of skill. To test their powers, the bowmen would shoot arrows from morning till night, or while their strength lasted. The arrow-range was an enclosed gallery called Sanjo Sargerdo, thirty-three ken (396 feet) long, and four ken (24 feet) wide and

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TOKUJI, TAKAWA.

high. Hence the arrows could not be shot at a high angle, and every arrow, by the terms of the contest, must pass out of and beyond the extremity of the gallery. An unusually strong and expert archer could shoot ten thousand arrows a day, but such a feat was rare. He who shot seven thousand in one day was considered a strong man. Most of those who tried were often exhausted before five thousand of the feathered missiles had been spent. Wasa Daisaku, who is regarded as the best archer in modern times, succeeded, in the year 1683, in discharging ten thousand arrows in one day, and, of these, eight thousand struck the target. This feat seems almost incredible; yet it was done in the presence of many witnesses.

The matchlock superseded the bow and arrow to a very great extent, and the Japanese early began to make these weapons for themselves. Some of them were in the form of pistols, though very heavy and clumsy. If our old holster pistols deserved the name of "horse," these one hand matchlocks could fairly be called elephant pistols. The ordinary long matchlock became the favourite, and many were still in use during the civil war of 1868. During the excitement caused by the arrival of the Powhattan, and the other "black-ships" of the Americans at Uraga, in almost every yashiki-yard in Yedo, could be heard the constant banging of these clumsy powder burners, as their owners practised target-shooting, preparatory to the expected "sweeping away" of the foreign barbarians.

It was about that time that the portrait of Watanabe, one of the most, if not the most, renowned matchlock marksmen in all Japan, was set up in the picture-shed or gallery at Atago Yama. Any one who visits the place will notice the picture. This hero of all would-be expert targeteers is painted in his ceremonial robes, and has on a peculiar black cap with long strings of white satin. His favourite matchlock is at his side. The inscription, written in Chinese characters, is as follows;

"From morning until evening, on the 11th day of the fourth month, of the 1st year of Kokuza, (1844), 303 out of 600 shots hit the target."

"In the 5th month, 12th day, 3rd year of Kokuza (1846) 597 out of 800, hit the target."

"In the 4th month, 11th day (1847), 750 out of 1000 shots hit the target."

"In the 5th month, 14th day, (1848) 1,198 out of 1500 shots hit the target."

"In these three last feats, the marksman discharged the weapon, sitting."

"In the 4th month, 24th day, of the 4th year of Ansei (1857), he fired the matchlock standing, and 26 out of 100 shots struck the centre, at the distance of 1490 feet."

"The marksman named Minamoto no Noritaka Kintaiyu Watanabe first received lessons from Tachibana no Shigekata Suyekichi Ishiwara, and now belongs to the school of Fujiwara no Takashige Yokichi Taga. Watanabe is now sixty-three years old and belongs to a daimiate named Shonai Han, formerly in the province of Dewa.

This portrait of Watanabe still receives much honour and attention, perhaps even worship from the soldiers who desire to become expert marksmen. During the civil war of 1868, Atago Yama was a place of great resort by the soldiers. As a result of the strange custom of throwing balls of paper, chewed soft, at images of gods and heroes, the picture was nearly covered with these curious tokens of honour. It was not done in jest, though there seems to be a sort of comic appropriateness in the great marksman becoming a target for spit-balls.

Target-shooting with rifles and revolvers is still in vogue in Japan and tons of powder are burned in this amusement; but target-shooting as a scenic pastime is no more. There can be little of spectacular interest about a rifle range. Scientific interest, and even sport, to the competitors may result from these trials of skill; but the old heroic interest that invested the bow and the feathered shaft cannot be transferred to the invisible bullet. The repeating rifle may be a triumph of mechanism, but the very fact of its perfection as a machine deadens interest in the spectator of the results. For effect, for proving strength as well as skill, the rifle and bullet can never fully take the place of bow and arrow.

Nevertheless, the Japanese are no mean shots with the rifle and pistol. It is said that

Hitotsubashi, the last Shogun, could, with a revolver, bring down a hawk on the wing, and, at the rifle-range at Yokohama, a Japa-

nese officer has twice borne off the prize over the crack shots of the Swiss club.

W. E. G.

THE ILLUSTRATIONS.

THE NOGE HOSPITAL.

NOGE—pronounced Nungé—was formerly a village about a mile, or a little more, from Yokohama; but now it is a large suburb adjoining that fast growing town. Of old it was confined to a few warehouses on the river's bank, a number of residences of officials connected with Yokohama, and a double row of modest but well-to-do shops which bounded the two sides of the road that arose steeply from the river's edge, and crossed the spur which separates the Yokohama, from the Kanagawa and Hodogaya, valley. Now the whole of the spur is covered with buildings, there are several good wide streets, bridges connect it with Yokohama, and it is as busy a place as Yokohama itself.

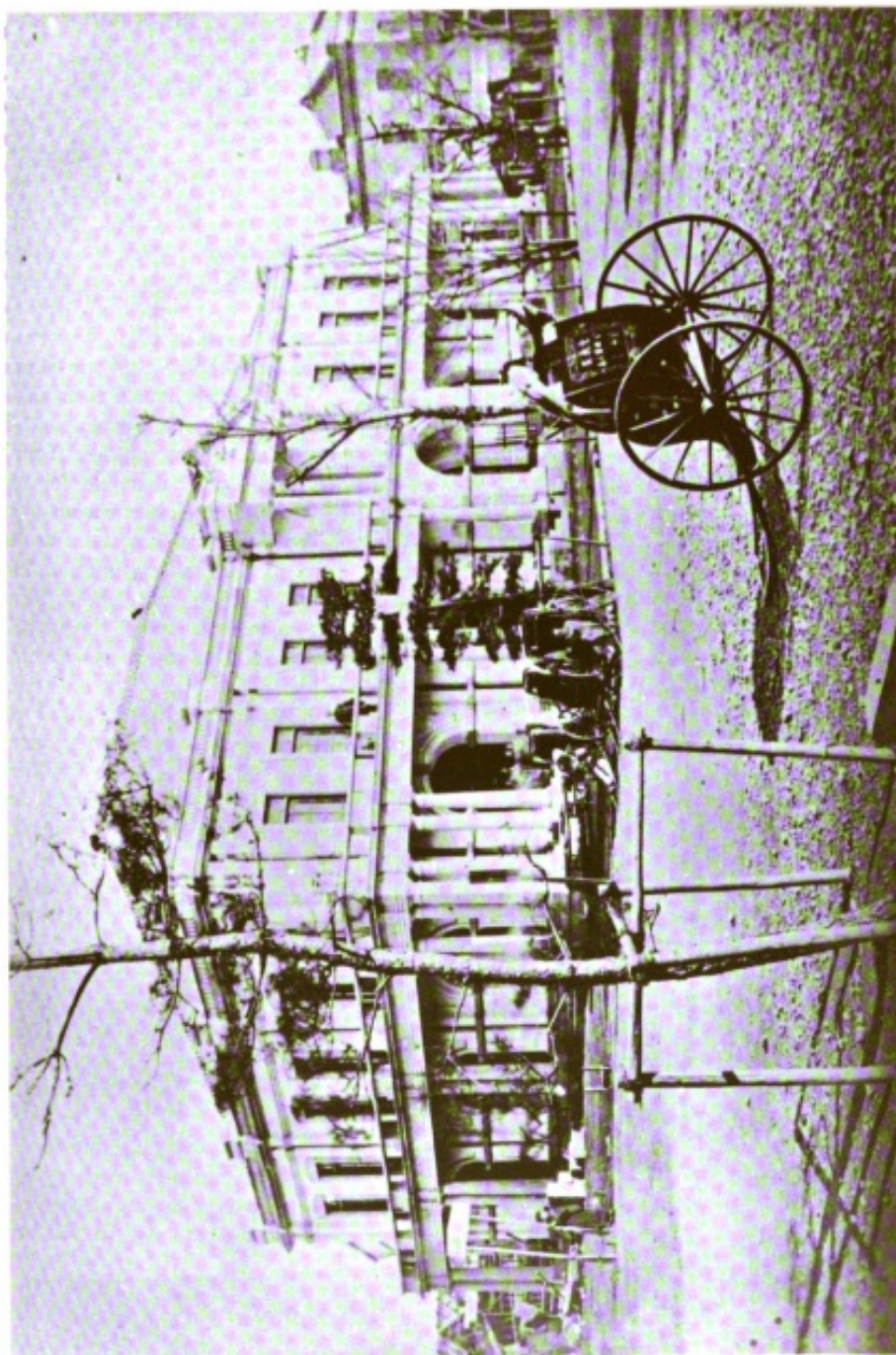
The Japanese authorities, whatever their shortcomings in some respects, have never neglected the interests of their countrymen in Yokohama. Those who look back a few years, and call to mind what all the lower parts of Yokohama were, and then stand in the same locality now, and picture to themselves the wretched and unwholesome dwellings built over the black, odorous, disease-engendering canals, must find themselves astonished at the improvements. These have been taking place, until the native town of Yokohama has become far superior to any other town or city of Asiatics east of India. Towns that have been under the charge of Europeans have of late years assumed more pleasant features than of yore throughout the East; but Yokohama, though indebted to Europeans for the spirit of emulation aroused in the Japanese, has become what it is under their own management and by their own enterprise.

In our occasional notices of Yokohama it becomes necessary to allude to various phases of progress. There is nothing in which the Japanese are showing their good sense more

markedly, than in their attention to the improvement of medical science. There is hardly a district throughout the entire empire in which there is not an hospital either in charge of a foreigner, or of native doctors instructed by foreigners. The people by no means universally go to the new style men, but they acknowledge their superiority, and the government insists upon all the hospitals being on the foreign principle. In Yedo the hospitals are numerous; in Yokohama there is but one, which is ample for the wants of the town and neighbourhood.

The Yokohama hospital was, until lately, close to the railway station in the native town. It has since been removed to a site somewhat out of the way, but altogether preferable as a sanatorium, inasmuch as it is on the top of the Noge hill, without any surroundings of a deliterious character, and with pleasant country at the back, and sea breezes in its front. It need not be, and it is not much of a building exteriorly; but it is admirably arranged inside. Dr. Simmons, under whose superintendence it was originally founded, carefully designed the plan, and provided for every want that his experience of foreign hospitals and of the peculiar people for whom he was acting, had shewn to exist. There was much to be got over before the hospital was originally established; but when once it was finally determined upon, there was nothing the authorities would not do to make it a thoroughly useful institution; consequently Dr. Simmons took care that everything was so arranged, as to be of the best practical value to the patients, to the nurses and to the doctors. In such a journal as this, it were out of place to attempt to give details of the internal management; and as may be seen by the picture, there is no necessity to describe the building. Suffice it that we

THE FAR EAST.



GOFUKUYA, SILK SHOP.

mention the great desire of the Japanese medics to take advantage of every item of medical science, as it is developed from day to day. The students are numerous and generally very attentive and intelligent; and in no country in the world is this science more likely to find able followers than here in Japan. Generally speaking they diagnose with promptness, and they treat their patients both medically and surgically with decision.

This year there has been very little epidemic of any kind in the neighbourhood of Yokohama; but in Kioto, Osaka, and several other large cities of the empire, there has been a good deal of small-pox. As an instance of the determination with which the authorities act in Yokohama, under judicious advice, we may mention that when it was reported that small-pox was becoming epidemic, they consulted Dr. Simmons, who advised them at once to provide hospital accommodation specially for small-pox patients; and having done so, to issue an order that the owner of every house in which small-pox appeared should at once report it, and that every person so attacked should be immediately removed to the hospital. In order that there should be no mistake, a man was sent to every house to read the notification: and it proved quite effectual. The cases were very few, but all were reported, and at once taken care of. It is also now made compulsory that children shall be vaccinated; and good lymph is provided to all doctors who apply for it. In the actual decline of small-pox in this neighbourhood during the last three years we see the fruit of the late Dr. Newton's energetic action during the epidemic that had raged in 1871-2. He then induced the authorities to insist on vaccination, and there has been comparative absence of the disease ever since. But the rule then established that children should be vaccinated had begun to be disregarded. It is now, through the advice given by Dr. Simmons, again attended to, and it can only be with good results.

We have said there is only one Japanese hospital in Yokohama; we should have said one General Hospital. There is another—a Lock Hospital, which is under the care of Dr.

Smyth, R. N., and this has also been a most valuable institution.

TOKAI-JI, TAKANAWA.

TAKANAWA is the district adjoining Shinagawa at the entrance of Tokei, and Tokai-ji is the temple adjoining Tozen-ji, the original dwelling-place appropriated to the English Minister, the scene of the attack which has been so vividly described by Sir Rutherford Alcock, in his book, "The Capital of the Tycoon."

Several of the large temples of Takanawa have acquired fame or notoriety from their ownership or their events connected with them. This Tokai-ji has simply the credit of being founded by a very famous priest, much venerated in his day, named Takuwan-oshō, who lived during the reign of the third Tokugawa Shogun Iyemitsu about 220 years ago. The temple was the property of a small daimio named Mats'daira Iki no kami, one of the relatives of Tokugawa. In front of the temple is a pine tree, famous as having been planted by Iyemitsu. The temple is one of the few which is properly kept up and cared for among the many in that region which have been allowed to go to ruin. The cemetery adjoining is one of the most extensive in Yedo.

KURODANI NO HONEN-JI, KIOTO.

THIS is one of the most interesting spots in the most interesting city in Japan. Among its myriads of graves are those of men famous for everything that was esteemed virtuous in this country; and a history of the worthies buried here, would be a history of the empire itself. One of the most celebrated of the mighty dead who rest here is Kumagai Nawozane, the faithful friend and valiant retainer of Yoritomo, who 700 years ago founded the Shogunat at Kamakura. In his old age, Kumagai retired and became a priest, and this temple owns him as its founder.

HAKURAN-KAI-SHA, KIOTO.

EVERY ONE who knows anything at all about Japan is aware that since the Mikado left Kioto, and took up his residence

in Tokei, the exclusiveness formerly observed with regard to Kioto has been quite dissipated! and that during the spring of 1872, an exhibition was held there, which has been repeated in 1873 and 1874, and that during the time these exhibitions were open, foreigners were made most welcome in every portion of the old city. It is the entrance to one of the edifices in which these exhibitions were held that is depicted in the photograph.

GO-FUKUYA. SILK SHOP.

EVERY one who has read of the early days of treaty intercourse in Japan, will call to mind the descriptions of the large silk shops of the capital. The principal ones

were those of Yetchigoya belonging to the great banker and merchant Mitsui, Dai maru, and Yebisuya the last of which is that depicted in our present member. Yebisu is the god of wealth, and the shop is called after him. In old days, it used to have his portly form painted on the hanging curtains which Japanese were, and in many instances still are, wont to have in front of their shops; and all will remember the old shop at the corner opposite to the street down which they turned from the main street of Yedo, to go to Takiji. After the great fire, in which the old shop was consumed, the present structure was built, and it is the handsomest and best building on the new boulevard.

THE PERIOD.

MONTHLY NOTES FROM LOCAL PAPERS.

THE FORMOSA EXPEDITION.

From the "*Nisshin Shinjishi*" of the 22nd July.

MEMORIAL OF HIROTA KAJIRO AND HIROSE

TAME-OKI, SAMURAI OF THE KOCHI (TOSA)

KEN TO THE SA-IN.

With the most profound humility we beg to lay this paper before Your Excellencies the members of the Sa-in.

On a former occasion we risked the penalty of decapitation by venturing to make known to you our opinions, rude and narrow as those of a frog in a well, in respect to the condition of this country of late, and we have been now for some time waiting the decision of the Government.

A report has lately reached us privately that in consequence of the expedition of our Government against Formosa, a Chinese fleet of several tens of war ships furnished with warlike engines and with provisions has already assembled at Amoy and that it is their intention in no long time to drive out the detached body of troops sent by us against that island. This is of course merely the rumour of the streets, and insufficient to deserve our credence, but if it should appear by any chance that it is true, it is a matter of vital importance in regard to our national security; and as faithful retainers we cannot look on in silence for a single day. We have therefore presumed again to lay our views before you.

Of course this is not the time to discuss whether the expedition against Formosa is advantageous or the reverse. It may however be observed that when it was first proposed, it was greatly talked over in capital and country, in town and village, some arguing that the expedition was premature, others maintaining that the time for it had gone by, and a feeling of insecurity took possession of the popular mind throughout the Empire. Whilst the nation was speculating whether the expedition should be undertaken or not, the Government came to a decided resolution to chastise (the savages). The leaders of the force had already received their orders; the land and sea forces had assembled at Nagasaki; the cables were loosed and the expedition was eager to start; when the Government suddenly changed their counsel and put a stop to it. Hereupon there arose a loud debate between the nation and the Government which might be compared to the bubbling up of boiling water in a cauldron. The counsel of the Government changed again, and it was determined to proceed with the expedition. It has now set sail, and after confronting the billows, has, in a brief time, reached the land of Taiwan. Since then daily reports of success have been brought to us, and the result has been that the dens of the savages have been cleared out, the injuries done to the subjects under our jurisdiction have been revenged; and the

Government has fulfilled its obligation to afford protection to its subjects.

These frequent changes of purpose since the beginning of the expedition are unparalleled either in ancient or in modern times. It is no doubt true that they were all attributable to unavoidable causes. Still, it must be observed that when a Government is about to undertake a distant expedition beyond the seas, it is necessary first of all that its justice and expediency should be determined after exhaustive deliberation; and then a firm and unshakeable plan of action resolved upon. If this be not done what confidence can the nation repose in them afterwards? how can the welfare of the state be maintained? or the work of enlightenment proceed? These are the reasons why debate is continual between Government and people.

Under these circumstances, while everybody was expecting that the land and sea forces would shortly return home in triumph, having accomplished the objects of the Expedition against Formosa, we hear the report that China is preparing for war and is about to attack us. But when our Ambassador Soyeshima had an audience of the Emperor of China, the two questions of Corea and Formosa were discussed, and the answer received was to the effect that as China had no concern with these countries, Japan might do what she pleased in the matter. This may have been merely a specious phrase borrowed to serve the occasion, or it may be that Soyeshima did not explain himself sufficiently.

In our opinion it is certain from the Proclamation which appeared in the newspaper last year, and also from the fact that the accounts received of the expedition from its beginning, state that the Chinese troops received us in an extremely friendly way and even lent us their moral support, that the Chinese Government has no concern with either Corea or Formosa.

Now, however, it is plain that they look upon Formosa as under their own jurisdiction, and object to our expedition against it as an arbitrary measure of this Government. They have gone so far as to use insulting language towards our Government, as may be seen by the correspondences between the Government of Fukien and Chekiang with our General Saigo. Up to this day we have been unable to resolve our doubts as to whether this position of the Formosa enterprise is owing to the Government not having sufficiently matured its counsels, or to Soyeshima not having come to a full understanding with the Chinese Government. If we allow that the Government neglected nothing in their deliberations and that Soyeshima also discharged his duty as a negotiator, it is unnecessary to prove

that the Chinese Government must have been guilty of deceiving our Government. Our rage and gnashing of teeth at this thought are beyond the power of words to express. Not even by trampling to powder the four hundred provinces of China and massacring the inhabitants would our iron hearts be satisfied. How could we shew our faces before the nation as faithful retainers if we did not devour the flesh and skin of the Emperor of China?

Truly our country is this day in a critical situation, and it is the most earnest desire of your servants that the Government, after fresh and mature deliberation, should despatch Soyeshima once more to China to discuss this question with the Chinese Government, and ascertain which party is in the right and which is in wrong. If it should appear that Soyeshima's previous negotiations were unsatisfactory, and that our Government were after all not to blame, having undertaken the enterprise upon the faith of them, the guilt would then rest with Soyeshima and it would of course be necessary to give satisfaction to the Chinese Government by resolutely cutting off his head and punishing all the other officials concerned. If however the Chinese Government should prove to be in the wrong, it will devolve upon our Government to send an army to trample under foot the four hundred provinces of China, to chop up the Emperor's flesh and skin, and every man eat his share of it. In no other way can the Imperial Glory be made to shine forth to the world, or the name of true vassals be maintained by the subjects of the Empire. For these reasons, if Soyeshima is not despatched upon this mission without a day's delay, how shall this feeling of doubt and insecurity throughout the Empire be dispelled.

It would appear, moreover, if we believe common report, that without waiting to be called upon by us for an explanation of the previous misunderstanding, the Chinese are already sending troops to drive out our unsupported force at Formosa and will afterwards invade our whole country.

Under these circumstances, if we procrastinate and neglect to examine into the misunderstanding of the previous embassy, or if we allow our detached force to remain unsupported, we shall draw upon ourselves increasing contempt and ridicule at home and abroad, and cause the foreign barbarians to say of us, "The vigour of this divine country which was formerly so conspicuous has now become so degenerate, that it has not a single man left within its bounds." No one can know when the laughter will cease. Not only so, but henceforward we should be obliged to submit to the control of the foreign

barbarians in all matters relating to foreign relations, and before many years the whole nation would reach the extreme limit of pauperism and forlornness.

For these reasons the Government should at once despatch Soyeshima on this mission, and should resolutely send fresh forces to support the detachment in Formosa. Afterwards the reply given by China may force us to send an army of chastisement against her to conquer her four hundred provinces, or else how would we avoid disgrace in the eyes of all the countries of the world? We think over this night and day with feelings of indignation and sorrow, and are unable by reason of it to sleep or to eat.

It has further come to our knowledge that the warriors of China commonly say among themselves, "Of late years Japan has been making great reforms and is rapidly progressing towards civilization, she will doubtless soon be a wealthy and powerful country. Now Japan being our neighbour and from ancient times a resolute and warlike nation, if anything takes place in our present relations with her which may give us an opening and if we do not seize this opportunity to conquer her, she will be a great anxiety to China at some future time."

Now, as the warriors of China commonly regard our country in this way, and, as we on our side reciprocate this feeling of suspicion, the best plan will be to seize the present opportunity to conquer China, or else will not the anxiety to Japan become still more increased? A man of old has said, "Opportunity allows not the insertion of a single hair." We are in a highly critical position, for if we take the initiative in this enterprise we shall control others, if we are left behind we shall be controlled by them. A man of old has said, "Without a foreign enemy or other external anxiety a country is overthrown." So that it would appear that a hostile country or an external anxiety conduces to the wealth and power of a country. The reason is that a nation without an enemy or cause of anxiety from without, lapses both high and low into sloth and effeminacy, and confusion of all kinds is the result which renders the country more easily swallowed up by conquest. Ancient and modern history afford numerous examples of this. Our own country in spite of its radical reforms, improvements and general progress towards civilization, is under the influence of a long peace which may readily plunge it into indolence and effeminacy, and cause all its original vigour to fall to the ground.

These great and pressing enterprises would rouse up the ancient vigour of the divine land, would cause all classes to make frugality

a main object, and would unite the minds of the people. Otherwise how can the safety of the divide country be devised? or how shall the foundation be laid to enable her to take her place among the nations of the world?

There is another matter which unceasingly causes us deep sighs. There was perhaps never a time when we had such grave cause for anxiety from abroad as at present. Yet in looking over the list of military and naval officers from Saigô downwards, I find that one third have been taken off the active service list. What can this mean? At a time when the Empire should not be left unprotected for a single day, we cannot understand why the Government should neglect them and allow their ranks to remain empty. In the case of the men who gave distinguished proofs of their loyalty in the war of 1868 no remarks of ours are required.

We trust that the honorable members of the Sa-in will as soon as possible favour us with their illustrious views, that they may explain to us the present attitude of China which we have heard of by popular rumour, and the reason for allowing to remain unemployed the higher officers of the army. That our doubts in this respect may be dissolved by your honored instruction is our constant, earnest wish. It is with great fear that we venture thus to offend against your dignity.

Japan Mail.

ASIATIC SOCIETY OF JAPAN.

The Second Annual Meeting of this Society was held at the Grand Hotel Yokohama, on Wednesday evening the 15th July, 1874.

The chair was taken by the President, J. C. Hepburn Esq. M. D. shortly before nine o'clock.

The Minutes of the last General Meeting having been confirmed, a Draft of Rules, submitted by the Council, was read and discussed clause by clause. Having been amended in several points, it was finally passed as a whole on the motion of the Rev. Dr. Brown, seconded by Sir Harry S. Parkes, and adopted.

The Annual Report of the Council, together with the Treasurer's account, was then presented, as follows:—

SECOND ANNUAL REPORT.

The Council of the Asiatic Society of Japan, in presenting their second Annual Report, feel much satisfaction in recapitulating the facts which prove that the organization was not uncalled for, neither has it been unappreciated.

The First Number of the Society's Transactions is so much in demand that it has been

THE FAR EAST.



HAKURAN-KAI-SHA, KIOTO.

found necessary to print another edition in order to satisfy the requirements of readers at a distance. The necessity for this will be obviated, as regards the forthcoming number, by issuing a larger edition at first.

The following Papers have been read at the Regular Meetings:—

"The Warm Springs of Kusatsu," by Captain Leon Descharmes.

"Dr. Kaempfer's History of Japan;" by R. G. Watson, Esq.

"The Sword of Japan: its History and Traditions;" by T. R. D. McClatchie, Esq.

"Constructive Art in Japan;" by R. H. Brunton, Esq.

"Yezo: a Description of the Ishi-hari River, and the New Capital, Satsuporo;" by Captain Bridgford R. M. A.

"The Shintô Temples of Isé;" by E. M. Satow, Esq.

"The Games and Sports of Japanese children;" by Prof. W. E. Griffis.

"Winds and Currents in the Vicinity of the Japanese Islands;" by Captain A. R. Brown.

"Notes of a Journey in Hitachi, Shimôsa, and Kadzusa;" by C. W. Laurence, Esq.

"Deep-sea Soundings in the Pacific;" by Captain Belknap, U. S. N.

"Has Japanese an Affinity with Aryan Languages?" by W. G. Aston, Esq.

"On the Increase of the Flora of Japan;" by Dr. Savatier.

"Meteorological observations of Yokohama from 1863 to 1869 inclusive;" by Dr. Hepburn.

"A Journey in North East Japan;" by Captain Blakiston, late R. A.

The following paper has been received, and will be read next session.

"Meteorological observations on the Station Nagasaki for 1872;" by—Geerts, Esq.

Of the interest and value of these Papers there has been ample proof in the increased numbers of Resident Members, and of these who attend the Meetings of the Society and partake in the discussions,—the substance of which, in the words of the speakers themselves, will be found incorporated in the Minutes.

Fifty-seven new Members have been added to the Society since the last Report, making the present number 168.

The Treasurer's account shows a satisfactory balance to the Society's credit, of \$586.22, which amount, however, is subject to an appropriation of \$300 for the increase of the Library.

A Revision of the Constitution and By-Laws has been made, and the result will be printed in conjunction with this Report.

The important subject of meteorological observation has given rise to a Correspondence with the Signal Bureau at Washington, and the appointment of a Committee of this Society to bring the matter to the notice of the Japanese Authorities. The Council consider the plan of synchronous observations, according to the scheme of the Vienna Conference, so important that they feel no hesitation in commending the advocacy of it to the consideration of their successors in office.

Some valuable contributions have been made to the Library and Museum; but the Council feel that, at some suitable time during the coming year, a resolute effort should be made to do something effective in regard to both these departments; also, perhaps, to provide a building suitable for the Society's business. Meanwhile they have to acknowledge the courtesy of the Managers of the Grand Hotel in furnishing gratuitously convenient accommodation for the holding of periodical Meetings.

On behalf of the Council,

ED. W. SYLE.

Hon. Sec.

ASIATIC SOCIETY OF JAPAN.

Receipts and Expenditure 1st January to 30th June, 1874.

Dr.

To Balance in hand 1st January	...	\$295.60
" Subscriptions collected from 132 members at \$5	...	660.00
" Donations for Library	...	30.00
" " Museum	...	15.00
		<u>\$1,000.60</u>

Cr.

By Sundry Furniture bought	...	\$ 58.00
" Printing, Stationery, Advertising, &c.	...	182.38
" Grand Hotel, rent of room, &c.	...	136.00
" Wages of Curator, 6 month at \$5	...	30.00
" Fire Insurance \$400 to 20th April, 1875.	...	8.00
		<u>414.38</u>
" Balance	...	586.22
		<u>\$1,000.60</u>

HERBERT COPE.

Hon. Treasurer *pro tem.*

To Balance deposited in the Hongkong and Shanghai Bank	...	\$586.22
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The adoption of this Report having been moved by Mr. Goodwin, and seconded by Mr. Wilkin, was agreed to, and the Chairman appointed a Committee to nominate the officers for the ensuing year, whose recommendation of the following gentlemen was adopted.

President.—Rev. S. R. Brown, D.D.

Vice Presidents.—Sir Harry Parkes, K.C.B., and C. W. Goodwin, Esq.

Council.—J. C. Hepburn, Esq., M.D., A. J. Wilkin, Esq., W. G. Howell, Esq., R. H. Brunton, Esq., and T. Walsh, Esq.

Treasurer.—J. Thurburn, Esq.

Corresponding Secretary.—Rev. E. W. Syle.

Recording Secretary.—G. A. Pole, Esq.

A vote of thanks having been accorded to the late Council for the successful conduct of affairs which had marked their administration, expressing at the same time regret at the retirement of Dr. Hepburn from the Presidency, the meeting terminated.

YOKOHAMA.

July 4th, being the anniversary of the independence of the U. S. the usual salutes were fired at 12 noon, American residents commencing at an early hour to show their respect for the day by exploding crackers, and other detonating fire-works.

During the storm on Friday night a large portion of the bluff at the rear of the village of Ishikawa fell in, and it is said, buried some fifteen houses, and killed several persons.

A case of considerable commercial importance has been heard in H. B. M. Provincial Court before Assistant Judge Goodwin. The plaintiffs are Messrs Walsh, Hall & Co., and the defendant, Mr. Pitman. The plaintiffs sue for a sum of \$9,000 for breach of contract, defendant, as they allege, having refused to take delivery of a certain quantity of 13,000 blankets.

The case of Walsh Hall & Co., v. Pitman & Co., has been decided by judgment being entered for the plaintiffs for the sum for \$4,000.

On Monday evening the New Temperance Hall was opened, Sir Harry Parkes taking the chair. The meeting was addressed by several reverend gentlemen, and some instrumental and vocal music performed by some amateurs who kindly came forward to assist. Although each one among us may have his own views concerning teetotalism, yet all must agree that any institution which tends to reduce the number of customers at the low Yokohama grog-shops is capable of doing infinite good in the community.

MR. ZAPPE, the German Consul for Yokohama; has been created a Knight of the order

of Albrecht by the King of Saxony. Mr. Zappe's assiduity in the business connected with his post, and his universal courtesy to all with whom he has come in contact, have well earned for him this merited distinction.

It is reported that the *Vasco da Gama* has made the remarkably quick passage, between this port and San Francisco, of 16 days, 17 hours.

On Thursday 22nd July, an organ recital was given in Christ Church, Yokohama. It was originally intended to defray the expenses connected with removing the organ; but funds for this purpose having been obtained by other means, the recital was free. There was a good attendance, and the audience fully appreciated the excellent performance on the organ by Mr. Durny. It has been said that Mr. Durny is the best organist east of Calcutta, and that he is the only gentleman in the East capable of giving due effect to Bach's fugues. All musicians will acknowledge that these are high encomiums; but they are fairly earned, as all who have had the pleasure of hearing him will admit. The vocal performance was, also, well worthy of mention.

An advertisement of the Yokohama Race Club Committee announces the closing, on the 31st inst., of a stakes to be called the Yokohama Derby, to be run at the autumn meeting. We are not sufficiently *au fait* as to the affairs of the Race Club to be able to give any details; but the fact of a stakes closing so long before the meeting, is evidence that the Committee propose to institute a race which shall be, to Yokohama, what the Derby is to Epsom. The present Committee have, on all occasions, made great efforts to provide good sport, and to satisfy all parties. Their present announcement shows that they are by no means inclined to relax their endeavours to secure a result, which has proved unattainable to so many previous Committees.

TOKEL.

H. M. S. *Syleia* is to leave to day for a surveying expedition in the neighbourhood of Sendai Bay.

The following description of the girl captured by the Japanese in Formosa is taken from the *Nisshin Shinjishi*:—

"When our troops marched against the Boutan tribes they found all their houses vacant, and met none of them save a young girl, who was hiding behind a tree, having lost her way in the general flight. She was

taken to head-quarters, where she was asked her name and place of abode; but it seemed impossible to understand her speech. She remained at the camp some days, and was sent on to Japan in charge of officers returning from the expedition. By them she was handed over at Hanchi-jimu-kiyoku, which office has remitted her to the care of Okura Kihachiro, as stated in the notification. She is in her eleventh or twelfth year; her features are small, though her face is very plump. Her complexion is of a deep bronze colour, the nose flat, the cheek bones high, the eyes very sharp, and the head short. She curls her hair with linen, in which feathers are stuck, and wears two red balls in each of her ears, and a ring on each hand. She is clothed in a dress of dark blue cotton, with long sleeves, and wears also a sort of apron which covers the loins. She wears no covering for the feet. She has no rules of propriety or politeness, and is very fond of fish. In short, her countenance is very ugly, and resembles much that of our Yezo people, or the African race. But she is a very fortunate girl, because she has escaped the troubles of the battle-field, and receives our kind favours.

Okubo Ichiwo, Chiji of Tokei-fu, has notified that for ten days from the 1st July an exhibition will be open at the old military camp of the country Yasaku-mori, Shinano.

On Tuesday evening, the 7th inst., an exhibition of brilliantly illuminated pictures of foreign lands, was held at the Mikado's Palace, by one of the professors of the Kai Sei Gakko, and the two bands of the Naval Academy were present to furnish music for the occasion. The large and elegantly-carpeted reception-rooms of the Palace, were selected as the place of exhibition, and were so arranged as to show off the beautiful views to good advantage; tall screens were placed about the stereopticon and other instruments, which stood in the centre of the room, and the pictures.

The Emperor and Empress were ushered into the room, followed by quite an impressive retinue, consisting chiefly of young ladies dressed in white, with their long, dark hair streaming behind, and broad red and blue sashes encircling their waists; the effect was really very pretty, and quite unique, as this charming procession of fair ones, entered, and quietly seated themselves behind his Majesty, while the band struck up the "Mikado's Hymn," and the word "Welcome" with the brilliant light fell upon the curtain.

The chief officers of the *Kanai-sho*, or Household Department, sat on the opposite side of the room from His Majesty, and a little to

the right a few attendants were also placed. Tokudaigi, the Lord Chamberlain, and several other high officers, were in attendance on His Majesty; and everything passed off in a very pleasant and social manner, there being nothing stiff or formal, and yet there was a subdued stillness and becoming dignity about it all.

At the outset, dissolving views were exhibited, showing Windsor Castle, Sandringham Hall, the Parliament Houses, and other English and Scottish places of interest, during which the band played "God save the Queen."

Mr. Hatakeyama, (who accompanied the Embassy in all their European experiences, and at their various court-receptions &c, abroad), sat near His Majesty, and explained all the views as they were announced, designating, at the same time, the particular places visited by the Embassy, and enlivening the occasion by little incidents of their experience.

After nearly a hundred of the various well known scenes in Europe and America had been shown, interspersed with some very curious revolving chromatopes, and an ocean scene which was particularly impressive by the magnesium light, a few very comic moveable figures were introduced, which created considerable merriment among the fair ones of the white-robed retinue, sitting to the left, though they were very subdued and dignified in their expression of it.

The exhibition lasted an hour and twenty minutes, and was so well enjoyed by all present, that it only seemed a little too brief. His Majesty was pleased, and it was also a pleasure to those who gave the exhibition to have the privilege of doing so under such agreeable and happy circumstances.

On Tuesday last, a banquet was given at Hama-go-ten, to the teachers of the Go-Gakko, the rooms and gardens being thrown open. The company assembled in the long banquetting room facing the gardens, and, besides the teachers, included many of the Mombusho officials. Mr. Yanigimoto, the Director of the school, occupied the chair, supported by Dr. D. Murray, adviser to the Mom busho, and Mrs. Tanaka (who was the only lady present), her courage in facing the elements, being especially gratifying to those assembled. Mr. Tanaka, Minister of Education, was in the vice-chair, Mr. Hatakeyama, Director of the Kaisei-Gakko, also being present.

After discussing the *coste*—Mr. Yanigimoto, after the usual loyal toasts, proposed the health of Mr. Tanaka, who replied in a few well chosen remarks, pointing out that there must be complete confidence between the teachers and the directors in order to ensure success.

The teachers were next on the list, and Mr. Yanigimoto, in proposing the toast, coupled with it the name of the teacher of the first class of each department. Mr. Weiller responded for the English department, saying that Mr. Tanaka had struck the key-note when he alluded to the necessity of complete confidence between teachers and directors. He was able, he said, to assure the company that every teacher now in the Go Gakko did his utmost to assist the scholars in acquiring the knowledge they so eagerly sought. Dr. Mourier replied for the French department, Herr Tseloffsky for the German, and Mr. Menchikoff for the Russian, each and all testifying to the perseverance of the scholars and the pleasure they had in assisting them in their studies. Toasts followed in quick succession, Dr. Murray and Mr. Hatakeyama both addressing the company at some length, and, with "The Ladies," all retired to the drawing rooms adjoining, where an hour's pleasant conversation, in which Mrs. Tanaka gracefully took part, filled up the time till the shades of evening fell, and the company departed.

About 9 o'clock P. M. on the 14th. January of this year, an attack was made on Iwakura, U-daijin, at Kuichigai, while passing in a carriage. The would-be assassins were arrested, and, after trial, were condemned to death. They were in consequence beheaded on the 9th. July. Their names are as follows: Takeichi-Wuma-kichi. Takeichi-Kikuma, Yamazaki-Noriwo, Suimazaki-Nawokata, Shimomura-Yoshiaki, I-wada-Masakake, Nakani-shi-Shigemura, Nakayama-Yasumichi, and Sawada-Yetsuyata. All these nine men were Shizoku of Kochi ken. The following is the written order from Shi-ho-sho. "In consequence of the abandonment of the Korean Expedition, you felt discontented and intended treacherously to agitate the Government, by killing Iwakura, Udaijin. You formed a conspiracy, and attacked him at Kuichigai on the night at the 14th January. You are therefore degraded from the Shizoku and sentenced to death.

15TH JULY.

On Wednesday at six P. M., a dinner was given to the students of the Kaisei Gakko, by their enterprising director, Mr. Hatakeyama. About 250 persons were gathered together in the large dining-hall of the institution, and after many good things were served up in European style, a little speech-making was indulged in for the pleasure and encouragement of the students.

None of the foreign professors were present, as the occasion was strictly Japanese; and as

the instructors of the Kaisei Gakko and Go Gakko had their little entertainment at Hama-goten a short time since, it was no more than fair, that the students who make up the heart and body of the institution, should also have their own little pleasure previous to the breaking up for the summer vacation.

Mr. Hatakeyama made the first speech of the evening. He commended the students for the progress they had made during the past year, and for the satisfactory manner in which they had passed the recent examinations. He thought it was only fitting that at the close of their duties for the term, they should be gathered together at a parting social meeting such as the present. They should take encouragement from what they had already achieved, and persevere in their studies, so that the Kaisei Gakko might become the centre of educational influence for the capital and the country at large.

Education was the basis of civilization, and as patriotic citizens of their country, as well as for their own self-culture, they should seek to develop in Japan all those higher interests consequent upon sound learning. Formerly, education in Japan was at a very low ebb, and many persons thought that when the country was opened, great disaster and war would be brought upon it; but now, just the reverse of what was feared, has come to pass, and foreigners have brought us new life, science, commerce, and civilization.

Let us do the best that we can with our better privileges, to make Japan the equal of the highest nations of the Western world; and the grand opportunity of doing so rests mainly with the students, whose search is after knowledge, and who will introduce a higher intellectual life and spirit.

And Japanese students have so far compared very favourably with those of other countries; for very many students of foreign lands are not as bright and industrious as they should be. And though the privileges of study in England and America, for example, are great, yet unfortunately they are not always so well improved as we might think. Let us, then, do the best we can, and if possible, equal students of foreign countries.

After this speech, Mr. Hamao, one of the *Kangi* directors, addressed the students; and the long Examination Report of all the students was read aloud, giving the "general average" of each, in all the studies. This was listened to with equal interest, and at the close a burst of joyous applause broke from all the students, which shook the building. During Mr. Hatakeyama's speech, there were also frequent outbursts of boyish enthusiasm.

THE FAR EAST.



BLOWING BUBBLES.

Other short addresses were also made by Mr. Sato and Mr. Komura on the part of the students, and then the pleasant gathering dispersed.

The usual holidays in the public offices commenced this week, half of the officials being absent till the 15th August, the remainder enjoying vacation till the 15th of the following month, when the whole force will resume duty.

THE various Ken-rei, and other officials, who are to take part in the deliberations of the new Parliament, are daily arriving in Tokei. The Parliament is to commence its first session in September.

By the outgoing steamer, Professor W. E. Griffis, late of the Kaisai Gakko, returns to the U. S. During the period Mr. Griffis has been resident in this country (nearly four years), he has always devoted his most strenuous exertions to securing, as far as in him lay, the welfare of this country, and has earned, not only the friendship of his co-workers, but the appreciation and good-will of those authorities, under whom his labours were carried on. Mr. Griffis has been a most fruitful writer on this country, nearly all the United States magazines publishing articles from his pen. It is no secret either, that to him the Yokohama journals have often been indebted for news of a reliable and interesting character: on one occasion his abilities being fully displayed in a series of articles on Education, which, at the time, created considerable interest. Those of our readers familiar with Mr. Griffis' style must have often noticed evidences of his facile pen in these columns, and, while by his departure, we thus lose a valued contributor, and Tokei a genial member of its society, the country loses an earnest and sincere friend. Mr. Griffis will, though absent from Japan, still devote himself to the study of its history, and, in this, as in all other pursuits, we wish him every success.

The post of Professor of Astronomy at the Kaisai-Gakko, vacant by the departure of M. Lepissier, has been conferred upon M. Klotz, Lieutenant de Vaisseau, who has two years' leave of absence, from his Government. In consequence of the fact that, previous to the departure of M. Lepissier, the scholars were unable to continue their studies, owing to the sickness of their Professor, M. Klotz will commence his course of tuition on the 1st prox.

GENERAL NEWS.

THE principal topic of interest in Japan, during the month of July, has been the For-

mosan Expedition. As, however, very little is known for certain respecting the state of feeling between China and Japan, we publish some of the items from the *Tokei Journal*, upon the subject.

FORMOSA.

July 2nd.

WE learn from China, on unexceptionable authority, that the Chinese Government first decided to oppose the Japanese Mission by force of arms, and even made sundry preparations. Second thoughts seem to have produced cooler resolutions, and the Government, through the Tsung-li-yamen, has written to Yanagiwara, the representative of Japan at Shanghai, informing him that his efforts to preserve peace, without foregoing the right of Japan to send a Mission to aboriginal Formosa, were fully appreciated. They expressed strong hopes that he might be successful. The same message was sent by the Provincial authorities: This seems to show that the Chinese Government is a little fearful of actual hostilities. The hope that Yanagiwara may be successful in maintaining peace, without foregoing the right of Japan to send a Mission to aboriginal Formosa, would appear to show that the action of the Tsung-li-yamen will be such as to allow Yanagiwara to be as successful as desired. Hence we judge that China does not mean to fight and that everything will be done to satisfy Japan. Much now depends upon Yanagiwara, and so important is the crisis in our opinion, that we could wish that Okuma himself had gone to China in place of Yanagiwara. The latter is without that experience which the former would have been able to bring to bear upon the discussion between the two countries with so much effect.

The latest news from Formosa is to the 16th June which announces that the Japanese forces have advanced farther into the Boutan and Kousakout country, and have gained a series of victories, twenty-six heads being proof of the prowess of the soldiers.

The Japanese marched into the country in three columns, and they have now firmly established themselves in aboriginal Formosa, having selected positions of undoubted strength. A large quantity of small arms was taken to Formosa by the Mission for the purpose of arming the friendly aboriginals, who, being incorporated in the Japanese army, will swell its numbers to 7,000 men, thoroughly capable of overcoming any force brought against them by China.

11 JULY.

Certain persons have, from time to time, made the most extraordinary statements with reference to the Chinese troops. We have been told that they were armed with the finest breechloading weapons; that their drill was only to be compared to that of European troops; and that they, as well as the Japanese soldiers, were fairly disciplined. The following, from a Taiwanfoo correspondent, shows that these statements are somewhat imaginative; and strengthens us in our opinion that Japan has nothing to fear from China in actual conflict.

From time to time there have been arrivals of steamers and junks at Taiwanfoo with detachments of soldiers, arms, and ammunition, until I am informed there are now 20,000 Chinese troops in the Island, to suppress rebellion or defend it against invaders. The 3,000 or 4,000 troops sent to Changhoe to quell the disturbances there, have not returned to Taiwanfoo with the Chentai, but await the ripening of the rice crop in that district, with a view to securing it for their own benefit. This fact is interesting, in so far as it shews how Chinese troops are paid and fed, or rather left to pay and feed themselves—contrary to all discipline and proper control. About one-half of the Fokienese troops are armed with rifles and one-half with matchlocks, the Formosa men having only bows and arrows and spears; but it is one thing to put rifles and sword bayonets into the hands of the Chinese, and quite another thing to expect that they will keep them well and understand their use. I observe that those who have them always keep the bayonets fixed, sometimes with scabbard and sometimes without it, and lug the combined arm about just as they would one of their long spears, with a bit of paper stuck in the barrel, and the lock rusted up. They are not oppressed with platoon exercise nor company drill, and blaze about with blank cartridge in the most promiscuous manner outside their barrack gate, just like a lot of boys with toy cannon. One man may have a percussion rifle, while his next neighbour labours away for an indefinite period of time trying to fire off an old matchlock with a fuse made of hempen rope, the disadvantages of the latter not being in any way discouraging to the simple minded "brave."

It was distinctly announced by the China press that Shin-pau-chan has started for Formosa to order the Japanese forces to leave or ———, an expressive blank, which, we suppose, means "fight." The *Hongkong Press* says:—

"Two Chinese of rank, named Shin and Pan, with Messrs. P. Giquel and Segonzac, have just arrived at Tai-wan-foo. Shin bears the rank of Chin chai or Imperial Commissioner, and was formerly connected with the Arsenal at Foochow. These two Chinese officials are said to have been sent to inspect certain fortifications. It was generally understood that they were coming to treat with the Japanese, and very probably they have their credentials in their pockets, to be used as circumstances should require."

18 JULY.

We learn from a Shanghai contemporary

that the Chinese are making great preparations at Woosung for the anticipated invasion by the Japanese. We learn that torpedoes are being prepared, and that strong fortifications of mud are being thrown up. It is almost beyond the range of possibility that these defences will be required; for the Formosan difficulty is on the point of being settled, if an arrangement has not already been concluded.

25 JULY.

We have still but little news with regard to the Formosan Mission, though every thing is prospering as well as could be desired. A regiment of infantry has been despatched to Formosa, to fill up the vacancies caused by death and sickness, and, during the past ten days, two ships, one from Shinagawa, and another from Osaka, have been despatched to Formosa with ample provisions for the troops, to last till January next. There is no doubt the troops are well able to live on the produce of the country they occupy; but the supplies now despatched will set at rest all doubts on this score. Shen Pau Chau, with his foreign assistants, has left Taiwanfoo for Liang-kiau. It was reported in the Yokohama journals that he had with him 1,800 troops; but this is an error—he has only an ordinary escort of honour. It is probable that, in view of recent events, he will return to Foochow, there to consult with General Le Gendre, who left this in the *Great Republic*, en route for that port. To enable the General to meet the Chinese on equal footing he has been made High Commissioner, with a rank above that held by any one connected with the Formosan Mission, not even excepting General Saigo or Admiral Akimatz. He has powers, specially accorded him, to make some arrangement with the Chinese authorities with respect to the Mission, and from his known diplomatic abilities, the thorough knowledge he possesses of the Chinese character and methods of conducting official business, and the high esteem in which he is held by the Chinese Government—a fact which we can prove at the proper time—we should, had we no other grounds, augur the success of his undertaking.

The Mombusho has issued a notice that, in consequence of the deterioration of the lymph used in vaccination, through the use of vaccine matter which has passed through many persons, pure matter will be furnished on application to the department.

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THE FAR EAST.

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NARRATIVE OF THE REVIVAL OF ANCIENT CUSTOMS.
FUKKO-YUME MONOGATARI.

FREELY TRANSLATED FOR THE FAR EAST.

SECTION V. (Continued.)

AT this time a surprising occurrence happened, which caused a good deal of excitement, and unsettled their minds again. On the first day of the new year, the holy mirror in the temple of Kasuga was spontaneously shattered to pieces. The people were greatly perplexed, and took it for a bad omen of events about to arise. The whole empire was filled with superstitious fears. The Mikado presented offerings to the temple, and a magnificent service was performed in order to promote the welfare and peace of the empire.

During the previous year, the foreign ministers had asked for ground on which to build their residences in Yedo. The Gorōjin Ando lent them a large space at Goten-yama, where was a yashiki belonging to Tokugawa Shogun, for the purpose. But Hori Oribe-no Kami, the principal Minister of Foreign Affairs opposed him and frequent-

ly counselled him against it. The latter was the most distinguished man in the Tokugawa government; but Ando, who now ruled as arbitrarily as Ii Chiujo had formerly done, became enraged with him, and ordered him to be imprisoned, although no crime or fault was alleged against him.

This treatment so roused the indignation of the faithful Hori, that he committed suicide, leaving an admirable letter of remonstrance. But it had no effect upon Ando. Many of Hori's retainers resolved to kill Ando, not out of revenge, but to remove from the Tokugawa, and the empire, such a tyrant. They formed a conspiracy of seven men, who waited their opportunity; and strangely enough that opportunity came on the anniversary of their lord's death. On the 15th day of the 1st month, as Ando was passing the gate of Sakashita in a kango, attended by numerous retainers, one of the conspirators fired a gun at him, but missed his aim. Seven men then rushed bravely forward, and

each making for the kango, one of the bearers was immediately cut down. Ando, greatly alarmed, was about to leave the conveyance, when he received a severe wound on the shoulder from one of the conspirators. The retainers rallied round him, but he escaped with difficulty. They stood against the conspirators and fought bravely, no less than twenty of them being either killed or wounded. The others, however, drove off the assailants, and saved their lord. Some of the conspirators committed suicide, while others were seized and beheaded. All of them regretted that they should die without slaying Ando; but he was compelled by his wounds to resign his office as one of the Gorōjiu.

In the 2nd month of this year the festival of the marriage between the Shogun and Kadzuma was held; and great ceremonies took place in the castle of Yedo. It was notified that she should be called Midai-dokora (the wife of the Shogun). Ii-kamon no kami was sent to Kioto to announce the celebration of the wedding to the Mikado.

And now, for a time, I must leave Yedo, and tell what was going on in Kioto.

It was about this time that Shimadzu Hisamitsu, on his way to Yedo to endeavour to oust the tyrannical officers of the Shogun's government, passed through Banshiu. Many hundreds of ronins assembled in the province, awaiting his arrival. On reaching the town of Himéji, they received him joyously; and laid before him their complaints against the Tokugawa government. They presented a memorial to him, which contained these words:—"Since the 6th year of Kayei, (1853), the Tokugawa government has arbitrarily changed the laws of the empire, and treated the Mikado with contempt. It has entered into intimate friendship with other countries without the Imperial orders. This may introduce great misfortunes into the empire. We are therefore driven to form a league to guard against future troubles; and we wish to do so, under the protection of a large and powerful daimio. On hearing that you were on your way to Yedo, we started with joy; and all assembled within the adjacent province of Kioto, waiting as if a day were a thousand years. In obtaining this audience of you, we have accomplished part of our

plan. We wish you to lay a foundation for restoring the power of the Mikado, by expelling all the Tokugawa officers at Kioto and Osaka, and stationing faithful and loyal soldiers in the castles of Osaka, Hikone Niyo, &c. The Mikado's command to carry weapons against the Tokugawa government should be proclaimed, and the emperor himself should go over the peak of the Hakoné mountain to Yedo, to punish the crimes of the Tokugawa government."

Such was the letter; and they told Shimadzu that their resolution was taken.

Shimadzu, admiring their loyalty and devotedness, explained his ideas in accordance with theirs. Instead of proceeding to Yedo he advanced towards Kioto with these ronins, numbering fully two hundred men, in his train. Their chief was a man named Hirano Kuniwomi, of whom the following little story is told. He was a retainer of Kuroda, lord of Hizen; but in consequence of some violation of the law, he fled from his chief's dominions to Kioto, where he formed the league against the Tokugawa government and in favour of the Mikado. He resolved to put an end to the tyranny.

But the government was now both prosperous and powerful, and it instituted a very strict search for ronins. Hirano could not therefore remain in Kioto. In company with one of his fellow-conspirators, named Gessho, who was the head priest of the monastery of Kiomitz' in Kioto, he went to one of the western provinces. The two patriots found no opportunity in the west, and for some years they wandered hither and thither, hoping against hope. At length Gessho became so disheartened that he threw himself into the sea at Satsuma, and was drowned. But Hirano was of a less morbid disposition, and bore up cheerfully. He had waited a very long time, when he heard that Shimadzu was passing through Banshiu. Here was the opportunity he had so long sought, and he hastily availed himself of it. He was one of those who presented the letter to Shimadzu, and with that illustrious prince he entered Kioto. As they passed Okuradani, Kuroda, Hirano's lord, was met going up to reside for a term in Yedo, as all daimios were then obliged to do every year. Hirano went and

appealed to him, that he should rather go to Kioto and obey the Mikado's orders; but in vain. On the contrary, he ordered Hirano to be seized for the crime of deserting from his dominions; and returned to Hizen with Hirano bound, accompanying him. He there threw him into a dungeon. It is supposed that Kuroda feared lest he should be reprimanded by the Yedo government, unless he dealt thus hardly with his servant.

And now for the events in Kioto. When Hiyashi Higo no kami, the mayor of Kioto, heard of the interview of the ronins with Shimadzu at Himéji, he felt much alarm. A swift messenger was sent to the Shoshidai, Sakai Wakasa no kami (the Shogun's resident at Kioto), who for a time seemed to lose his presence of mind. Calling together all the Tokugawa officers in Kioto, a council was held. All of them were apprehensive that Shimadzu would attack Kioto at the head of the ronins, and seize the Mikado and his relations. They made preparations accordingly. The castle of Nijo was put in a state of defence, and the Tokugawa retainers buckled on their armour and sent information to the Mikado. The inhabitants of Kioto were greatly excited, believing that a battle was about to be fought in their city; and they lost no time in transporting to places of safety all their goods and chattels.

To their great joy, however, Shimadzu entered the city peacefully; and after a short delay presented a letter to the Mikado, as follows:—

"The Tokugawa government has become tyrannical, and disobedient to the Mikado's orders. It has entered into treaties with other countries, and opened five ports for trade. It has imprisoned many faithful Daimios and Hatamotos; and has executed many patriots, who were without crime. Perceiving that these things cause great trouble to the Mikado, I could not silently remain in my dominions. I formed a resolution to petition the Shogun that all the officers of the government should be dismissed, and a complete change made in the constitution. On reaching Himéji on my way to Yedo, I met many ronins who had resolved to change the government. It is impossible to disregard their loyalty. So I

"returned with them to Fushimi, and I now come to the palace to report these things."

SECTION VI.

The Mikado was much pleased with Shimadzu; and ordered him to remain in Kioto, to prevent any disturbances being made by the ronins. Shimadzu gladly obeyed; but whilst he was at Kioto, eight ronins—Satsuma men—of those who had been left at Fushimi, were impatient to receive some tidings from him. They became angry, and expressed themselves as mortified at his hesitation. Presently they began to act offensively to the Tokugawa officials at Fushimi, refusing to listen to the remonstrances of their own clansmen. Thus a fight ensued between the samourai and the ronins of Satsuma. All the latter were killed; and nine of the former men wounded besides one being killed. The inhabitants of Fushimi were much frightened by this affair, and the town was thrown into much confusion. Many fled, believing that war had broken out between the Tokugawa and Shimadzu clans; and it was at least ten days before tranquillity was restored.

Mori Daizen Daibu Yoshishika, prince of Choshu, was residing in his yashiki at Sakurada, Yedo. Since foreigners were admitted to the empire, he had felt very anxious about internal affairs. He frequently, in writing, urged the Tokugawa government to forbid trading with them; but in vain. At length, Mori himself went to the residence of the Goroju Kuze Jijiu, and questioned him hotly about the admission of foreigners. The Goroju answered:—"The treaty with foreign countries was made by the Mikado's command, and cannot now be violated, neither can the ports opened to trade be closed." But Mori strongly opposed him, and urged him to hear the arguments of one of his vassals named Nagai-uta, who had been for some time in Kioto, as a spy. Appearing to assent, the Goroju Kuzé succeeded in bribing Nagai-uta, who started for Kioto armed with secret instructions from Kuzé. He was accompanied by another retainer of Mori, named Kurihara, by his lord's order.

Nagai was a most learned and accomplished man. On his arrival in Kioto, he found

Shimadzu in great power. But he did not fear him. Instead of presenting to Nakayama Dainagon the letter of Mori, which he had treacherously opened on the way down, he gave the orders he had secretly received from the Goroju. The letter of Mori, and the order of Kuzé differed entirely. The latter desired to enter permanently into intimate relations with other countries, the former the exact reverse.

When the retainers of Mori heard of Nagai's treachery, they became furious and declared that they would kill him. They were, however, appeased by Shishido, the Rusui * of Mori in Kioto. He reported minutely to Nakayama the opinions of Mori; and persuaded Nagai to return to Yedo, where he was imprisoned during the remainder of the year; and in the 2nd month of the following year he was by Mori sentenced to death as a traitor. Before this, Kuribara, who went to Kioto with Nagai, felt so ashamed, that, to shew his own fidelity to his lord, he committed suicide.

Mori, finding that his memorials were disregarded, determined to retire to his dominions. On the 1st day of the 5th month, he arrived at Kioto; and being received in audience by the Mikado, was ordered to remain and aid Shimadzu in tranquillizing the ronins who were banded against the Shogun. Here he served faithfully; and Shimadzu had the name of Saburo conferred upon him by the Mikado.

These two chieftains had many retainers in Kioto, and all went well. The Shogun's officers at Kioto, became very much afraid concerning them, and constantly reported to Yedo all that was passing. The Goroju were also alarmed. They proclaimed a pardon to the daimios—such as Owari, Hitotsubashi, Matsudaira, and Yamano-uchi, who were imprisoned during the previous year with Mito; and also to the Kugés. The Mikado summoned the Goroju Sekiyado to Kioto, that he might personally receive the Imperial orders. The Goroju obeyed, and departed on his way. But when he reached Fuchi—now Shidzuoka—in Suruga, he heard such a report of the state of things in Kioto as made

him tremble; and pretending to be sick he returned to Yedo, where he shut himself up in his residence, and did not even go up to the castle. Thus the high Tokugawa officers became so alarmed that several actually resigned their offices. Among these was Taye-yas' Chianagon, who had been the guardian of the Shogun Iyemochi.

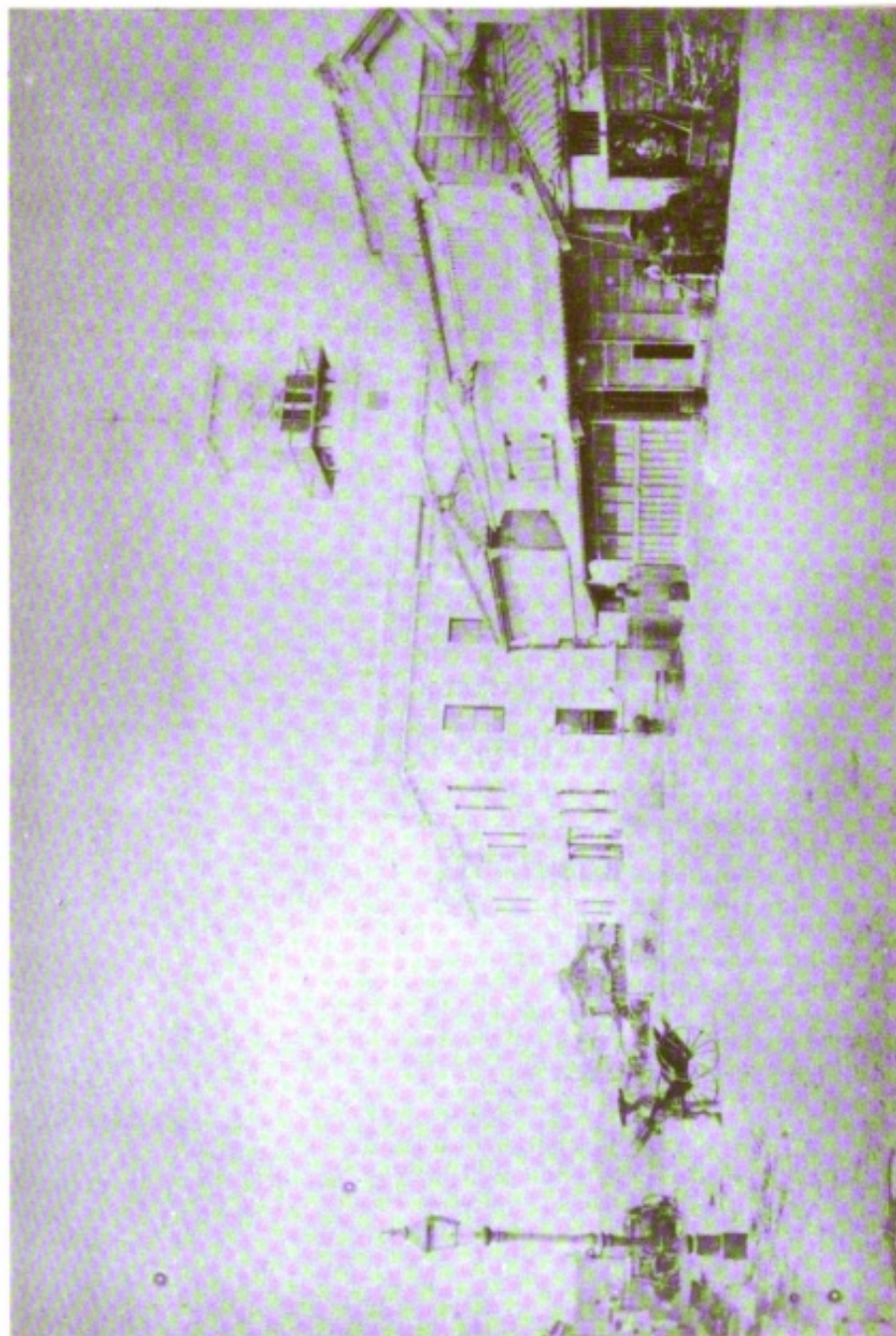
SECTION VII.

On the 18th day of the 5th month of the same year, the Shogun's Government sent one of the Goroju, Himéji Tadashitsu Ason, to Kioto, as an official to control the ronins. He found the Mikado's power was rising as bright as the morning sun, under the guardianship of the Mori clan. At this sight, he trembled also; and shut himself up in the monastery of Mio-sen-ji, without visiting the Mikado. At the same time the Shoshidai, Sakai Wakasa-no-Kami, resigned his office and returned to Yedo. Matsudaira Hokin-no-Kami was appointed his successor. But he resigned without going to Kioto—also excusing himself under plea of sickness. Thus, while the Tokugawa officers were afraid of the influence of Kioto, the Mikado sent a Kugé named Ohara Shigenori, to Yedo, with a written command to the Shogun. He left Kioto on the 21st day of the 5th month, under the escort of Shimadzu Saburo, who guarded him at the head of six hundred men. They arrived at Shinagawa on the 6th day of the following month, and were most respectfully received. With little delay they went up to the castle, and were received by the Shogun Iyemochi in the hall called Tei-kan (the Mikado's mirror), where all Imperial affairs were transacted. The Ambassador of the Mikado presented the letter of which he was the bearer, which was as follows:—

"Since the ships of the barbarians anchored in the seas of the Empire, they have become insolent and overbearing. Yet the Tokugawa officers did not oppose them at all. This caused a disturbance throughout the Empire, and threw the people into extreme misery, by enhancing the price of everything. It has distressed the Imperial mind. Tokugawa said that in this case the people were not agreed, and he could

* Rusui—the title of an officer who had charge of a daimio's house and family during his lord's absence; and who was also the agent for transacting all outside business.

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THE NEW MACHUGAISHA, YOKOHAMA.

"not declare war against the barbarians; and
 "that it was requisite to send Kadzu-miya
 "to Kuwanto as Midai, to let the people see
 "the accord between the Mikado and the
 "Shogun. But the crafty officials violated
 "their promise, and still held intimate rela-
 "tions with the barbarians, and took no
 "notice of the Mikado's order. In two or
 "three years, they said, they would be able
 "to establish their power over them. Thus,
 "both the daimios and the people have felt
 "humiliated by the Shogun; and the ronins
 "formed a conspiracy. They often urged the
 "Mikado to go to Yedo, to banish all the false
 "officers of Tokugawa, and drive the foreign
 "barbarians from the empire. But Shimadzu
 "and Mori softened the people's wrath, and
 "faithfully guarded the Mikado. Therefore,
 "1st.—The Shogun must at once go up to
 "Kioto and hold a council with the Kugés and
 "Daimios. He must issue a notification to
 "all the Daimios of Goki Shichido, and muster
 "an army against the barbarians. In a few
 "months he must announce to the Mikado that
 "he has driven them out, and restored quiet
 "to the whole Empire.

"2nd.—According to the laws of Toyotomi
 "Hideyoshi, five large Daimios must be ap-
 "pointed Gorojin and they shall assist in
 "public affairs.

"3rd.—Hitotsubashi Giobukio shall be the
 "guardian of the Shogun; and Yetchizen
 "Chingo shall be appointed Gotairo. Their
 "duty shall be to manage home and foreign
 "affairs.

"The Shogun must perform all of these
 "three articles."

The Tokugawa officers were powerless to
 oppose these orders; and accordingly, on the
 1st day of the 7th month, Hitotsubashi Gio-
 bukio was appointed the guardian of Iyemo-
 chi Shogun; and Yetchizen was invest-
 ed with the office spoken of for him. It
 is thought that these two men bought
 their offices by a heavy bribe to Kioto. All
 the former Gorojin were dismissed.

On the 20th day of the 8th month, the
 Mikado's Envoy left Yedo on his return,
 escorted as before by Shimadzu, attended by
 a retinue of such strength as would break
 through every obstacle, as easy as splitting a
 bamboo.

At Namamugi, not far from Kanagawa,
 some Englishmen came on horseback and
 rode over the procession. This made the
 retainers very angry. They immediately,
 killed three of them, and proceeded in great
 majesty, not looking behind. *

Arriving at Kioto, the Mikado commended
 the envoy and Shimadzu. To the former he
 gave the coveted honour of wearing the Na-
 woshi—garments only worn by Kugé. To the
 latter he presented a magnificent gold-mount-
 ed sword, as a reward.

Next month Shimadzu obtained permission
 of the Mikado, but not of the Shogun, to
 visit his own dominions.

About this time Matsudaira Tosa no Kami
 Toyonori visited Kioto, and he was ordered
 to remain and assist Shimadzu and Mori in
 guarding the Mikado's residence. Thus
 three large and very powerful daimios desert-
 ed the Shogun and obeyed the orders of the
 Mikado only. I shall henceforth speak of
 them under the title of Sacchodo, the name
 by which the people called them.

And now I must go back a few months.
 On the day of the 6th month, there happened
 a sad calamity at the monastery of Tozenji
 in Takanawa, where the English Minister
 lived. Matsudaira Tanba no Kami had been
 charged with the duty of guarding it; but
 among his retainers was one who looked
 upon foreigners as dirt. He often urged
 his master to resign his disreputable office;
 but without success. On this day, two En-
 glishmen passed him, speaking their own
 language, and laughing at him. Exasperat-
 ed beyond endurance, he drew his sword,
 cut them down and slew them. The offender
 escaped capture, but went to his own house
 and committed *hara kiri*. The English
 Minister complained to the Tokugawa go-

* If all the story is as accurate as this, the
 author cannot be congratulated. The party con-
 sisted of Mrs. Borradaile, Mr. Marshall, Mr. Clarke
 and Mr. Richardson; all of whom drew their horses
 up at the side of the road, to let the procession
 pass. An attack was made upon them, however,
 and Mr. Richardson was killed. The rest of the
 party, more or less wounded, reached Kanagawa,
 and ultimately Yokohama, none of them being
 dangerously hurt. The circumstance is so well
 known to all our readers that it is unnecessary to
 allude to it further than to remark, that what the
 author so curtly alludes to, led to the Battle of
 Kagosima, and to the payment of a heavy in-
 demnity by the prince of Satsuma.

vernment, who did not know what to do. War was threatened, and all the government officers were filled with consternation. Satisfaction, however, was rendered, and the remains of the murderer were shewn to the English officers. Soon after this Matsudaira Tanba no Kami was relieved from this duty.

On the same day as that on which this attack took place in Yedo, a very honorable ceremony was performed at Kioto. The Mikado, as a reward to Mito Chianagon, now dead, sent his written orders to his burial-place in Mito, conferring on him the rank of Dainagon. He also gave to Sanjo Naidaijin, who had served him faithfully, but had been imprisoned by Tokugawa, the rank of U-daijin. A Kugé named Hirohata was sent to the graveyard to read the Mikado's order aloud in front of his tomb. Sanjo was a most distinguished Kugé—proficient alike in war and literature.

And now a rumour was spread that a council was about to be held at Kioto, to decide concerning a war with the barbarians. And whilst men's minds were full of anxiety, their superstition was aroused by the extraordinary shower of meteors which took place on the 17th day of the 7th month. It was universally said to be an omen of war; and people in Yedo actually removed their property to places at a distance, where they thought it would be safe.

While all this was going on, a disturbance broke out where it should have been least expected—among the Kugé. They were divided into two parties—one for the Mikado, the other for the Shogun. The latter accepted a bribe to take the part they did, and were ordered by the Mikado to confine themselves to their own houses. They were not allowed to reside within Kioto, but in the suburbs. Their chiefs were Iwakura Shosho, Kujo Sa-daijin, Chikusa Shosho and Kuga Nai-daijin.

This matter was hardly settled, when it was followed by another. The head of Shimada Sakon, a retainer of Kujo was found exposed on the bank of Shijo-gawara, on the point of a spear. It is supposed that he was cruelly murdered by ronins. He was one of the Shogun's party, and was known to be a most active spy.

A comet made its appearance, a little later, in the north-west, passing gradually to west, where it was lost after being visible about twenty days. From this the people judged that there were traitors in the western side; and that a disturbance overhung the empire.

SECTION VIII.

On the 15th day of the 8th month a notification was issued by the government of the Shogun to the effect that the "Sankin" of Daimios and Hatamotos was abolished—i.e. that they were no longer obliged to live in Yedo with their wives and families, but might reside in their own dominions if they liked. Several other laws also, made by Iyeyas' in order to retain full power over the daimios, were abolished. No sooner was this promulgated, than all the daimios, with their families and retainers left the capital; and by this movement, the prosperity of Yedo, which had lasted over 250 years, was lost; and all the Daimio's yashikis were allowed to fall into ruin. With Yedo also fell the power and influence of Tokugawa. Many citizens shut up their shops and returned to their native Provinces. The ronins of Kioto seized many Tokugawa officials. They were not now called ronins, but Seigishi—true or loyal Samourai. Of the Tokugawa officers many were slain, and their heads exposed at Sanjokawara, and Shijokawara. Indeed many of the Tokugawa retainers were so discouraged as to commit suicide; whilst others fled, taking their wives and children. Those who had courage enough to stay had not sufficient to induce them to face a ronin. They would as soon meet a tiger or a wolf. In the streets, if they saw one, they would cross over, or turn a corner in order to avoid them. To their great surprise they saw several of the large daimios arrive in Kioto, to serve the Mikado, but refusing to obey the Shogun. Among these were Matsudaira Sagami no Kami, Matsudaira Mino no kami, Matsudaira Aki-no kami, Arima Nakatsukasadayu, Date Totomi no kami, Awajido Kami, Ikeda Shinano no kami, Hosokawa Rionosuke.

Since Iyemitz', the third Tokugawa Shogun went up to Kioto two centuries ago, Kioto had seen no such prosperity. Every day Daimio's processions entered the Mikado's palace, as they had formerly the castle

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ANCIENT MEN AT ARMS.

of Yedo. The Mikado thus enjoyed more power than he had ever before known.

Nakagawa Shuri no dayu, one of the Goro-juu, was ordered to Yedo, from his country residence. In obedience to the command he started, but avoiding Kioto, he reached Fushimi. Here he was stopped by a messenger from the Mikado, demanding of him how he came to pass Kioto, without visiting at the Mikado's castle. He was compelled to go to Kioto, and to stay there as an additional guardian over the Mikado. And the Shogun dared not to recall him.

But the means of the Mikado were limited, Shimadzu therefore presented him with 10,000 Koku of rice, which were sent in a procession of 250 carts.

Tokugawa at this time performed the honorable duty of repairing the tombs of the Mikado's ancestors.

Tokugawa was not idle all this time. Three officers, Yenomoto,* Akimatsu† and Uchida were sent to Holland to learn naval tactics.

These returned after an absence of five years bringing out the steam corvette Kaiyomaru. Soldiers were raised among the farmers and common people, and artillery and cavalry from the Hatamotos. In all they composed three battalions.

A splendid residence had been built for the English Minister at Goten-yama, but it was burnt to the ground, a few days after he entered it. It was thought that this was done by order of Hitotsubashi Giobukio.

* Now Minister to Russia.

† Now Admiral, with the Japanese squadron in Formosa.

(To be continued.)



RELIGION IN JAPAN.

THERE is no subject in connection with Japan more interesting than its religion; and notwithstanding all that has been written about it, there is nothing less understood by foreigners. We may go further and say, by the people themselves.

Superstition is imbibed from infancy, from the mother's breast. It is prevalent in high and low; and, as elsewhere, has its deepest roots in the feminine mind. As, however, none but the most favoured of the female sex are taught anything but the most trivial knowledge, they remain ignorant of religious truth, of religious philosophy, and even of the fundamental principles on which the religion they profess is built. They therefore cannot impart any such knowledge to their sons. But what they lack in the knowledge of their religion they make up for in the foolish superstitions which now cling like parasites to it, killing the parent faith, and hiding the many beauties it possesses.

In our third volume, we gave a short sketch of the Japanese mythology from the pen of a Japanese writer. But that was not calculated to teach our readers much about the real religion of Japanese, and their tenets. We therefore transfer to-day into our columns an article that has twice before appeared—once in the *Chinese Repository*, and afterwards under date November 3rd, 1863, in the *Chinese and Japanese Repository*. These publications were worthy of greater support than they enjoyed, being well edited, and having very excellent and interesting articles by accomplished authors. To those who have not seen them, and even to those who have, this article will be welcome.

The Editor of the *Chinese and Japanese Repository* was the Rev. James Summers, who is now Professor of Logic and Moral Philosophy at the Kaisei Gakko, or Imperial College, Tokyo. Until coming to this country last year, Mr. Summers edited *The Phoenix*, a magazine which may be said to have risen from the ashes of the *Chinese and Japanese Repository*. And as we believe it is his intention to resume the publication of *The Phoenix* in this country shortly, we transfer to our pages this article, as showing the quality of what may be expected, and as giving our

readers information on an important subject in a current and readable form.

THE history of Japan is, in its commencement at least, so connected with the religion of the country, that, in the little here intended to be said of either, the latter seems naturally to take precedence of the former.

The original national religion of Japan is denominated *Sinsyu*, from the words *sin* ('the gods') and *syu* ('faith'); and its votaries are called *Sintoo*. Such, at least, is the general interpretation; but Dr. Von Siebold asserts the proper indigenous name of this religion to be *Kami-no-michi*, meaning, 'the way of the kami,' or gods, which the Chinese having translated into *Shintao*, the Japanese subsequently adopted that appellation, merely modifying it into *Sintoo*.

The *Sintoo* mythology and cosmogony, being as extravagantly absurd as those of most oriental nations, possess little claim to notice, except in such points as are essential to the history of Japan, and the supremacy of the *Mikado*.

From primeval chaos,* according to the Japanese, arose a self-created supreme god, throned in the highest heaven—as implied by his somewhat long-winded name of *Ame-no-mi-naka nusimo-kami*—and far too great to have his tranquillity disturbed by any cares whatever. Next arose two creator gods, who fashioned the universe out of chaos, but seem to have stopped short of this planet of ours, leaving it still in a chaotic state. The universe was then governed for some myriads of years by seven successive gods, with equally long names, but collectively called the celestial gods. To the last of these, *Iza-na-gi-mikoto*, the only one who married, the earth owes its existence. He once upon a time thus addressed his consort, *Iza-na-gi-mikoto*: "There should be somewhere a habitable earth; let us seek it under the waters that are boiling beneath us." He dipped his jewelled spear into the water, and the turbid drops, trickling from the weapon as he withdrew it, congealed, and formed an island. This island, it should seem, was *Kiusiu*, the largest of the eight that constituted the world, *alias* Japan. *Iza-na-gi-mikoto* next called eight millions of gods into existence, created 'the ten thousand

* Siebold; the authority for nearly the whole of this chapter.

things' (*goroku no mono*), and then committed the government of the whole to his favourite and best child, his daughter, the sun-goddess, known by the three different names of Amaterasu-oho-kami, Ho-hiru-meno-mikoto, and Ten-sio-dai-zin, which last is chiefly given her in her connection with Japan.

With the sovereignty of Ten-sio-dai-zin began a new epoch. She reigned, instead of myriads, only about 250,000 years, and was followed by four more gods or demi-gods, who, in succession, governed the world 2,091, 042 years. These are terrestrial gods; and the last of them, having married a mortal wife, left a mortal son upon earth, named Zin-mu-ten-wo, the immediate ancestor of the *mikado*.

But of all these high and puissant gods, although so essentially belonging to Sinto mythology, none seem to be objects of worship except Ten-sio-daizin, and she, though the especial patron deity of Japan, is too great to be addressed in prayer, save through the mediation of the *kami*, or of her descendant, the *mikado*. The *kami*, again, are divided into superior and inferior, 492 being born gods, or perhaps spirits, and 2,640 being deified of canonized men. They are all mediatory spirits.

But with divinities thus numerous, the Sinto are no idolaters. Their temples are unpoluted by idols, and the only incentives to devotion they contain are a mirror, the emblem of the soul's perfect purity, and what is called a *goshiki*, consisting of many strips of white paper, which, according to some writers, are blank, and merely another emblem of purity; according to others, are inscribed with moral and religious sentences. The temples possess, indeed, images of the *kami* to whom they are especially dedicated, but those images are not set up to be worshipped; they are kept, with their temple treasures, in some secret receptacle, and only exhibited upon particular festivals. Private families are said to have images of their patron *kami* in shrines and chapels adjoining the verandah of the temple; but Meylan confidently avers that every *gusio* is dedicated solely to the one Supreme God, and Siebold considers every image as a corrupt innovation. He seems to think that in genuine *Sinaga*, Ten-sio-dai-zin alone is or was worshipped, the

kami being analogous to Catholic saints, and that of these no images existed prior to the introduction of Buddhist idolatry.

There is, as there was, likely to be, some confusion in the statements of different writers upon the whole of this topic; amongst others, respecting the Sinto views of a future state, of which Dr. Siebold, upon whom the most reliance must ever be placed, gives the following account: "The Sintoist has a vague notion of the soul's immortality; of an eternal future state of happiness or misery, as the reward respectively of virtue or vice; of separate places whither souls go after death. Heavenly judges call them to account. To the good is allotted Paradise, and they enter the realm of the *kami*. The wicked are condemned, and thrust into hell."

The duties enjoined by *Sinaga*, the practice of which is to insure happiness here and hereafter, are five (happiness here, meaning a happy frame of mind):—1st, Preservation of pure fire, as the emblem of purity, and instrument of purification. 2nd, Purity of soul, heart, and body to be preserved; in the former, by obedience to the dictates of reason and the law; in the latter, by abstinence from whatever defiles. 3rd, Observance of festival days. 4th, Pilgrimages. 5th, The worship of the *kami*, both in the temples and at home.

The impurity to be so sedulously avoided is contracted in various ways; by associating with the impure; by hearing obscene, wicked, or brutal language; by eating of certain meats; and also by contact with blood and with death. Hence, if a workman wound himself in building a temple, he is dismissed as impure, and in some instances the sacred edifice has been pulled down and begun anew. The impurity is greater or less—that is to say, of longer or shorter duration—according to its source; and the longest of all is occasioned by the death of a near relation. During impurity, access to a temple and most acts of religion are forbidden, and the head must be covered, that the sun's beams may not be defiled by falling upon it.

But purity is not recovered by the mere lapse of the specified time. A course of purification must be gone through, consisting chiefly in fasting, prayer, and the study of edifying books in solitude. Thus is the period of mourning for the dead to be passed.

Dwellings are purified by fire. The purified person throws aside the white mourning dress, worn during impurity, and returns to society in a festal garb.

The numerous Sintoo festivals have been already alluded to; and it may suffice to add, that all begin with a visit to a temple, sometimes to one especially appointed for the day. Upon approaching, the worshipper, in his dress of ceremony, performs his ablutions at a reservoir provided for the purpose; he then kneels in the verandah, opposite a grated window, through which he gazes at the mirror; then offers up his prayers, together with a sacrifice of rice, fruit, tea, wine, or the like; and when he has concluded his orisons, depositing money in a box, he withdraws. The remainder of the day he spends as he pleases, except when appropriate sports belong to it. This is the common form of *kami*-worship at the temples, which are not to be approached with a sorrowful spirit, lest sympathy should disturb the happiness of the gods. At home, prayer is similarly offered before the domestic house, oratory, and garden *miya*; and prayer precedes every meal.

The money contributions, deposited by the worshippers, are destined for the support of the priests belonging to the temple. The Sintoo priests are called *kami nusi*, or the landlords of the gods; and in conformity with their name, they reside in houses built within the grounds of their respective temples, where they receive strangers very hospitably. The *kami nusi* marry, and their wives are the priestesses, to whom specific religious rites and duties are allotted; as, for instance, the ceremony of naming children, already described.

But pilgrimage is the grand act of Sintoo devotion, and there are in the empire two-and-twenty shrines commanding such homage; one of these is, however, so much more sacred than the rest, that of it alone is there any occasion to speak. This shrine is the temple of Ten-sio-dai-zin, at Ise, conceived by the great body of ignorant and bigoted devotees to be the original temple, if not the birth-place, of the sun-goddess. To perform this pilgrimage to Ise, at least once, is imperatively incumbent upon man, woman, and child, of every rank, and, it might almost be

said, of every religion, since even of professed Buddhists, only the bonzes ever exempt themselves from this duty. The pious repeat it annually. The *siogoun*, who has upon economical grounds been permitted, as have some of the greater princes, to discharge this duty vicariously, sends a yearly embassy of pilgrims to Ise. Of course, the majority of the pilgrims journey thither as conveniently as their circumstances admit; but the most correct mode is to make the pilgrimage on foot, and as a mendicant, carrying a mat on which to sleep, and a wooden ladle with which to drink. The greater the hardships endured, the greater the merit of the voluntary mendicant.

It need hardly be said that no person in a state of impurity may undertake this pilgrimage; and that all risk of impurity must be studiously avoided during its continuance; and this is thought to be the main reason why the Buddhist priests are exempt from a duty of compliance with *Sinsyu*, enjoined to their flocks. The bonzes, from their attendance upon the dying and the dead, are, in Sintoo estimation, in an almost uninterrupted state of impurity. But for the Ise pilgrimage, even the pure prepare by a course of purification. Nay, the contamination of the dwelling of the absent pilgrim would, it is conceived, be attended with disastrous consequences, which are guarded against by affixing a piece of white paper over the door, as a warning to the impure to avoid defiling the house.

When the prescribed rites and prayers at the Ise temple and its subsidiary *miya* are completed, the pilgrim receives from the priest who has acted as his director a written absolution of all his past sins, and makes the priest a present proportioned to his station. This absolution, called the *oko-haraki*, is ceremoniously carried home, and displayed in the absolved pilgrim's house. And from the importance of holding a recent absolution at the close of life, arises the necessity of frequently repeating the pilgrimage. Among the Ise priestesses, there is almost always one of the daughters of a *mikado*.

The Ise temple is a peculiarly plain, humble, and unpretending structure, and really of great antiquity, though not quite so great as is ascribed to it, and is surrounded by a vast number of inferior *miya*. The whole too

is occupied by priests and persons connected with the temple, and depending upon the concourse of pilgrims for their support. Every pilgrim, upon reaching the sacred spot, applies to a priest to guide him through the course of devotional exercises incumbent upon him.

In addition to the *kami nusi*, who constitute the regular clergy of Japan, there are two institutions of the blind, which are called religious orders, although the members of one of them are said to support themselves chiefly by music—even constituting the usual orchestra at the theatres. The incidents to which the foundation of these two blind fraternities is severally referred, are too romantic, and one is too thoroughly Japanese, to be omitted.

The origin of the first, the *Bussats sato*, is indeed, purely sentimental. This fraternity was instituted, we are told, very many centuries ago, by Senmimar, the younger son of a *nikudo*, and the handsomest of living men, in commemoration of his having wept himself blind for the loss of a princess, whose beauty equalled his own. These *Bussats sato* had existed for ages, when, in the course of civil war, the celebrated Yoritomo (of whom more will be spoken) defeated his antagonist, the rebel prince Feki (who fell in the battle), and took his general, Kakekigo, prisoner. This general's renown was great throughout Japan, and earnestly did the conqueror strive to gain his captive's friendship; he loaded him with kindness, and finally offered him his liberty. Kakekigo replied, "I can love none but my slain master. I owe you gratitude; but you caused prince Feki's death, and never can I look upon you without wishing to kill you. My best way to avoid such ingratitude, to reconcile my conflicting duties, is never to see you more; and thus do I insure it." As he spoke, he tore out his eyes and presented them to Yoritomo on a salver. The prince, struck with admiration, released him; and Kakekigo withdrew into retirement, where he founded the second order of the blind, the *Feki sato*. The superiors of these orders reside at Miyako, and appear to be subject alike to the *nikudo*, and to the temple lords at Yedo.

Sinsyu is now divided into two principal sects:—the *Yuitz*, who profess themselves strictly orthodox, admitting of no innovation;

they are said to be few in number, and consist almost exclusively of the *kami nusi*; and Siebold doubts whether even their *Sinsyu* is quite pure: the other, the *Rioku Sinto*, meaning 'two-sided *kami*-worship,' but which might perhaps be Englished by 'Eclectic *Sinsyu*,' and is much modified, comprises the great body of *Sinto*. Any explanation of this modification will be more intelligible after one of the co-existent religions—namely, Buddhism—shall have been spoken of.

It might have been anticipated that a religion, upon which is thus essentially founded the sovereignty of the country, must for ever remain the intolerant, exclusive faith of Japan, unless superseded for the express purpose of openly and avowedly deposing the son of heaven. But two other religions co-exist, and have long co-existed, there with *Sinsyu*.

The first and chief of these is Buddhism, the most widely diffused of all false creeds, as appears by an authentic estimate of their respective followers, in which we find 252,000,000 Mohammedans, 111,000,000 believers in Brahma, and 315,000,000 Buddhists. A very few words concerning this creed may help to explain its co-existence and actual blending with *Sinsyu*.

Buddhism does not claim the antiquity, the cosmogonic dignity, or the self-creative origin of *Sinsyu*. Its founder, Sakya Sinha—called Syaka in Japan—was not a god, but a man, who, by his virtues and austerities, attaining to divine honours, was then named Buddha, or the Sage, and founded a religion. His birth is placed at the earliest 2420, and at the latest 543 years before the Christian era. Since his death and deification, Buddha is supposed to have been incarnate in some of his principal disciples, who are, like himself, deified and worshipped, in subordination, however, to the Supreme God, Buddha Amida. Buddhism is essentially idolatrous; and in other respects, its tenets and precepts differ from those of *Sinsyu*, chiefly by the doctrine of metempsychosis, whence the prohibition to take animal life, the theory of a future state, placing happiness in absorption into the divine essence, and punishment in the prolongation of individuality by revivification in man or the inferior animals; and by making the priesthood a distinct order in the state, bound to celibacy.

The Buddhist somewhat hyper-philosophic theory of heaven does not appear to have been taught in Japan: and in the rest, there is evidently nothing very incompatible with *Sinsyu*. The Buddhist bonze, who, after it had for five hundred years failed to gain a footing, established his faith in Japan, A. D. 552, skilfully obviated objections, and enlisted national prejudices on his side. He represented either Ten-sio-dai-zin as having been an *avatar* or incarnation of Amida, or Buddha of Ten-sio-dai-zin,—which of the two does not seem certain,—and a young boy, the eldest son of the reigning *mikado's* eldest son, as an *avatar* of some patron god. This flattering announcement obtained him the training of the boy, who, as a man, refused to accept the dignity of *mikado**, although he took an active part in the government of his aunt, raised subsequently to that dignity. He founded several Buddhist temples, and died a bonze in the principal of these temples.

Buddhism was now fully established, and soon became blended with, thereby modifying, *Sinsyu*, thus forming the second sect, called *Riobi Sinsyu*. There are many other sects in which, on the other hand, Buddhism is modified by *Sinsyu*; and these varieties have probably given rise to the inconsistencies and contradictions that frequently occur in the different accounts of *Sinsyu*. Further, Buddhism itself is, in Japan, said to be divided into a high and pure mystic creed for the learned, and a gross idolatry for the vulgar. The *Yamabusi* hermits are Buddhist monks, although, like the priests of the *Ikko-syu*, they are allowed to marry and to eat animal food.

The third Japanese religion is called *Sintoo*, meaning 'the way of philosophers;' and, although by all writers designated as a religion, far more resembles a philosophic creed, compatible with almost any faith, true or false. It consists merely of the moral doctrines taught by the Chinese Kung foo-tse (Confucius), and of some mystic notions touching the human soul—not very different from those of high Buddhism—totally unconnected with any mythology or any religious rites.

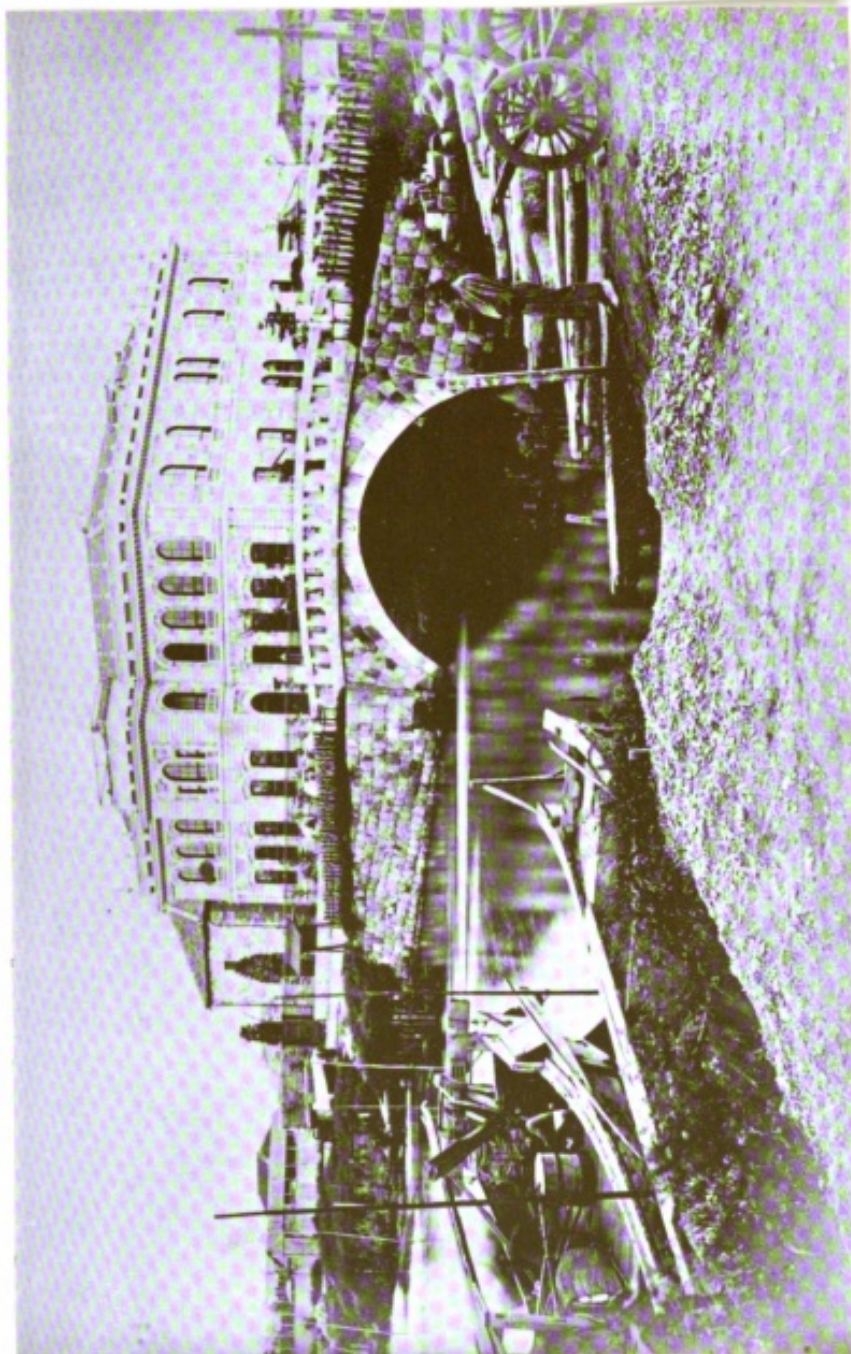
* Klaproth.

Sintoo is said to have been not only adopted, immediately upon its introduction into Japan, by the wise and learned, but openly professed, accompanied by the rejection of *Sinsyu* mythology and worship, and by utter scorn for Buddhist idolatry. But when the detestation of Christianity arose, some suspicions appear to have been conceived of *Sintoo*, as tending that way. Buddhism was, on the contrary, especially favoured, as a sort of bulwark against Christianity; and thenceforward every Japanese was required to have an idol in his house—some say a Buddhist idol; others, the image of his patron *kami*. The last is the more probable view, as Dr. Von Siebold distinctly states that, at the present day, the lower orders are Buddhists; the higher orders, especially the wisest amongst them, secretly *Sintooists*, professing and respecting *Sinsyu*, avowedly despising Buddhism; and all, *Sintooists* and Buddhists alike, professed *Sintoo*.

Such is said to be the present state of religion in Japan. But the subject must not be closed without mentioning a story told by president Meylan, of a fourth religion, co-existing with these three, prior to the arrival of the first Christian missionaries. He says that, about A. D. 50, a Brahminical sect was introduced into Japan, the doctrines of which were, the redemption of the world by the Son of a Virgin, who died to expiate the sins of men, thus insuring to them a joyful resurrection; and a trinity of immaterial persons, constituting one eternal, omnipotent God, the Creator of all, to be adored as the source of all good and goodness.

The name of a Brahminical sect given to this faith cannot exclude the idea, as we read its tenets, that Christianity had even thus early reached Japan; and this is certainly possible through India. But it is to be observed, that neither Dr. Von Siebold, nor any other writer, names this religion; that Fischer, in his account of Japanese Buddhism, states that the qualities of a beneficent Creator are ascribed to Amida, and relates much as recorded of the life of Syaka, strangely resembling the Gospel history of our Saviour, whilst the date assigned to the introduction of this supposed Brahminical sect pretty accurately coincides with that of the first

THE FAR EAST.



THE HORIUTASHI, HORIUTASHI TUNNEL.

unsuccessful attempt to introduce Buddhism. Further, and lastly, whoever has read anything of Hindoo mythology must be well aware that the legends of the Brahmins afford much which may easily be turned into seemingly Christian doctrine. But whatever it were, this faith was too like Christianity to survive its fall, and has long since completely vanished*.

* [For a few additional particulars concerning the religious sects and creeds found among the Japanese, the reader is referred to an article in the second volume of the Repository, p. 318. The statements there made correspond very well to those in this abstract of Siebold's notice. We add a few explanations of some of the terms used in both that article and this. *Sinseu* is, according to Siebold's explanation, 伸神, meaning 'the faith in gods or spirits'; *Sintoo* 神道 (*shin tao* in China) or *kami no michi* as it is when translated into Japanese, and a mere synonym with it, strictly means not 'the way of the gods,' but 'the doctrine of the gods.' *Ame-terasu-oho-kami* are the native words for the four characters 天清大神 *Ten-sio-dai-sin*, (as they are written for us,) which mean 'the great god of the pure heavens.' The *gohai* are

long strips of white paper, standing, we are told, instead of the spirit worshipped, just as the ancestral tablet stands for the ancestor whose name it bears.

The Buddhistic sects appear to be much more numerous than the Sintoo, and the priests are employed by all classes on occasions of burial and mourning, from which no doubt their influence is also great. Buddoo or Budtoo is 佛道 the doctrine of Buddha or Amida. The *yama-busi* 山伏 are a class or sect, who, as their name is explained in a Japanese work, and as the Chinese characters also signify, hide themselves in the mountains. They are also called, (or perhaps more properly their tenets,) 修驗道 *syn-gen-dou*, 'practising and investigating doctrine.' The account goes on to state, regarding the *yama-busi*, that "they keep their bodies in subjection and practice austerities, ascending high and dangerous mountains. They study heavenly principles, the doctrine of the eight diagrams (*hakke*), chiromancy, the determination of good and bad luck, the mode of finding stolen things, and other such-like sciences." The *yama-busi* wear a sword, and have a peculiar cap and neck strap to distinguish them. The explanation of the name *yama-busi*, given by Dr. Burger (vol. ii, p. 324), may also be correct; as 武, which means 'a soldier,' is also called *busi*.]

THE CHIUSHINGURA. OR THE LOYAL LEAGUE.

TRANSLATED BY F. V. D. Esq.

IN our last, we mentioned the accident which had made a *hiatus* in this story, but promised that its publication should be continued in the present number. It seems, however, that we reckoned without our host; as the translator, having been absent from Yokohama, has not been able to furnish us with the continuation. We hope in our next to give a double quantity of the story, and to avoid any further irregularity; so that it may be completed in the present volume. No doubt, those of our readers who are conversant with

Japanese history, recognise that the story is that of "The Forty seven Ronins," which has so frequently been printed in foreign publications—(twice already in earlier volumes of *The Far East*), but never in so interesting a form as it is now being presented to them. In the original it is in twelve books, six of which were given in the previous volume of our journal. The remaining six, will, it is hoped, be completed in the present volume.

THE ILLUSTRATIONS.

THE MACHIGAISHA.

UNDER ordinary circumstances, views of foreign built edifices in Japan do not possess sufficient interest to entitle them to a place in our journal. But a certain interest does attach to the buildings we present this month to our readers; as shewing that the Japanese are commencing to produce something better than the hybrid constructions, half Japanese half foreign, that they have for some time been indulging in.

The Machigaisha or City Hall, Yokohama, is the first foreign building with a tower, erected in Japan. The tower was intended to have a peal of bells, but we imagine that the idea must have been given up. It has a three faced illuminated clock, by C. & J. Favre Brandt of Geneva and Yokohama; and is not only ornamental, as breaking the monotony of the sky line, but very useful. So much so, that we are sure it will not be long before clock towers will be seen in Tokei.

It is probable that our friends at a distance, in looking at the picture, will find more to observe in the Japanese houses than in the more pretentious public building. Those in the foreground belong to respectable merchants. They are nominally fireproof, but the woodwork on the ground floor is the source of danger in the event of a fire. It is usual, however, to surround fireproof houses with casings of wood to preserve the mud and highly-polished-plaster walls from damage. If a fire threatens them, the wood casings are easily removed. A specimen of this kind of protection may be seen on the side of the house to the extreme right in the picture.

The business carried on at the City Hall is principally of an *octroi* character—all the municipal dues and "squeezes" upon the people having to be paid here; and as all sales and purchases to and from foreigners have to be reported here and are subjected to a small tax—these are not very light. It is not easy for foreigners to obtain information as to the levies made by the Japanese officials upon

the people—but there is hardly any transaction that altogether escapes a mulct of some sort.

THE GAIMUSHO, OR FOREIGN OFFICE, TOKEI.

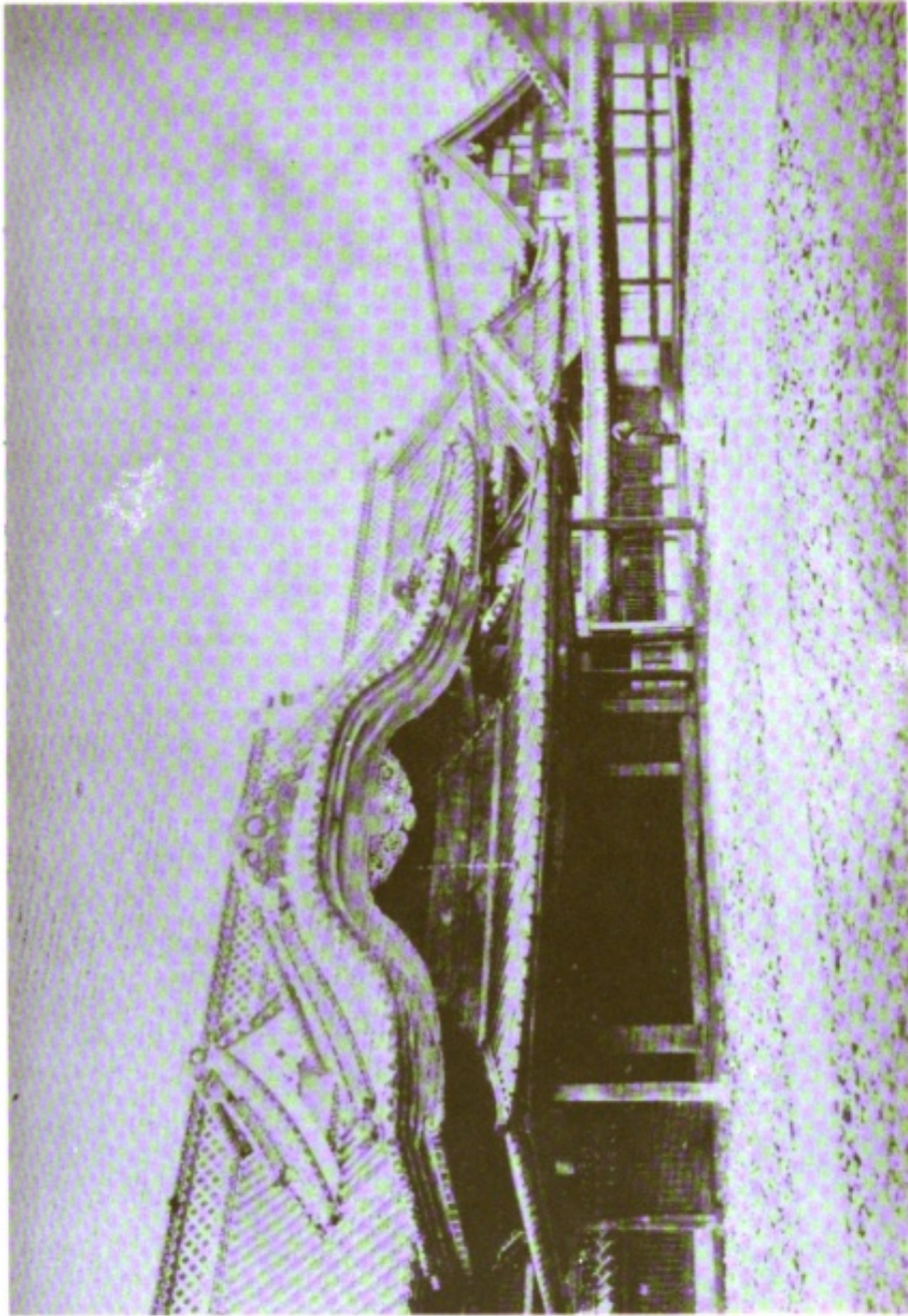
AS a contrast, we shew the noble entrance to the Foreign office, Tokei. Formerly this building was the yashiki or palace of the Daimio Kuroda, of Fukuoka; but the government, having appropriated all the yashikis of the nobles since the fall of the feudal system, has taken this one for the transaction of foreign affairs. It has the characteristics of all Japanese edifices, so that seeing this, a good idea is formed of all—except that this is somewhat more massive and handsome than the majority of them.

THE HORAISHA, HORAI-BASHI, TOKEI.

AS the Machigaisha is the finest building in Yokohama, so is the Horaisha in Tokei. It is the nearest house to the Tokei Railway Station, and therefore is the first object that attracts the eye of the visitor on his arrival. It is a large Banking and Commercial establishment; and one likely to lead the way in introducing the foreign system of Banking in Japan. The Commercial Department has long been open; but the Banking will only be officially opened next month. Mr. John Grigor, formerly Manager of the Hongkong and Shanghai Bank in Shanghai and Yokohama, is the Manager of this Bank. The president is Mr. Goto, formerly a prominent member of the Government, but better known as the high officer who was active in protecting Sir Harry Parkes, when His Excellency and his escort were attacked on his way to receive his first audience of the Mikado at Kyoto, in 1868; and who, for his gallantry on that occasion received a valuable sword from the Queen.

Horai is an ancient name for Japan—but is more properly applied to the place of eternal happiness,—Elysium; which, of course, must be situate in Japan.

THE FAR EAST.



THE GAIMUSHO—FOREIGN OFFICE, TOKYO.

Horn-bashi or bridge is the second or third bridge constructed of stone in the capital. The stones used were formerly in the gateways of the castle, now demolished. The canal is tidal, receiving its water from the sea.

THE YOKOHAMA BUND, FROM THE ENGLISH HATOBA.

THE original landing place at Yokohama received the name of English Hatoba, to distinguish it from another called the French, from the fact, that in the distribution of allotments at the opening of the settlement, in 1859, certain plots were given to the consuls of the various nationalities for their subjects, and these hatobas fronted the portions allotted to the English and French respectively. They had better have been named the Eastern and Western Hatobas. Of late, the English Hatoba has been made to enclose a fine boat harbour, and it forms quite a promenade for a summer evening. The view taken from it is of the nearest portion of the foreign settlement—taking in Lots 1 to 5 inclusive; and taking in the houses belonging to Messrs. Jardine, Matheson & Co., Messrs. Walsh, Hall & Co., Messrs. Wilkin & Robison, The Pacific Mail S. S. Co., Messrs. Butterfield & Swire, The Netherlands Trading Company, and the Yokohama United Club. The house of Messrs. A. Heard & Co. is just seen at the extreme left.

This takes in a little more than one fourth of the entire sea frontage or bund of Yokohama foreign settlement. Another view of the Bund will appear in our next.

ANCIENT MEN AT ARMS.

As recently as 1863, after the battle of Kagosima, which took place in August of that year, when the Prince of Satsuma was said to have called upon the Tycoon to aid him against the foreigners; we were told:—"The chief daimios have offered to provide means to arm the lesser daimios with swords, bows, muskets and lances." This, we repeat, was after the battle of Kagosima, in which only modern arms had been employed. For in Admiral Kuper's report it we find:—"At

noon, during a squall, accompanied by much rain, the *whole of the batteries* on the Kagosima side, suddenly opened fire upon the *Euergulus* and that "many shot and shell passed over and close around her." Again, "the *Euergulus* was consequently exposed to a very heavy, and well-directed fire from several of the batteries at the same time." And among the injuries done to Satsuma was the total destruction of "a very extensive arsenal and foundry, for the manufacture of guns, shot and shell."

Thus, when the Prince of Satsuma had already so realized the power of modern appliances of war, and had even found that in spite of the good training of the artillery-men, who worked the guns of his batteries so well as to elicit the commendation of all who were subjected to their effects, foreign arms and fighting men were too powerful for him; at that very time we are told the large daimios offered to find means to arm the smaller ones "with swords, bows, muskets and lances."

In 1766, when the Tycoon had gone to Osaka and Kioto to set his army in motion against the Prince of Choshu, a large proportion of his soldiers were still armed with these weapons; only a very limited number having been drilled and armed in the modern style; and the consequence was they could do but little against the Nagato warriors. And we will remember that in that army, some, at least, of those who were armed in the old way, had refused to be drilled after the foreign manner.

In October, 1864, the foreign residents of Yokohama had an opportunity of witnessing a spectacle, most interesting to them at the time; for they supposed that it represented to them a fair specimen of Japanese men at arms in attendance on their prince, as in olden times they turned out to fight. True, they were not in the least equipped like the retainers we were in the habit of seeing in the trains of the daimios travelling on the high road; but they came down from Yedo with their master, and they went through their evolutions for our benefit, just as immediately afterwards the English troops of the XX Regiment, 67th, Beloechee, the Royal Marines, and the battery of Artillery—in all about 1,300 men—went through their drill for the edification of the Japanese nobleman and his fol-

lowers. It is the only occasion, we believe on which such a spectacle has been witnessed by foreigners, since the opening of the ports.

Sakai Higo-no-Kami, a prominent member of the Tycoon's Government, having accepted the invitation of Sir Rutherford Alcock, to witness a review of the British troops then in garrison, arrived in Yokohama on the previous day, and his retainers took up their quarters at the old Nogé barracks. On the day of the review, which took place on that portion of the swamp beyond No. 121 lot, the British troops arrived on the ground, headed by their commandant, Lieut.-Colonel Browne, of the XXth Regiment, and shortly afterwards Sir Rutherford Alcock and his staff arrived. Of course, all the foreigners who could be present, were so; and there was also a large crowd of Japanese.

After waiting a long time—for in these days, even military time with the Japanese was as inexact as commercial—we heard the miserable bellowing of conch shells—a loud noisy monotone, as unmusical as unmeaning. This became louder and louder, as it approached nearer and more near; until turning abruptly through a fence that then bounded the road, a band of men came upon the ground, whose appearance having seen, it is impossible to forget. First walked a few *shta-bans* and officers to clear the way and see that all the Japanese went down on their heels, as the great man approached. Cries of *shtaniéro*, were responded to by the assembled natives bowing down in a semi-sitting posture, now no longer seen even when the Emperor passes through the streets, but at that time compulsory if even a box containing the Tycoon's Government was carried along; and far more so when a noble, or an officer on imperial duty trod the causeway.

It was always a marvel to us, in our early experience of Japan, that the great ones to whom such reverence was paid, could look so grave and unconcerned as they did amid all the homage they received; but it was the custom of the country, and use had become second nature.

Following then the officers above mentioned, but at a considerable distance, advanced the noble who was the most honoured on this occasion. He was dressed richly in silk, but

in the ordinary costume of Japanese gentlemen. He was attended by a confidential member of the Tycoon's court, by one of the Ministers of Foreign Affairs, and by the Governor and Vice Governor of Kanagawa; and all of them were as neat and clean as it was possible even for Japanese care to make them. After these came the immediate attendants of the lesser lights of the procession, and then the retainers of the principal visitor, of whom we may truly say we never saw their like before, and it is unlikely that we shall ever see it again.

There may have been twenty or even thirty of them. They were clad in armour, and with weapons of olden times, and as they drew up beside the foreign troops already assembled, and the flagstaff, where H. E. Sir Rutherford Alcock received their master on his arrival, they presented a most striking spectacle. Their leader was encased in armour similar to that seen in our picture, carrying in his hand a baton very different to that of a field marshal. It was like those horse-hair switches that are used in the East by equestrians to keep the flies from their horses; only that instead of horse-hair, the switch was of paper. His movements were almost indescribable; as he moved his legs in the cat-like manner adopted by actors in burlesque as the proper mode of progression when they would be unheard and undiscovered. The followers were all in armour of a somewhat similar kind, but not quite so much of it; and they had no helmets, their heads being bound round with a white cloth. Their lances or spears were the only weapons they carried in their hands; but all of them had the invariable two swords on their left sides. They marched on to the ground without any regularity of step; but that they had been drilled we soon discovered. For the leader had but to shake his baton in this or that manner, and all immediately and simultaneously obeyed the motion. They halted, they advanced, they retired, they raised or depressed the points of their lances, they changed front—and in fact went through all their evolutions in a manner and with a precision as beautiful as it was novel. It is, however, difficult to describe the scene more fully at this distance of time. We ought to mention, that this display came after

the review of the English troops; and in good-natured response to a request of the commandant, who, at the close of the operations of his men, advanced and asked Sir Rutherford Alcock to request the noble to allow his retainers to show their manœuvres to the foreign soldiers. Although the request was so sudden, it was instantly complied with; and although the exhibition was very short, it was very interesting. We remember the chief in his pride at the very respectable figure his vassals made, remarking, through Mr. Von Siebold who was acting as interpreter to Sir Rutherford, that there was not one of those men who would not instantly die at his command.

This was the only occasion when we saw genuine Japanese men at-arms in their armour. And we have good reason to think that it is long since such armour as the principal suit depicted in this number has been used. Our reason for so thinking is, that out of nearly fifty samurai, only one knew how to put it on correctly and understood its various parts; which led us to infer that the others had not seen it worn. It is a suit belonging to a scion of the princely house of Nabeshima, and consists principally of lacquered paper (*papier maché*) suspended on cords of silk, calculated to resist many a

sword cut. The cost of such a suit of armour in olden times was little, if any, short of one thousand dollars; but now it can be bought perhaps for fifty, i.e. such a handsome suit as this. Plenty of suits have been bought for fifteen or twenty dollars. The man in the common suit is the servant in attendance on his master.

In reality the richer suit is so heavy, or rather, cumbrous, that none but a powerful and well practised man could wield his weapons with any effect in it. The samurai who wears it, not only declared it was the first time he had ever had on such armour, but said he would rather fight in his bare skin, than be confined in it in actual contest.

The swords, bows and lances of other days, with which we have said, the greater daimios offered to provide the retainers of the smaller, are now "a drug in the market." Bows, arrows and spears may literally be purchased for less than an old song. And as for armour, the more common coats of mail seem to have long since been bought up, so seldom are they seen; whilst similar armour to that in the picture, only not perhaps as carefully kept and preserved, can be bought at any "old curiosity shop" in Yedo or Yokohama.

Sic transit gloria mundi.

THE PERIOD.

MONTHLY NOTES FROM LOCAL PAPERS.

MEDICAL SCIENCE IN JAPAN.

The following letter which was addressed to the editor of the *Japan Weekly Mail*, will, we think, prove interesting to the readers of the *Far East*.

Hakodate, July 19th, 1874.

SIR,—I send herewith Numbers 1 and 2 of the *Kin-Sei I-Setsu* or, freely translated, "Modern Medical News," a bi-monthly journal of medicine, which is published in the native language under the auspices of the Kaitakushi at Tokyo. The primary object of this publication is to afford instruction to the large number of native practitioners who

have already acquired some knowledge of Western Medical science, either by means of oral instruction or from the few foreign works on medicine which have been translated into Japanese; but who have no knowledge of any language save their own.

For this class the *Kin-Sei I-Setsu* will contain several articles upon those subjects which appear to be especially important, so arranged, that, should the publication be continued for some length of time, it will present compilations upon various subjects, fully brought up to date and adapted to the uses of the native profession. In addition to this, it is the intention also to give the most important news of the medical world, so that

all native physicians may find in the *Kin-Se I-Setzu* a convenient epitome of the progress of their science.

Such is the plan of the journal. To carry it out successfully is beyond the ability of one man, and I therefore appeal through your columns to my foreign professional brethren resident in Japan asking them for assistance in a difficult, laborious, but, as I believe, important undertaking. I can offer no pecuniary compensation for articles contributed, for I receive none myself. The journal is sold at a price just sufficient to cover the expense of paper, printing and engraving, while the labour of preparation, on the part of my translators and myself is purely voluntary and unremunerated. I hope, however, that some, at least, of the foreign physicians of Japan may feel such an interest in the work as will induce them to aid me. Contributions in English, French or German will be welcomed, but the first object of the journal should be kept in view, and all subjects presented in a form simple, practical and brief. I am glad to say that the journal seems to be appreciated by the class for whom it is intended. Of the first number five hundred were printed, while, of the second, one thousand copies are called for and have been issued. To give some idea of the attempted scope of the Journal, I subjoin a list of contents of numbers I and II.

CONTENTS OF NO. I, *Kin-Se I-Setzu*,

MARCH, 1874.

- 1.—Introduction by Editor.
- 2.—Introduction by Japanese assistant.
- 3.—On removal of Tumours by India Rubber Ligature (with illustration.)
- 4.—On the Relief of Pain. Part I.
- 5.—Quarantine, Hygiene and The Cholera.
- 6.—Diagnosis of Fatty Tumours by Cold.
- 7.—Use of Ergotine in Hemorrhage.
- 8.—Extemporized Surgical Needles.
- 9.—Removal of Foreign Bodies from the Ear.
- 10.—Importance of Government Inspection of Imported Drugs and Medicines.

CONTENTS OF NO. II, MAY 1874.

- 1.—Lectures on Urthral Stricture, Lect. I. (with illustration).
- 2.—Surgery without Hemorrhage, Es-march's method, (with illustrations).
- 3.—Apparatus for Dislocated Fingers (with illustrations).
- 4.—Importance of Government inspection of imported Coal Oils (with illustrations of apparatus).
- 5.—On the Relief of Pain, Part II.

- 6.—Necessity for Education of Midwives in Japan.
- 7.—Use of the Salts of Copper in Cholera.
- 8.—The Nitrite of Amyl, a new Remedy for Asthma.
- 9.—Rules for Administration of Arsenic.
- 10.—Oxide of Zinc in the Diarrhœa of Infants.
- 11.—Tincture of Iron in Small Pox.
- 12.—Gelatine Suppositories.
- 13.—Treatment of Onychia.
- 14.—Tincture of Iron in Puerperal Hemorrhage.
- 15.—Ergotine in Hemorrhage; Further remarks on.
- 16.—Solvent Power of Glycerine.
- 17.—New sign of Death.
- 18.—Worms in Heart and Blood-vessels of Dogs in China and Japan,

I am, Sir,

Very respectfully,

STUART ELDRIDGE, M.D., U.S.,

In Charge of Government Medical School, Hakodate.

Editor *Kin-Se-I-Setzu*.

Recent letters, report that General Saigo visited the Chinese Mandarin at his headquarters at Keesan. Five hundred thousand taels were offered to the Japanese to leave the island, but, of course, Saigo could not accept it without reference to Tokei. The Chinese troops are represented as being most slovenly, and presenting, altogether, a very despicable appearance.

Mr. House, in summing up the various political questions arising out of the Formosan Mission, thus writes concerning the result of the course adopted by foreigners. He says:

"The newly-assumed position, therefore, dates from a period within three months of the present time. And I repeat, that there is hardly a candid observer to be found who does not believe that it was not the natural outgrowth of the established Chinese policy, but was suggested and developed by foreigners who act upon the conviction that their interest lies in fomenting discord between these two nations of the East."

The Head of the Kaitakushi, Kuroda, Yamagata the Minister of War, and Eagichi Masaru President of the Sa In, have been appointed Sangi.

Perhaps without due consideration, we have hitherto always thought that it would

be almost impossible to teach Japanese the principles of European music. The difference between the music of the East and the West presented, we believed, almost insuperable difficulties; and we must confess to great astonishment on hearing High Mass most admirably intoned by Japanese at the Roman Catholic Seminary, at Kudan. We do not say that one should visit the Chapel for the singing, with the expectations with which one would go to St. Paul's or Westminster Abbey; but still a great deal has been effected, and the fathers deserve an infinity of credit for the pains they must have taken to arrive at the present result. All the scholars attend the service, and though we may differ, one from another, as to the particular form of worship, it is an inspiring sight to see so many young persons, who have been induced to embrace a religion which is, at least, the oldest in Christendom.

While on the question of religious education we may also note that at one or two of the private schools in Tokyo, the Missionaries of the Established Church, resident in the Capital, give weekly lectures on the subject of morality. The benefit of these cannot well be over-estimated, for if the youthful mind be once brought to admire and practice the principles of true morality, the step to Christianity is but a short one. We believe that an offer was made by a Yokohama clergyman to lecture on morality at the Kaisei Gakko; but it was declined.

Mr. L. Haber, who formerly established himself as merchant in Yokohama and then transferred his business to Hakodate, where he received the appointment of Acting German Consul, has been cut down and killed by a *samurai* of Akita Ken. No reason has been assigned; but the *Elizabeth*, a German man-of-war, has left Yokohama for Hakodate.

HAKODATE, AUGUST 12th, 1874.

Yesterday evening, between the hours of six and seven o'clock, word was brought into town that Mr. L. Haber, German Consul at this port, had been murdered, and his watch stolen. A party of foreigners immediately started for the scene of the murder, which occurred at Yadingasura, a pretty valley about a mile from town, much frequented by foreigners in their walks.

In a garden, on an onion bed, lay the body of Mr. Haber, who was dead when first discovered. It was placed on a door and brought to the Saibansho, from whence it was taken to the hospital, there to be dressed and placed in a coffin; and then removed to the house of Capt. Blackiston, where the deceased gentleman had been stopping. The funeral is ex-

pected to take place to-morrow, though no notice has as yet been given.

The murderer is a Japanese from Akita, who came to this port three days ago. On arriving here, he states, he saw a vision, in which the great God of Japan appeared to him, 9 feet high, and commanded him to kill foreigners, who were overthrowing the government. He then prayed *O Kami Sama* to show him the name and nationality of the person, but received no answer to his prayer at that time. Yesterday afternoon, he took a *jiarikisha* and went to a tea-house at Yadingasura. While there, he saw somebody coming, a long distance off. He thought it was a foreigner, and prayed to *O Kami Sama*. He then left the tea-house and walked toward the foreigner. Mr. Haber looked at him and he at Mr. Haber. The Japanese then threw his umbrella in Mr. Haber's face. Mr. Haber said something—what, the Japanese could not understand.

The latter then drew his sword, which was a short one, about two feet long, and Mr. Haber ran. The Japanese pursued and cut him in the head, splitting it wide open, and then proceeded to hack the body into pieces. The unfortunate man received four fearful cuts on the head, and both his arms were nearly cut off, evidently in trying to defend himself. There were several cuts on the body, and one leg was cut almost entirely off. I counted thirteen cuts, and could only see part of the body.

The body was conveyed to the Saibansho, together with the person of the murderer, who gave himself up, acknowledging his guilt and voluntarily making the following statement: That he was from Akita, on the western coast of Nippon; that he had formerly been a *Samurai*; that some God had appeared to him in a dream, and told him to take the life of a foreigner, as they were the primary cause of the change of Japanese government. That he had brought from Akita 13 yen, which he had expended in the Yoshiwara of Hakodate, (where he had been four days,) as money would be of no further use to him. That he had no malice against Mr. Haber, except that he was the first who caught his eye, when ready for the deed.

On Friday week a gentleman named Wheeler, a resident of Shanghai, was descending Fujiyama, when he slipped and, rolling a considerable distance, struck his head against a stone. He was quickly removed to Kiga, where Dr. Macdonald and another doctor attended him. At first, concussion of the brain was feared.

On Sunday morning, the benediction of the new bell for the Yokohama Catholic Church took place. Mgr. Petitjean, Vicar Apostolic of Japan, officiated at the ceremony, whilst M. Berthemy, the French Minister, and Mme. Verny, acted as sponsors.

On Monday a sailing match took place between Dr. Dalliston's yacht *Tantivy*, and the *Zephyr*, sailed by Mr. Glennie. We take the following report from the *Herald*.

The course was twice round the Lightship and shipping, a distance of about 17 miles. In consequence of the large difference in tonnage (the *Zephyr* is about 38 tons, whilst her opponent is only 10½ tons), the *Tantivy* was allowed 8 minutes. The day did not look at all promising for the race, and it was even betting that the smaller yacht would not get round the course. At 1.59 p.m. the signal was given, and both yachts immediately slipped, and were soon under weigh. The *Tantivy*, who had a reef in her mainsail, was first away; but the *Zephyr*, who carried a whole sail, soon began to overhaul, and, in a short time, passed her. The breeze, which was from the south, had a little moderated at this time, and the *Tantivy*, trusting to this, and desirous of keeping up with her more powerful rival, shook the reef out. This, as it afterwards turned out, was a mistake, as the wind freshened again, and blew hard in squalls, whilst a heavy chopping sea did not improve matters. The little one was now overpowered, and was half buried in the water; however, the two boats held on gallantly, and rounded the Lightship—the *Zephyr* in 16½ minutes, and the *Tantivy* 1 min. 25 secs. afterwards. They now went away with the wind on their quarter for the wreck of the *America*, and the *Zephyr* set a gaff-top-sail, but soon afterwards the wind coming down in very hard squalls, she was obliged to take it in again, whilst the *Tantivy* had to lower her stay-sail for a time. After stretching over to come to close to the wind again, in order to weather the stake boat, and the first round was completed as follows:—*Zephyr*, 2.50; the *Tantivy* 7 minutes afterwards. The run out to the Lightship was again made, but the *Tantivy*, by hard carrying on, held her own better, as, whilst the *Zephyr* rounded it at 3.5, the little one was only 7 min. 15 secs. astern. After rounding, Mr. Glennie again set his gaff top-sail, and he was enabled to hang on to it until it was time to go about again, whilst his opponent only had his lower canvas. Eventually the *Zephyr* passed the winning buoy at 3.40, and the *Tantivy* (who again had bad luck, as the wind became more scant and prevented her from laying her course,) passed it to leeward eleven minutes afterwards. This was a most pluckily and gallantly contested race, and Dr. Dalliston sailed his boat when we do not think any one else would have taken her outside.

A sum \$1,000 has been presented to Constable Wood who was lately so severely handled by the Japanese police. This is but just. It cannot be permitted that the police should maltreat anyone, even if a prisoner caught in the fact, much less an unfortunate man whose only crime was an objection to be forcibly arrested in the Legation compound.

The Government, in this case, have only done what they felt themselves in honour obliged to do, and cannot in any way be called generous.

On Saturday last, was held the inaugural meeting of the District Grand Lodge of Freemasonry at Yokohama; when the following officers were appointed:—

R. W. District Grand	
Master,	Chas. H. Dallas,
W. Deputy District Grand	Wm. Bourne,
W. District Grand Senior	Major T. W.
Warden, }	Kinder,
" " " Junior "	A. Mitchell,
" " " Treasurer, }	E. J. D. Roth-
" " " Registrar, ..	mund,
" " " Registrar, ..	W. H. Freame,
" President of the Dis-	
trict Board of Ge-	
neral Purposes, ..	Wm. A. Crane,
District Grand Secretary, ..	F. Pittman,
" " Deacons, }	E. Wheeler, M. D.,
" " " " }	Drummond-Hay,
" " " Superintendent of Works, ..	C. A. McVean,
" " Grand Director	
of Ceremonies, ..	J. E. Black.
" Grand Organist, ..	C. Heimann,
" " Pursuivant, ..	T. Wallace,

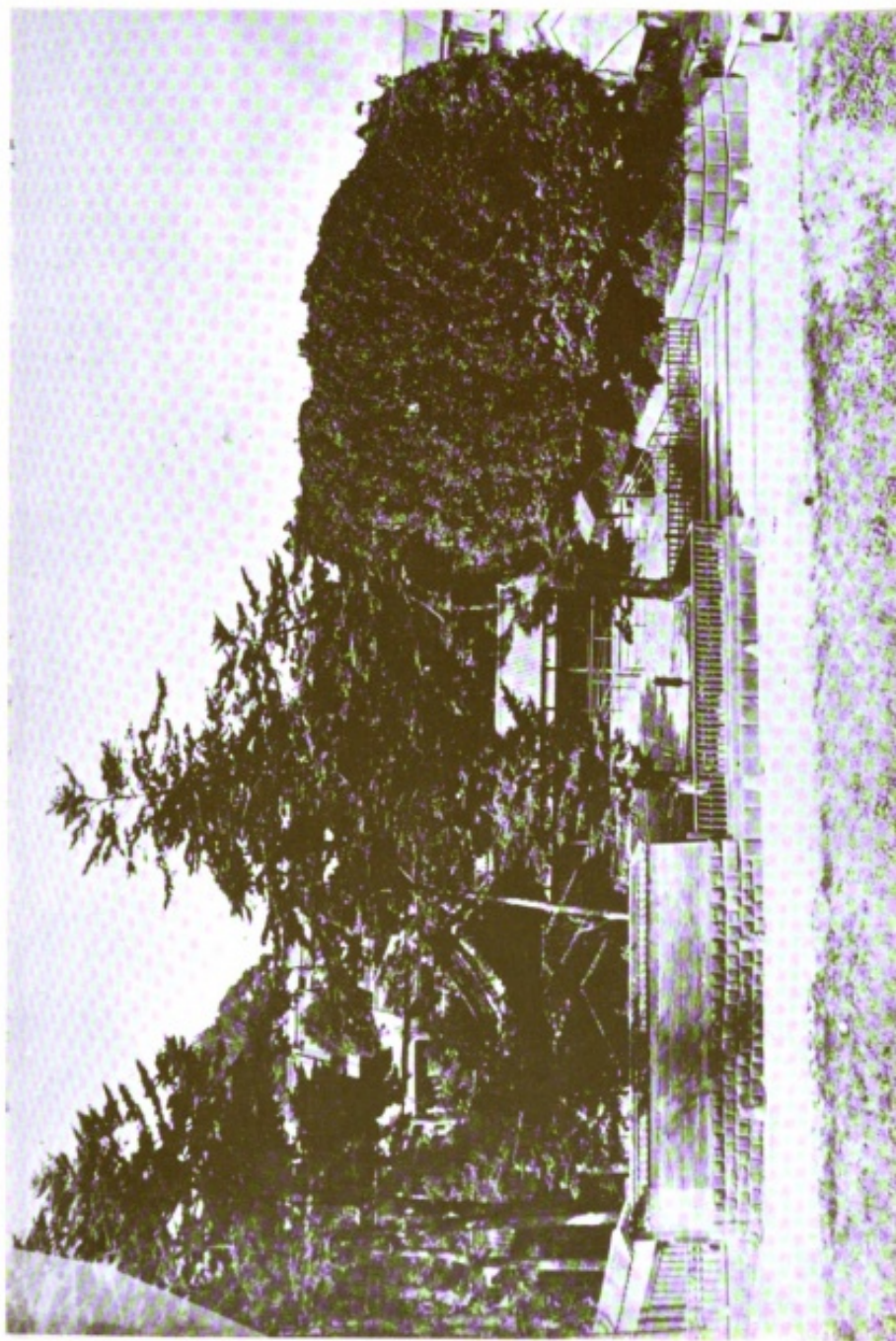
Bros. Sands of the *Rising Sun* Lodge, Kobe, and A. Weiller of the *Nippon* Lodge, Tokai, were elected Vice-Presidents of the District Board of General Purposes. The Grand Stewards have yet to be appointed.

After the ceremonies were over the brethren partook of a cold collation, followed by the loyal and other toasts usual on such occasions.

According to the China papers, Gen. Le Gendre has been arrested by Mr. Henderson U. S. Consul at Amoy, acting, we presume, under instructions from Peking. The ground of the arrest is that the General has disobeyed an order sent by the State Department that all American citizens should withdraw from aiding or abetting either of the belligerents. Such an order is in direct contravention of the treaty between the U. S. and Japan; besides which Gen. Le Gendre is engaged on a peaceful mission, and cannot, in any way, be charged with a violation of the neutrality laws.

It is evident that Mr. Henderson received his orders from Peking. How General Le Gendre can be aiding and abetting Japan in a war against China when there is no war, and the object of his visit is to heal any differences between the two countries; and how Mr. Henderson can assert that aboriginal Formosa is Chinese territory simply because China claims it—they might claim the world

THE FAR EAST



NEAR THE TEMPLE OF CONFUCIUS, TŌKEI.

for that matter—is one of those things “no fellow can understand.”

The proceedings in the Consular Court of the United States at Amoy on August 6, were somewhat unusually interesting. General Le Gendre, having been arrested the day previous, came into Court at 10.30 a.m., with his bondsmen, Messrs. Stevens and Middleton. The following is a memorandum of the remarks made by the Court to the prisoner.

By the Court:—“Mr. Le Gendre, yesterday, upon official complaint by Chinese provincial authorities, together with public information, facts within my own knowledge and others, which I have good reason to believe to be true, but finally, and above all, acting under instructions from the United States Legation at Peking, I caused you to be apprehended on a charge of advising, aiding, and abetting an expedition in hostility to the Government of China, to wit: the Japanese armed expedition, now operating in the island of Formosa, in violation of the laws of the United States and their treaty obligations with China, and the peace resting on those laws and obligations. It is claimed that the island of Formosa is a part of the dominion of the Emperor of China; and in the landing of an armed force upon that island and making war upon its inhabitants constitutes the offence, the commission of which you are charged with aiding and abetting.

In proof that this expedition is hostile to China, we have the official declaration of her Government. The violation of the laws of the United States and their treaties with China will for the present be presumed to follow. The charge of your connection with the enterprise is based upon the items of evidence I have recounted as justifying your arrest.

Some of the articles of the Treaty and provisions of law bearing upon the case are the following: (vide Art. I, Treaty of 58) in the broadest language establishing the peace between the two nations * * (see Art. II, id.). This article defines in the most comprehensive language—the phrase “or commit any other improper act in China” is particularly so—(see Sec. 1, Law of U. S., April 20, 1818), (see Sec. 7, Law of U. S., June 22, 1860). The terms employed in this section are somewhat indefinite, but most comprehensive; “the Consul may, upon facts within his own knowledge, or which he has good reason to believe to be true, etc., issue his warrant for the arrest of any citizen of the United States charged with committing in the country an offence against law * * (see Sec. 20, idem). This section authorized the Minister or Consul “to do and perform whatever is necessary to carry the provisions of the Treaty into full effect (see also Sec. 21, idem.)

The step which has been taken, with what must follow, involves consideration of great importance, not only to yourself, but also to the Government of China, the United States, and probably the Japanese Government and the expedition you are charged with assisting. It is therefore obvious that nothing relating to so grave a matter should be done without due consideration and preparation. In view of the present imperfect knowledge of the Court and the peculiar and extraordinary character of circumstances, it is impracticable to proceed with the investigation at this time and I can only hold you subject to the further order of the Court dependent on the receipt of instructions from Peking. Every effort will meantime be made to bring the case to a hearing as soon as possible.

I will remark that, out of the respect I feel for your character and position, past and present, it is

my disposition to treat you considerably; it is of the first importance however that you do not depart the Court.

The circumstances—the probable value of your services to the expedition you are charged with serving—demand that you give a heavy bond, and, since you are not among strangers, it will not be difficult for you to obtain ample security for your attendance at Court. Therefore it is offered that you be held subject to the further order of the Court, and your bail will be fixed at \$25,000, your bond to be executed in compliance with the rules of the Court. In default you will be committed.”

Protest entered in the Consular Court of Amoy on the occasion of my Arrest by the Judge of said Court, on the 6th day of Aug. 1874.

Selected by the Government of Japan to come to Southern China and representing it here on a mission of peace as its Special Commissioner, I solemnly protest against the violence used towards me by the authorities of the United States at Amoy, in depriving me of my liberty, and, forcibly and against my will, bringing me before them, in virtue of a warrant, in which, in violation of all principles of law, no mention of the offence or crime of which I must necessarily be accused, is made.

My quality as United States Citizen, and, my connection as such with the Japanese Government, while the latter is engaged in carrying out a scheme of pacification within the boundaries of aboriginal Formosa, cannot be invoked (as it may ultimately be) by the United States Authorities in justification of their act. For the very nature of the duties which I have come here to perform entitles me to certain privileges and immunities which both China and Western Powers are bound to respect; and by depriving me of my liberty while thus vested with this character, this Court has committed towards Japan an unfriendly act which that country cannot fail to resent, and which, in the course of time, the United States, in their well-known policy of justice, will certainly regret.

While, as a public officer of Japan, I turn my eyes towards the United States and protest against the wrong which I am now made to suffer, and for which I claim redress, as a citizen I am grieved for the error which I believe has been committed here by this Court. This error is the more apparent when we come to consider the different circumstances under which the American authorities might have been placed in their relations with me, in my double capacity as Japanese officer and United States citizen; I will suppose the worst case, that is, that the late action of the Japanese in aboriginal Formosa constituted an act of war against China, or, as some have called it, a war without declaration.

It must be remembered that I was engaged by the Japanese Government long before the Formosa mission started. Now the treaty of 1858 between the United States and Japan says that Japan shall have the right to enter in the United States * * * naval and military war * * * to engage its service * * * provided “that such persons shall not be engaged to act in a naval or military capacity while Japan shall be at war with any other power at amity with the United States,” and I do not think that this proviso prohibits Japan from employing American citizens to act in a naval or military capacity, who have been engaged before Japan went to war. Neither does the Act of Congress passed April 20, 1818, commonly called the “Neutrality law”; for, when I

accepted my present task under the Japanese Government, I was without the jurisdiction of the United States.

Now we come to the Act of 1860. In passing this Act, the object of Congress was to arm the Ministers and Consuls of the United States, China, Japan, and Siam with certain powers that would enable them to carry into effect the treaties with those powers, for which purpose previous jurisdiction was insufficient. It provides that "it shall be competent for each of the said Ministers to issue all manner of writs to prevent the citizens of the United States from enlisting in the Military or Naval Service of either of the said countries to make war upon any power with whom the United States are at peace; or in the service of one portion of the people against any other portion of the same people; and he may carry out this power by a resort to such force as may at the time be within his reach belonging to the United States."

However stringent this law may appear at first sight, it can have but little bearing upon the case at issue. It is, it is true, a law of the United States, binding, so far as it goes, upon all American citizens. But the treaty of 1858, between Japan and the United States, is also a law of the United States. Mr. Wheaton says: Under the constitution of the United States, by which treaties made and ratified by the President, with the advice and consent of the Senate, are declared to be the *Supreme Law of the Land*, it seems to be understood that Congress is bound to redeem the national faith thus pledged, and to pass the laws necessary to carry the law into effect." (Wheaton's International Law, Sec. 224, page 349). Now, we have seen that, by the terms of the Treaty of 1858 between Japan and the United States, persons who retain the character of citizens of the United States, and are in the service of Japan, may, without blame to themselves or Japan, serve that country in a war begun after their entering the service. If so, how could Congress, which was bound under the constitution to legislate for the purpose of carrying into effect the terms of the treaty, pass a law that would virtually set at naught the provision of this same treaty. In vain would we argue that the law of 1860 applies to United States citizens and not to Japan. It is beyond question that Japan can claim certain privileges from the United States, under the terms of the Treaty of 1858. If, by depriving United States citizens of a certain proportion of their liberty in their relations with Japan and her people, either or both are debarred from enjoying these privileges, and if the enactment of the law of 1860 is the means of doing this, I say that the law of 1860 never could have been understood by the framers thereof to apply to Japan, and that it was never intended that it should. Now, we must not forget that law of 1860 was framed chiefly because some American adventurers, notably Ward and Burgevine, had taken an active part in the troubles between the Chinese Government and the Tai Ping Rebels, Burgevine having given his aid in turn to both sides. Congress was anxious to prevent by legislation the recurrence of such proceedings, not only in China, but in all the countries where it was likely they might again take place; and to prevent all possible transgression of the law, this body extended the prohibition from enlisting in the service of contending parties in cases of civil wars among those nations to entering the army or navy of either of those countries while at war with some power with whom the United States have treaties of peace and amity. In what relates to China or Siam,

neither of which has such a clause in her treaty as the one referred to above, this law can be carried out; but it cannot be legally enforced in the case of Japan. It could be, however, were the law to be embodied in a new treaty; but it has not been so embodied; and until it has been, it cannot affect or modify the treaty of 1858, without the express consent of Japan in every case. In the present instance, we must infer that this consent has not been given, from the fact that, contrary to the stipulations of the law of 1860, but in accordance with the terms of the treaty of 1858, an American was engaged by the Government of Japan to serve in connection with the Formosa mission previous to a declaration of war against either the aborigines of the island or the Chinese Empire; and the provisions of this same treaty can be invoked by both Japan and the citizens of the United States in justification of their acts in all the Courts where the laws of the United States are enforced.

(Signed) CHAS. W. LE GENDRE.

Amoy, August 7th, 1874.

General Le Gendre was subsequently allowed to go to Shanghai, accompanied by the U. S. Marshal. On arriving at that port, an officer of the American Consulate went on board the steamer, and told him that he was released from custody, unconditionally.

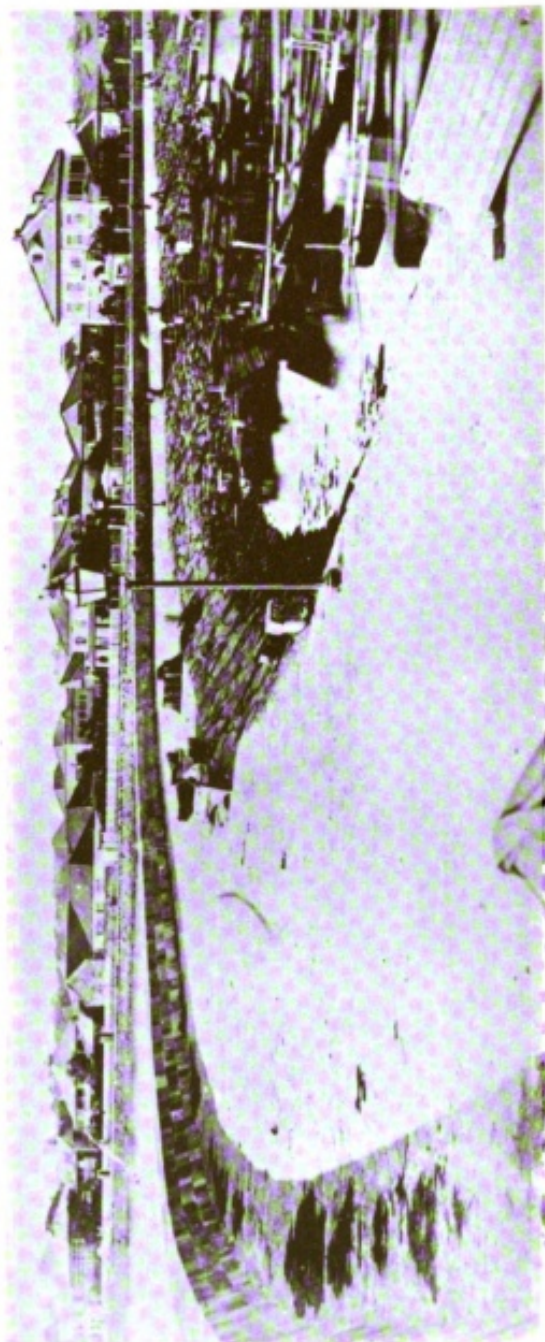
The same uncertainty still prevails as to peace or war between China and Japan.

In consequence of the determined opposition to the Formosan Mission evinced by Toriyō and Yamada, two high officials of the Shihoshō, they have received their *congé*, and are no longer connected with the Government.

Mr. Awoki has been appointed *Chargé d'Affaires* for the Japanese Government at Berlin.

Among the passengers by the P. M. S. S. *Alaska* from San Francisco were two parties of astronomers who are to watch the transit of Venus across the sun from stations at Peking and Vladivostok. On arriving at Nagasaki, the U. S. S. S. *Lackawanna* will convey them to their respective destinations. The Peking party comprises the following gentlemen. Prof. S. C. Watson of the University of Michigan, Chief Astronomer, with Prof. A. Young of the Dartmouth College Observatory, and T. P. Woodward of the U. S. Coast Survey, as assistants, W. B. Ranger is the Chief Photographer, with E. Watson, and B. J. Conrad as assistants. The Vladivostok party consists of Prof. A. Hall U. S. Naval Observatory, Chief Astronomer; Assistant, A. B. Wheeler, U. S. Lake Survey; Chief Photographer, J. D. Clark; Assistants, T. S. Trappan, G. J. Rockwell and F. M. Lacey. As the weather will be excessively

THE FAR EAST.



THE BUND, FROM THE ENGLISH HATODA, YOKOHAMA.

cold, a mechanic, F. Gardner, will accompany this party to repair the instruments should the temperature affect them. Besides these parties, one under Prof. G. Davidson of the U. S. Coast Survey, will be stationed at Nagasaki, and the Government has also provided for observations at Hobart Town, Kerguelen's Land, New Zealand, Crozet Island, and Chatham Island. Each expedition is provided with a telescope for photographing purposes, forty feet long, which will make an image of the sun four inches in diameter; an equatorial telescope, five inches in diameter and seven feet long; a good transit instrument; with minor instruments, such as clocks, chronographs and magnetic instruments. The estimated expense is \$177,000. It may be hoped, also, that the astronomer of the Survey Department of this country, will take the opportunity of making observations. The transit is to occur on the 8th. December, and ample opportunity will thus be afforded him to take the necessary measures. With the means at their disposal the Government might themselves organize a small party, whose observations would not be without value, although perhaps conducted under the disadvantages arising from a lack of some of the necessary instruments.

A most alarming volcanic eruption has taken place at Namahiroyama, near Kamiki, on the island of Miyake, in the province of Idzu. On the 3rd inst., in the morning, the volcano, which bears the same name as the village, commenced to belch forth smoke and fire, loud subterranean noises accompanying the eruption. The inhabitants, panic-stricken, fled to Iza-mura. For several days the eruption continued, and no less than 100 houses were buried in the ashes and lava. At the same time, three hills, covering a space of two and a half miles, and about 1,800 feet high, were raised, at a place close to the buried village—and on the spot where then stood two deserted hamlets. The sea receded on the north shore of the island, adding to the land a tract of 1,800 yards by 480 yards. The people were relieved by the Kencho.

The *Herald* says that on the 24th inst. as the Mikado was passing along Kojimachi, the son of a farmer in Joshin presented him with a sealed letter. The impetuous young man was taken in custody by one of the mounted escort.

Mr. Annesley, in assuming charge of H. B. M.'s Consulate at Hiogo and Osaka, is also in charge of the Austro-Hungarian Con-

sulate, and will shortly represent both French and Italian interests.

Letters from Kioto report a most humorous fraud on a merchant. The *Hiogo News* tells the story as follows:

"It appears that the victim was going home cogitating on his losses through the day. A woman appeared to him and begged him to interfere on behalf of her two children, whose lives were about to be taken. When the merchant offered to start at once to prevent the murder, the woman stated that she was not a woman, but a fox in disguise, but that her story was true,—a certain man, whose address she gave, was going to kill her children. On the fox-woman giving a promise to the merchant, to secure fortune in his speculations, the latter agreed to rescue the whelps. On going to the address pointed out he found a cold-blooded man about to despatch the young foxes. A discussion ensued, the destroyer saying that the doctors (!) would give him 120 rics for the dead vulpines and the merchant trying to purchase them for less. A bargain was at last struck for the purchase of the animals for 100 yen—3 yen being paid down. The purchaser let the foxes go at the place he had seen the woman. As he had had luck instead of gool after his kindly action, he went to the house where he found the foxes—but there was 'nobody inside!' the couple having left two nights before."

The U. S. Government are already bestirring themselves in the arrangements for the Philadelphia Exhibition of 1876, at which time the centenary celebration of the independence of the U. S. will be held. We presume nearly all the nations of the world will contribute to the exhibition. The Japanese Government, in the following letter from the Minister for Foreign Affairs to Mr. Bingham, has already agreed to take part both in the exhibition and in the celebration. He says:

I have the honour to acknowledge receipt of Your Excellency's despatch, No. 34, dated 20th April, and informing me that on the 4th day of July, 1876 there will be opened in the city of Philadelphia, in the State of Pennsylvania, an international exhibition in connection with the celebration, at the same time and place, of the centennial anniversary of American Independence, and that His Excellency the President of the United States, by his proclamation, issued in July last, commends, &c.

I beg leave in reply to say that the Japanese Government will take great satisfaction in making known among its subjects that an international exhibition is to be opened in the United States, and that those who desire to exhibit Japanese productions, manufactures, &c., will receive from the Government every assistance and convenience for that purpose. I beg leave to add that a national commission for Japan will be appointed after it has been ascertained what extent of articles there is to be sent from Japan, and I will then consult with Your Excellency upon any point that may arise.

Furthermore, it is probable that a special mission will be sent from Japan to cooperate in the celebration of American Independence, and to bear token of our friendship for the United States. Should

this not occur the duty of such mission will be entrusted to the Japanese Minister in your country. Your Excellency will please communicate the above to the proper authorities of your country.

While it is very much the custom for all persons to censure the police, both of Tokyo and Yokohama, yet there are redeeming points which we are happy to be able to commend. Two cases of robbery have come under our notice, in which the police have shown the most untiring diligence, their efforts very fortunately, being successful. In one case a cook stole a sum of 130 yen, and then hiring a *jirikisha*, went to Tsukiji, where he amused himself with the fair *amateurs* of Simabara. Returning to the house, he found himself apprehended on suspicion, and was quickly transferred to gaol. Several days were spent in examination, and the money was recovered and returned to its owner, not one *sen* being lost. The police had tracked the *jirikisha* coolie, and had made him refund every *sen* he received for conveying the thief to the tea-house. There the mistress had to refund the money which had paid for the feast, and the girl had to restore the few *ichibus* her smiles had earned. In the other case the thief stole a large quantity of clothes. Not only was the robber caught, but the clothes were restored. Prompt, vigorous action like this deserves commendation, and as we have before alluded to the faults of the police, we now give equal prominence to their good qualities.

THE HEIGHT OF FUJIYAMA.

THE height of this, highest and most famous mountain in the Empire of Japan, has just been accurately determined for the first time by direct measurements taken from the sea to the summit. During a few weeks leave of absence, and while travelling in that district Mr. R. Stewart, of the Survey Department, assisted by Mr. H. Poate and Mr. J. Christison, completed this undertaking on the 6th August, and the result of the calculations following upon the observations shows the height to be 12,365 feet above high water level of ordinary spring tides.

The heights and measurements were all taken by one of Eckhold's patent omnimeters constructed by Elliott, an instrument admirably adapted for work of this kind, but only recently brought to anything like perfection.

The ordinary levelling staff is dispensed with, and a staff with only two lines is required, which lines may be observed at any angle within the compass of the instrument. In the present case two staves were used, as

where the distances are long it is much more expeditious to have one for the back and another for the fore sight. The starting point taken was on the shore near Numadzu at the point where the river Kise-kawa flows into the sea, the total distance to the summit in a straight line being 20 $\frac{2}{3}$ miles, but that traversed by the instrument a trifle over 27 miles, and in this distance there were 93 lines, the distance and elevation of each of which were taken by the instrument, once from each end. As a further means of insuring accuracy, the staves, instead of being marked in the usual way with two lines, were divided into equal portions by three white lines on black ground, the distances between the extremes being ten feet. By always marking down the readings as given by observing these three points there is at once a check on the accuracy of the observer and on the adjustment of the instrument. To ensure the staves being kept perfectly vertical they were always supported by at least 3 rods, and towards the summit, where there was a wind blowing, they were, in addition, kept steady by a rope.

At four points on the way up observations were taken direct to the summit, and, though from the distances being great, and no defined spot to observe, these were only expected to act as approximate checks on the actual measurement, still it is satisfactory to find that the average of these four coincides exactly, to a foot, with the real measurement.

No barometric observations whatever were taken, as the height has been several times approximately ascertained by that means. The following are some of the principal ones.

Sir R. Alcock,	14,177.
Lieut. Fagan,	13,080.
M. Lepissier,	11,542.
Mr. Knipping,	12,235.

The height given by the last named gentleman being the result of the average of about a fortnight's observation taken on the summit at the most favourable hours of morning and evening, comes very close to the actual height. Mr. Stewart and his party (with servants and coolies, in all numbering 13) were detained four days at the base of the cone by a storm of wind and rain, and had to stay during that time in a hut which was not by any means either wind or water proof. The route from Numadzu was by Nihon-matsu, Sayama and Mugaishi, but in taking the sights the road was, of course, not kept to any extent.

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THE FAR EAST.

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NIKKO.

LIKE many others, I have long had a strong desire to visit the far-famed Nikko; the burial place of the great Iyeyas', founder of the dynasty, a short history of which has recently been given in the columns of the *Far East*. I am not prepared to say that he was the greatest man Japan has ever had; although I have heard this opinion expressed. I do not consider that he came near Hideyoshi Toyotomi (Taico sama); but I do consider him to have established his family in the seat of power with a wisdom exceeding all his predecessors, and thereby accomplished what none other had been able to effect—the pacification of the country;—so that for a period of two centuries and a half, a turbulent, quarrelsome, fighting people, obeyed the laws, respected the government, and became peaceful, happy and prosperous. I have never wondered at the veneration with which the Japanese regard him, nor am I surprised to find Nikko, his burying place, esteemed one of the most sacred, as it certainly is one of the most beautiful, spots in Japan.

Nikko-yama or Nikko-san—the sunshine mountain—is about 36 ri, or 90 miles, from Nihon-bashi, Tokei; and between the city and the shrines, on the main road, there are just twenty towns and villages, the largest of which are Koga and Utsuno-miya. As far as this latter town we travel on the Hokuoku-do—Northern Road, and then turn off to the left. There were formerly castles both at Koga and Utsuno-miya, but since the revolution they have been destroyed.

On reaching Kas'kabé, a small town about 10 ri from Tokei, a total change in the habits of the populace was apparent. The last six years appeared to have been wiped out of the "Course of Time," and olden times seemed to have come again. For instance the new calendar was totally ignored, and the old one adhered to; and so towards the end of August, they actually spoke of the 7th month. This was particularly impressed upon me by the fact that the people were in the midst of a festival; which for a long time we have seen nothing of near Yedo. It is supposed that on the 16th day of the 7th month, the lid or cover of the iron pot of Jizoku (Hades) is taken off by the demons; and that those who are in torment are allowed to

visit the world. On this occasion, it is the custom to prepare food to receive the spirits of their friends. This is seldom done in Tokei; but here it was in full swing. All wore their best clothes, and the father or eldest son of each family was clothed in the Kami-shimo or ceremonial dress. Hemp sticks were burnt at the entrance of each house, and all the family bowed to them reverentially.

Our host at the inn where we stopped, explained some of the customs to us, though, we fear, not very lucidly. Until lately the people would profess to hold familiar intercourse with the spirits. Having lighted the hemp sticks, they brought a small tub of water, and placed it there so that the ghostly visitants might wash their feet, face and hands. They then pretended to receive them on their arrival, with such words as, "Welcome, Sir; you must be much fatigued after your long journey." The master and mistress of their family then made pretence to carry them on their backs to the family altar, where entertainment was provided for them. They walked very slowly with the hands on their backs as if they carried them. In front of the altar, they bowed down again, and asked the visitors to seat themselves there. Rice, tea and flowers were then offered—the rice covered with the leaf of a lotus. Having thus welcomed them, the master would tell them in the politest language, all the events that had happened since their departure. On the last day of the festival, the master or eldest son accompanied them to the nearest flowing stream, and fixing a light on four sticks of the egg-plant, bade them a respectful farewell, as they were supposed to drift away.

In the evening, walking on the river's bank, I came upon an old woman at prayer, piling up stones as she prayed. Flowers and joss-sticks were placed on both sides, and between them, one of the egg-plant frames mentioned above. As I stopped to watch her she turned and smiled, which emboldened me to ask what she was doing. She told me unhesitatingly, that she was making the spirits of her deceased friends happy, as they liked this kind of prayer. The temples and the grave yards were full of the incense sticks burning; and if the spirits like that kind of

thing there was plenty of it to satisfy them. For myself, the odour was a little too much for my olfactories.

It is not my purpose, however, to loiter on the road, fond as I am of doing so literally. I like to go into any house I take a fancy to, and have a chat with the people. Strange to say, I have never found any door closed against me, any family unwilling to receive my visit in the friendly spirit in which it was intended, or the smallest rudeness or incivility. Let others give their experiences as they may: I have always found the Japanese people—out of business and away from the foreign settlements—the nicest, kindest people I have ever seen.

But let us hasten on to Nikko. The road from Utsuno-miya is very pleasant. It is shaded by fine tall and straight cedar trees, very noble and beautiful. Jinrikishas become scarce and packhorses more abundant. The latter are all mares and are led by women or even children. The hire of them is very trifling. Japanese pay a quarter of a boo—about three pence—for two ri,—5 miles.

At Hachi-ishi, the last of the twenty places I have spoken of, several foreigners and numbers of other visitors were sojourning. At the entrance to the town was a large wooden gate with a notice board ordering all persons to uncover their heads before entering. Skin and fur sandals, also, are spread out on the ground on each side, that visitors may buy and use them. There is no well throughout the town; but a beautiful stream of cool pure water runs through the middle of the street; and this is used for all purposes.

Passing through Hachi-ishi the river Daiya-gawa has to be crossed. There are two bridges side by side, as shewn in the photograph in the interesting third volume of the *Far East*. One of them only is open for passengers. The other is closed, and only opened when the sovereign visits the shrines. It is called Jinkio Yamasugero Jabashi, and is considered very sacred. It is painted with red lacquer, and supported on stone piles, constructed like the torii erected in front of Sintoo temples. At the side of the piles is a large hole, in which it is said that a huge snake lives, which at one time used to span the stream from side to side like a bridge.

In front of the bridge is a small but splendid temple where the snake is worshipped. A golden snake is fixed on the ridge of the roof.

Ascending from the river, a distance of about a quarter of a mile, we reach a street called Nakayama, from whence we have our first view of the temples—as yet, however, only the golden ridges of the roofs. To the right is Mangan-ji, formerly the residence of the Miya. At the entrance of this is a stone portal, the upright stones of which are thirty-two feet high by twelve feet in circumference. The top stone is forty-five feet in length. It was presented by the daimio Kuroda Chijin no Kami, who sent the stones at his own expense from his province of Chikuzen. On this portal is a tablet with the words Toshugo-Dai-Gongen—the posthumous title bestowed on Iyeyas by the Mikado.

The temples connected with the shrines are eighteen in number; and no pen can describe their splendour. The graveyard of Toshogu is like that of Hidetada, the second Shogun, at Shiba. The temple where the shrine is kept is built of all costly and rare woods, such as shitan, ebony, with many others. All is richly gilt, and the metal work consists of gold, shakudo (a mixture of copper and gold), and bronze. The stone and bronze lanterns number 260. One pair of them, presented by Sendai, is made of Namban-tetsu. * It is said that this lamp cost two millions of rios. Besides these there are many large hanging lamps and bells, presented by daimios at different times; and circular lanterns presented by the Coreans and the Dutch. Corridors or galleries surround the buildings. The inner sides of them are fitted with beautiful wood carvings of birds, beasts, trees, dragons, flowers, and imaginary beings—beautiful females, who are represented by the Buddhists as enjoying perpetual youth. They wear feathered robes with wings, and are supposed to be skilled in music and singing and to have their dwelling in Heaven. The outer sides of the galleries are carved with lions and fabulous animals. The outer gallery is 200 cho in circumference.

The gate at the entrance of the grave-yard,

* Namban is a word formerly used for foreigners. Namban-tetsu is iron of extraordinarily fine quality.

is called Neko-no-go-mon—the Imperial cat gate—because its principal ornament is a cat, carved by the famous artist Hidari Jingoro. There is also a bronze portal with the Awoi, the device of the Tokugawa family, wrought in gold, which was presented by Iyenari, the eleventh Tokugawa Shogun, in lieu of going in person to Nikko, to worship. The roofs of all the temples are covered with copper, and the ridges and eaves with gold.

At the side of the stone portal is a five storied pagoda, built at the expense of the loyal Sakai Wakasa-no-Kami. The twelve horary characters, viz., the rat, ox, tiger, hare, dragon, snake, horse, sheep, monkey, cock, dog and wild boar, are exquisitely carved on this pagoda. It is one hundred and ninety-eight feet high—a most unusual height for such edifices anywhere. To the westward from the temples is a small tower about thirty feet high, constructed of gold and bronze, in which the sacred books are sealed up. It was placed here to protect Toshogu from the evil influences supposed to come from the North East. A little further we came to a temple larger and more splendid than that of Zozoji, Shiba, lately burnt. It is a Buddhist temple and its presiding deity is Kuwanon the goddess of mercy.

Descending a few stone steps from hence we come to three large Buddhist temples handsomely painted in vermillion. In one of these—Hokkodo,—Yoritomo, the first who raised the office of Shogun to kingly rank, and the founder of the city of Kamakura, is worshipped.

Proceeding to the front, we reach the cemetery of the third Tokugawa Shogun, Iyemitsu. It is smaller than that of Toshogu, but equal in beauty and splendour. The first gate is called Jin-o-go-mon. It is finely painted and covered with carvings of the lion. It is guarded on each side by the two kings called Ni-o or Kongu, and at the back by Sadaijin and U-daijin. Within the gate the courtyard is of hewn stone, and the stone and bronze lanterns contributed by the daimios are numerous. On a stone raised platform is another gate painted vermillion, called Ni-ten-mon. It is guarded by the two gigantic idols Jikeku-ten and Komoku-ten in front, and by the gods of wind and thun-

der behind. The Kami of thunder is represented as having drums on his back.

Again ascending to another stone platform there is yet another gate called Yasha-gomon—the entrance to the shrine of the third Shogun. The inner part of the temple is richly gilded, and the outer painted as before. The gate at the entrance of the graveyard differs entirely from the others in style. The name of Koka-go-mon is given to it, and special permission for its construction was obtained from the Emperor. It is not allowed to be opened for the admission of visitors, so the actual tomb of Iyemitsu is not seen.

What I have described so curtly for fear of tiring the reader, have in themselves so much beauty, and from associations, so much interest, that all who can, should visit them. Neither the time nor the money will be thrown away, for expectation will be more than realized.

But now passing from the temples we will stroll among the other beauties of the district. First the cataracts Urami and Kegon. Following the torrent to the westward we reach the spot called Ganmon, where, ranged along the bank, are said to be one hundred stone images of Jizo. We counted them twice and made only ninety-nine. These are called Bake-Jizo, * because it is supposed that no one can count them correctly.

Next we reach Dainichido, where Kobo-daishi is worshipped, and here we have one of the ten fine landscapes for which Nikko is celebrated. There the river dashes past, laving a splendid garden attached to the temple. Uramiga-taki, the cataract of Urami, is splendidly seen from here. It is a fine fall of about fifty feet.

The next cataract, the Kegon-no-taki, is the largest one at mount Nikko. It flows from the lake of Chiusenji and is 750 feet high, and ten feet broad. But there are several others of more striking beauty. The Nanata-taki falls in seven steps, and the Kurifuri-no-taki, which is second in point of size, falls in two steps.

The temple of Chiusenji lies at the distance of seven miles from Hachi-ishi. It lies at the side of Lake Chiusenji, which is a

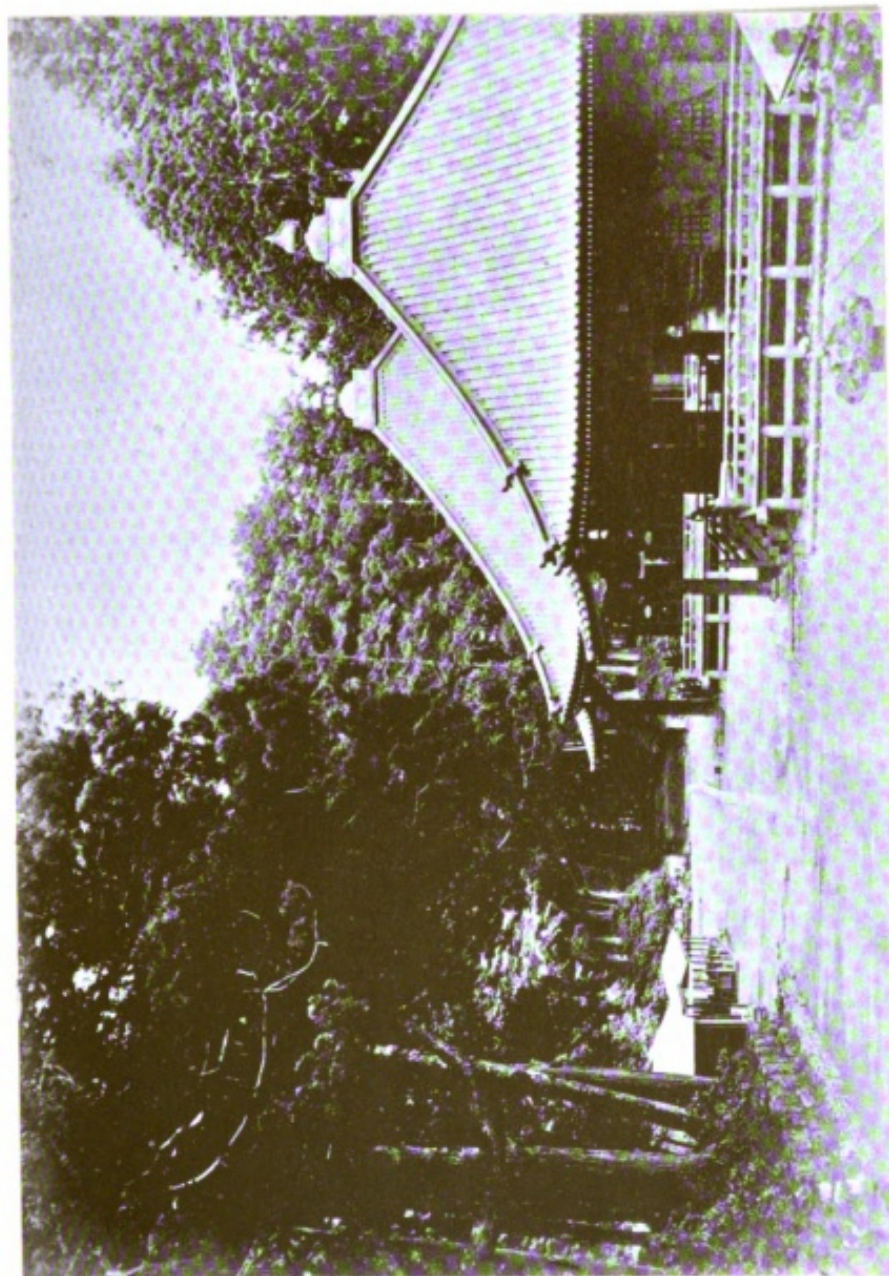
lovely spot among the mountains. The lake is only about seven miles in circumference, but it has everything to give it beauty, even to an island. This isle is called Kodzuke-jima; and it is consecrated to the worship of Shodo-jonin, the founder of Nikko. It is a popular belief that two large snakes live in the lake, and it is not allowed therefore for any one to sail upon it (except, we may suppose, to the island). It is remarkable that there are no fish in the lake.

The temple of Chiusenji is altogether inferior to those of Nikko. When we arrived at Chiusenji, it was the height of the festival during which people are allowed to ascend the holy mountain of Nantaizen, the second in point of height in Japan. Innumerable pilgrims were assembled at the monastery, all of them dressed in white. The worshippers would not dare to ascend the mountain until they had abstained from fish and flesh for from seven to ten days; and during those days of purification they stopped at Chiusenji. Last year the number of pilgrims was 1561. Until lately, no woman was allowed to ascend the mountain, or enter the monastery. Many superstitions and absurd stories appertain to this monastery. For instance, the ignorant suppose that all its boys and attendants are the Tengu-sama—purely imaginary beings believed to have long noses, wings, and two claws on each hand and foot.

The following was told us by a friend who had made the pilgrimage. A waiter brought him some excellent tea, which he was very glad of; but had a strong wish for a certain kind of cake only obtainable in Yedo. While drinking the tea, the waiter returned, actually bringing in some of the cakes he had such a fancy for. Full of wonder, the guest at first did not like to eat them. They were, however, contained in a box on which was the name and sign of the confectioner's shop where they were sold in Yedo. Returning to Yedo, he took the box with him, went to the shop, and enquired whether it was a genuine production. The master replied that it was, but was lost on a certain day—"Most likely stolen; as it is frequently by the writers of the Chiusenji. If the worshippers said anything about them or acted in opposition to them, they would vex and torture them. The at-

* Bake, a ghost.

THE FAR EAST.



HOKKE-DO, NIKKO. DEDICATED TO THE WORSHIP OF YORITOMO.

tendants do not like to hear the word Tengu, so the worshippers must be very careful not to use it, or to speak about long-nosed men." If a bad man ascends the holy mountain, Tengu is believed to become very angry, and a storm quickly rises. Such things find credence with all the pilgrims, and with all the inhabitants of Nikko.

The hot spring lies about seven miles from Chiusenji. It is but a small village—very dirty and noisy, and the air is laden with a most disagreeable odour of sulphur.

In this description, I believe I have avoided the ground generally described by tourists, viz, the route and its daily experiences. I have only designed to speak of the Nikko attractions themselves; and these I have but touched upon, too cursorily to please myself, though probably sufficiently to give those under whose notice my notes may fall, a desire to see them with their own eyes.

And now but one incident of the journey home. We left Hachi-ishi in the morning: and about noon next day arrived at Koga; whence a passenger boat starts for Tokei. The fare is half a boo. The Tonegawa is here a wide but very shallow river, and the boats are consequently mere skimming-dishes. There is no settled time of departure, and I had to wait in the boat-house until the proper complement of passengers was obtained. As I had done throughout my trip, I went in for every thing *à la Japonais*; and so paid my half boo and waited like a man. It was well on towards evening before we started. The majority of the passengers were country people whose dialect was very difficult to understand. They talked on many subjects, and at length the subject of China and the war came up. Said one:—

"We ought to feel very proud to live in an age when the Mikado's power is greater than it has ever been before. This is a tough question about Chan chan bodzu (the Chinese). We must bring them all under our power. If war breaks out, we must join the military forces, and assist our country."

"Yes," said a young fellow; "but do you think all the Chan chan bodzu are foolish, or mad? They are richer and more numerous than we are. The Tonosama (a

respectful word used by the farmers when speaking of the samourai) create a war to please themselves, but we don't care about it. Tonosama injure us by telling us that we must pay the expenses and make provision for the war."

A shizoku sitting in front of him, had been until then silent; but though evidently annoyed with the remarks of the last speaker, he said calmly:—"You are right. The subject of war with China will be determined by the government without troubling you farmers. It has been already decided to call all the Ken-rei or Sanji, as representatives of the people, to discuss all affairs in their behalf. Formerly farmers and common people were despised. But now such high and exalted men as the Kenrei and Sanji even, become our representatives, and hold the assembly in our stead. Surely we ought to be satisfied with this."

The shizoku looked as if he were an oracle among them; but to my astonishment, they all laughed at him; and one sturdy son of the soil said in a tone which I wish I could describe as easily as I can put his words on paper, "Oh yes! we have talked about our Shoyasama's * notification until our tongues ache. But we cannot comprehend it. We say that if we have a complaint to make we choose a spokesman from among ourselves. If there is any difficulty in selection, we meet either at a temple or at Shoyasama's house, and the whole village consults together; and so we make our choice. But our representative, who is chosen for us, holds no communication with us, and we cannot call him *our representative*. We think it a very foolish business to notify us that we are to consider ourselves represented by one who holds no communication with us."

This, of course, is but the gist of what was said. But the conversation was very animated; and I felt amply repaid for the patience I had displayed in waiting for this good company; the more so, as it is the first time I ever heard Japanese talk politics among themselves. And it was the more interesting from the common-place view taken by the "common people."

* Shoyasama, the head man of the village.

The boat arrived at Ichikawa next day at noon, where we stopped and took dinner. We changed into a smaller boat, called a *hashike* (cargo boat) which brought us to Gowamicho, close to Nihon Bashi—and so my pleasant journey came to a close.

THE ASIATIC SOCIETY OF JAPAN.

AS long ago as the year 1866, some gentlemen then resident in Yokohama expressed an earnest desire to institute a society in Japan, on the principle of, and if possible, in connection with, the Royal Asiatic Society. Circumstances, however, prevented their putting their scheme into execution. No zealous effort was made. There were plenty to talk, but few to act. And so the thing fell to the ground, and nothing was done. It is probable that there was as good material for the formation of the society then, as there is now. True we have more of what we call scientific men among us to-day; but they were by no means wanting at that time. We always had many ships of war in harbour, and these were constantly changing; so that we might have found continual assistance from them. Two of the most practically valuable papers that have been read before our existing Asiatic Society—for such an institution we do possess now—have been presented by officers of the United States navy; and it cannot be supposed that they alone of their profession would be able and willing to do their part. We had also at that period, a far stronger military force than we now have, and memory dwells on some among the officers who would have been very active members.

But, as we have said, the scheme failed—or rather, it was never pushed to a trial; and it was not again mooted until about the middle of 1872, when a few gentlemen—notably the Rev. Mr. Syle the British Consular chaplain, Mr. Watson H. B. M. Chargé d'affaires, Rev. S. R. Brown D.D., of the American Dutch Presbyterian mission, Mr. Satow, Mr. Howell, and some others whose names are worthy of mention, met and agreed that the time had come for the formation of such a society, and accordingly became the original members of "The Asiatic Society of Japan."

The work of two years has shown how ripe the times were for the institution. By the end of the first year there were no less than sixty-four resident members; nine excellent and useful papers had been read at the monthly meetings; and a commencement was made of a Library and Museum.

Besides this, the formation of this institution may possibly have been the means of encouraging the German residents of Yedo and Yokohama to establish the "German Asiatic Society" in Yedo, which is progressing admirably.

The papers read at the Society's meetings during the year ending October 1873, may here be noted. They were:—

- 1.—On the Loo Choo Islands, by Mr. Satow.
- 2.—On the Hyalonema Mirabilis, by Dr. Hadlow, R. N.
- 3.—On the Streets and Street-Names of Yedo, by Mr. Griffiths.
- 4.—On the Ascent of Fujiyama, by Mr. Hodges.
- 5.—Five Short Papers on the language of Loochoo, by Japanese Students.
- 6.—Notes of a visit to the Mulgrave Islands, by Officers of H. M. S. *Barossa*.
- 7.—On the Geography of Japan, by Mr. Satow.
- 8.—On Cyclones in Japan, by Lt.-Com. Nelson. U.S.N.
- 9.—On Russian Descents in Saghalien, by Mr. Aston.

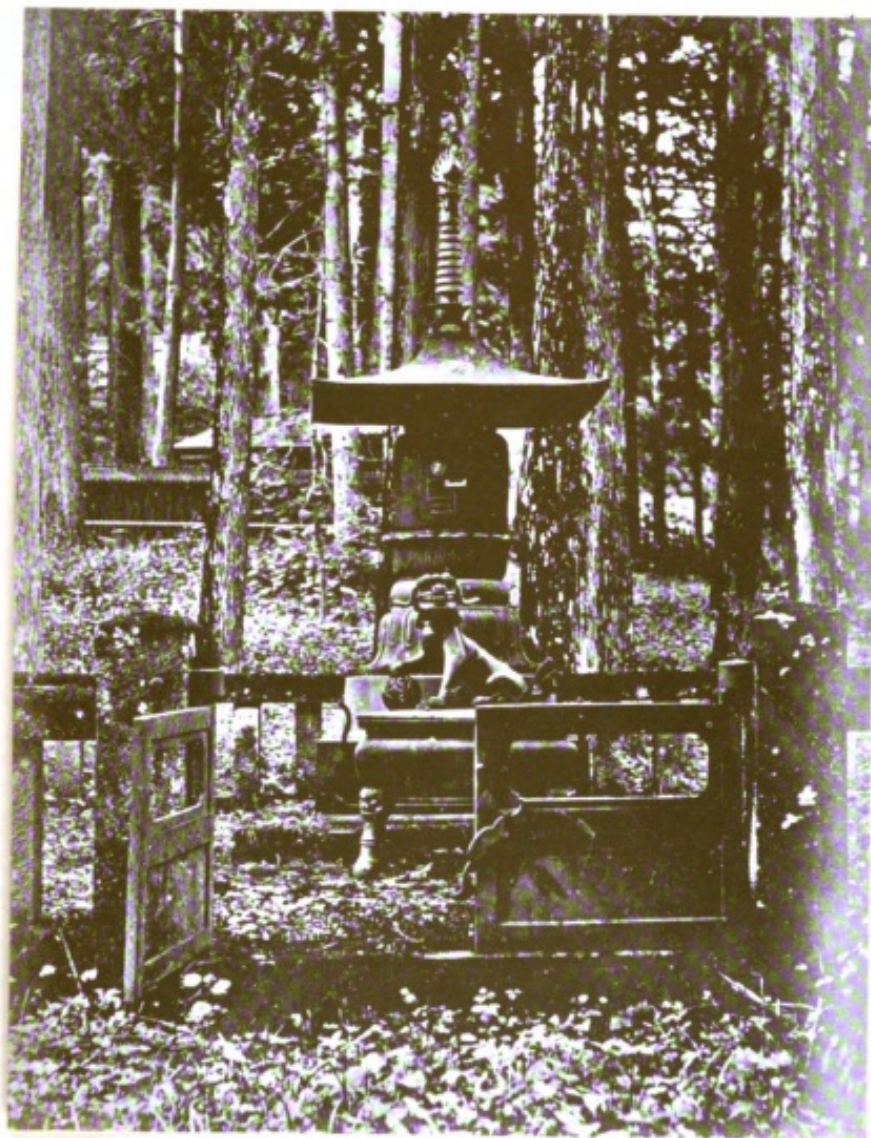
The meetings were fairly attended, but as yet had led to no very lengthened discussions.

The second annual Report, however, shows a considerable increase in the number of subscribing and active members; and the discussions which followed the papers have been more lively and more interesting.

The paper on Cyclones by Lieut. Com. Nelson U. S. N., delivered in May 1873, and that by Capt. Belknap of the U. S. S. *Tuacora*, on the Deep-sea Soundings, on which special service he is engaged—read at a meeting in the spring of 1874, are of particular value.

It might seem invidious to select individual papers for special praise. Of course the chief object of the society is to obtain and circulate information of all kinds that may be desirable in connection with the history,

THE FAR EAST.



THE ACTUAL TOMB OF TOKUGAWA IYEFAS, TOHOGU GONGENRAMA, AT NIKKO.

geography, learning, state of society, manners and customs of the Asiatic nations. Practically, in Yokohama, such subjects as have a bearing on Japan and the Japanese are of primary importance, and thus receive the greatest attention. The Society is now so well established, and altogether so flourishing, that no doubt can be entertained of its accomplishing the ends it has in view.

The following, one of the papers delivered during its first year, has especial interest from the fact that what is here recorded was the commencement of the troubles between Russia and Japan, which are not even yet settled.

**RUSSIAN DESCENTS IN SAGHALIEN AND
ITORUP IN THE YEARS 1806 & 1807.**

BY

W. G. ASTON, Esq.

*Read before the Asiatic Society of Japan,
on the 7th June, 1873.*

The following account of Russian descents in Saghalien and Itorup has been prepared from a collection of Japanese manuscripts comprising the private correspondence of officials on duty at Hakodate, together with proclamations and other official documents.

The causes of these Russian descents are to be looked for in the events of the previous four or five years. The Russians had already made several attempts to open trade with Japan. Applications of this kind which were made to the Japanese authorities in Yezo were always referred to Nagasaki, and at last an embassy was sent there bearing a letter from the Czar to the Tycoon in which a Commercial Treaty was asked for. The Russians were delayed at Nagasaki for several months awaiting the answer of the Japanese Government. It was to the effect that they could by no means deviate from their ancient policy of seclusion, and was accompanied by an order from the Government of Nagasaki to quit that port immediately.

The irritation felt by the Russians at the ill-success of their mission must have been increased by an event which took place about the same time. Fourteen Russians who had ventured to land on the island of Itorup in hopes of being allowed to trade, were seized

by the Japanese garrison there, and thrown into prison, where they remained till the following year: when they made their escape.

In the autumn of the year 1806 two small Russian men-of-war arrived at Kushunkotan, the principal Japanese settlement in Saghalien. The united crews of these two ships amounted to no more than sixty-four or sixty-five men. On arriving at Kushunkotan, we are informed that they fired poison-smoke-guns, after which a party landed in boats and pillaged the godowns, carrying off the rice and whatever other valuables they could find. They also carried off seven or eight of the Aino inhabitants and one Japanese soldier, setting fire to the place before they went. The Russians nailed up a plate of copper on the Torii of the temple of Benton with an inscription to the following effect:—

I.—It is unjust of the Japanese to prohibit trade with the Russians in Saghalien.

II.—If the Japanese should change their minds and wish for trade, they might send a message to Saghalien or Urup.

III.—If the Japanese persisted long in refusing justice, the Russians would ravage the northern parts of Japan.

The approach of winter prevented the Russians from carrying their menaces into effect this year. One of the ships retired to Urup for the winter, and the other to Kam-schatka.

Meanwhile, the news of the Kushunkotan affair had produced great alarm and excitement. The copper tablet was sent to Yedo, where it seems to have been taken as a declaration of war by Russia. Active preparations were made for repelling any future attacks which might be made. A body of 150 men was despatched at once to Kushunkotan, but arrived too late to be of any service. Two hundred Tsugam soldiers were soon after posted at Soya, a settlement near the northern point of Yezo, and opposite to Kushunkotan. The garrison of Itorup was increased to 200 or 300 men, and by the spring of next year that of Hakodate was raised to about 2,500 men, mostly retainers of the northern Daimios.

Extensive preparations were also made on the main island of Japan. Bodies of troops were stationed at all the seaboard villages

in the northern provinces, and the Daimios were urged to increased vigilance in guarding their coasts.

The diary of an official who was travelling northward about this time gives a lively picture of the bustle and excitement along the great northern highway. Couriers were constantly passing backwards and forwards between Yedo and Hakodate, and between the Daimios' yashikis in Yedo and the provinces, carrying dispatches wrapped in oil-cloth covers; and the road was thronged with troops equipped in the old fashion—some with bows and arrows, and others with spears and matchlocks—while occasionally a Daimio or Governor monopolized the way with his train. The transport service necessary for these movements of troops and officials was a grievous burden on the farmers, and many of them, to escape it, preferred to abandon their holdings and conceal themselves among the hills.

Another writer gives the following account of the train of a Governor of Hakodate.

The procession was preceded by a man whose duty it was to clear the way by the the well-known "Shitani! Shitani!" the signal for every one to squat by the roadside till the great man had passed.

Next came a body of 12 foot soldiers, in two files of six men each.

Next two war-conch blowers.

Two drummers.

Eight matchlock men.

Two men carrying ammunition.

Two men carrying arrows.

Eight archers.

Three Samurai.

Three men carrying the emblems of the Governor's rank.

Two men with the Governor's private.

Matchlocks.

Two men with the Governor's bows.

Two men carrying the two lances indicating the Governor's rank, with two others as reliefs.

Six foot-soldiers.

Two halberdiers.

The Governor himself on horseback, his horse led by two grooms.

Six Samurai.

Two doctors.

Three men bearing—one, the Governor's sandals, one his umbrella, and one his camp-stool.

Two men bearing the lances of officers in the Governor's train.

Three men with baggage.

Three men with the Governor's tea and luncheon necessaries.

Two men to preserve order on the march.

Two grooms with spare horses.

Two men with straw shoes, etc., for horses.

Several subordinate officials with a suite of from two to nine persons brought up the rear, the whole amounting to 123 persons. This body of men seems to have been considered a warlike force, and is spoken of as an army; but of the entire number only thirty-six seem to have been really fighting men.

In the spring of 1807, as soon as the sea was open for navigation, the Russian ship which had wintered in Kamschatka joined her consort which had remained at Urup, and shortly after they appeared in company at one of the Japanese settlements in Itorup.

At this time the Japanese colony of Itorup was in a tolerably flourishing condition. It had been established more than ten years before, and had now a population of more than a thousand Ainos and 250 or 300 Japanese, including five women. Most of the Japanese were, however, soldiers from Nambu and Tsugaru. There is no mention of any trading population, except a sake-brewer from Akita who had established a brewery to supply the garrison. The Aino population was engaged in the fishery of *masu*, a species of salmon. Its oil was expressed, and both oil and refuse sent to Hakodate. In the winter the Ainos hunted the bears for their skins.

The climate of Itorup is described as being not very severe in the early part of the winter. In February, however, the sea freezes for fifty or sixty *ri* and remains frozen until May. Snow falls along the sea-shore to a depth of five or six feet, and in the mountains to a depth of thirty feet or more; and the ground freezes to such a depth that it requires weeks of warm weather to thaw it. It is not till the end of July that all traces of frost disappear.

There were two Japanese settlements in Itorup. The chief one was at Shana where the garrison was stationed. A building had been erected at great expense for the officials from Yedo and their troops, which is described by the *sake*-brewer as exactly like a Daimio's Castle. It was surrounded by a stone wall, no doubt an uncommon sight in those parts. There was a minor establishment at a place called Naiho.

It was at Naiho that the Russian ships first made their appearance. The Japanese account states that about 200 men landed, fired muskets and great guns, broke into the guard house and carried off clothes and other valuables, setting fire to the settlement before returning to their ships. They also carried off with them five Japanese whom they had taken prisoners. The remaining inhabitants fled to Shana, where the Russians made their appearance a short time after.

The two principal officers of Shana were absent, and the duty of defending the settlement fell upon a subordinate named Toda Matadayu. He had at his disposal a force of over 200 men armed chiefly with matchlocks, and the Castle was defended by a few small cannon, posted however in such a position that they could be fired in one direction only.

Notwithstanding the advice of his colleagues who reminded him of the behaviour of the Russians at Naiho a few days before, Toda resolved to try to open negotiations with them. He sent the chief interpreter of the settlement with 4 or 5 other Japanese and a number of Ainos to meet a party of 17 (one account says 20) Russians who landed near the Castle. The interpreter and his party were fired into, and one of the Ainos killed. The interpreter was himself shot through the thigh, but the Ainos hoisted him on their shoulders and carried him back to the Castle. There was now a good deal of desultory firing on both sides. The Russians ensconced themselves behind an oil-pressing shed which stood on the beach, and the Japanese did not venture out from their castle. The distance between the combatants was 160 yards, and as both parties were well sheltered little damage was done on either side. The only casualties we hear of were

one Russian and two Japanese killed, and a few wounded. In an hour or two from the time they landed, the Russians re-embarked; to the great delight of the Japanese garrison, who were overjoyed at their easy victory over the dreaded "red men," as they called the Russians. So secure did they feel on that night that they neglected the most ordinary precautions. Before the appearance of the Russian ships we hear of watch-fires kept burning, and night-guards posted on all the neighbouring headlands, but every thing of the kind seems to have been neglected on this night, when a force landed from the Russian ships. Soon after dusk they were able to approach the Castle before any alarm was given, and the first intimation of their presence was a volley of musketry. There was no time to organize any resistance; every one was seized with a sudden panic and fled to the hills, with a cry "*ware ichi*," or "*saue qui peut*." They did not feel safe till they had reached a hill-top a *ri* distant from the castle. Here they halted, and as everything seemed quiet they ventured down to the sea beach; but as they espied a Russian ship not far from the shore, lying in wait, as they thought, to intercept their retreat, they again took to flight and concealed themselves in the woods. That night when all were buried in sleep, they were awakened by a loud cry from Toda. Unable to endure the disgrace of defeat he had committed suicide in the approved Japanese fashion by disembowelling himself. One of his comrades pertinently remarked that it was all very well for Toda to die, but that it was a pity he had not chosen to die honourably in battle rather than die the death of a dog as he had done. After Toda's death his men made the best of their way through the hills and woods of Itorup towards Kunashir. They suffered great hardships on the way, having for three days nothing to eat except such roots and berries as they could find. Some unhulled rice, boiled in one of their helmets was thought a great luxury. From the western end of Itorup they crossed over in boats to Kunashir, and from there they afterwards returned to Hakodate.

The Russians could not at first believe

that the Japanese had really abandoned their Castle. They feared an ambush, and waited till morning before entering. They then carried off all the rice, *sake* and *shoyu* they could find, and, what hurt the vanity of the Japanese more than anything else, the ornamental spears and halberds set up at the entrance to the Castle. Their next step was to burn everything,—the Castle, the barracks, the brewery, even the huts of the Ainos. The desolation was complete—nothing was left. They then returned to their ships leaving behind two unfortunate men who had got drunk and had fallen asleep in a shed. Here they were afterwards discovered by the Ainos, who with the help of a Japanese who had not joined the general flight transfixed the poor fellows with spears as they lay asleep. Their heads were afterwards salted and sent to Hakodate along with their clothing and arms.

The news of the Itorup affair spread rapidly throughout Japan. The officials on duty at Hakodate wrote reports of it in their letters to their friends at Yedo. These letters were sometimes addressed to a large circle of acquaintance and were at any rate eagerly copied and passed from hand to hand. Among persons who had not access to such authentic sources of information, the wildest rumours were rife. One account raised the number of Russians to 500 men; another made them all 11 or 12 feet high; while reports of Russian ships being seen at various points along the coast were daily invented. The Government at last resolved to put down these rumours by a proclamation. This proclamation stated that a variety of rumours had become current in regard to some officials who had been sent on a visit of inspection in connexion with the arrival of some foreign ships off the coast of Yezo and Saghalien, and summarily prohibited any more talk on the subject.

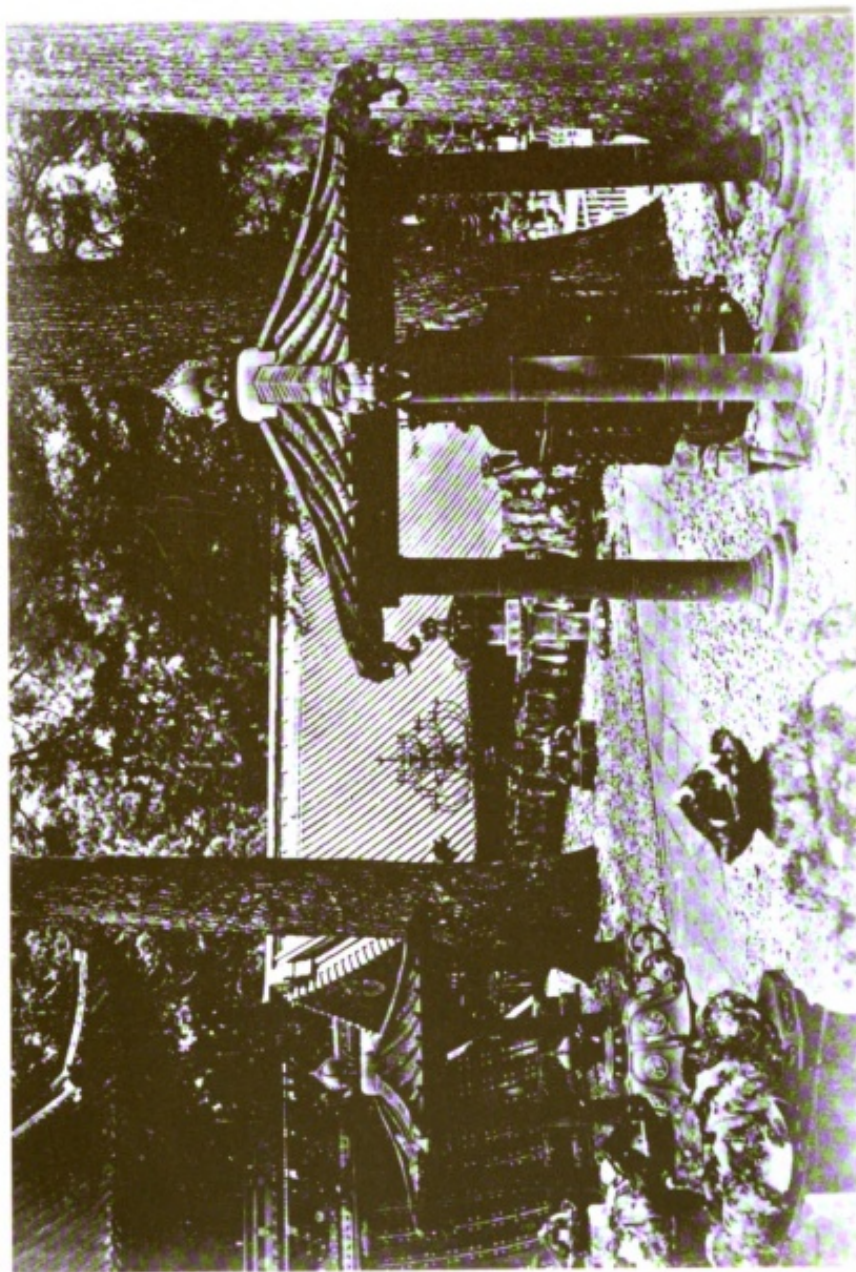
The Government also urged the northern Daimios to redouble their vigilance. Matsunaga seems to have shown some remissness; for we find that about this time his territory in Yezo was taken from him, lands being provided in exchange on the main island of Japan and a subsidy granted him to defray the expense of removal. The northern ports

were closed to the native junk traffic, and no junk was allowed to put to sea from any port in Oshiu or Dena.

The next appearance of the Russians was off the port of Hakodate. They entered the strait from the west, so they probably came round by the north of Yezo through the Strait of La Perouse or Aniwa. They appear to have merely passed through the Hakodate Strait without making any hostile demonstration. Great preparations had been made by the Hakodate generals in the way of reviews, councils of war, watch-fires and the like, but more essential matters seem to have been neglected. Of ammunition in particular the supply was extremely scanty. Economy was the order of the day, and so rigidly were expenses cut down that there was not enough ammunition in the place to hold out for a single day's fighting. The important duty of keeping a look-out for the enemy's ships was entrusted to a merchant named Kimbei, a sort of harbour-master for the port of Hakodate. He neglected to attend to it, and the consequence was that the appearance of the Russians took everybody by surprise. Many of the towns-people and of the wives and children of the officials and soldiers took refuge in the hills. As an instance of the unprepared state of the garrison it is stated that the gunners of a cannon in one of the batteries having applied for ammunition for their gun, were told that there was no shot, and were served out twenty pounds weight of lead instead. They accordingly set to work to melt it into balls. There was only enough for two, and when they were made and carried down to the batteries, the Russian ships were already out of sight.

Soon after leaving Hakodate the Russian ships fell in with a war-junk which had left that port some days before with a reinforcement of twenty men for one of the Yezo settlements. It was commanded by Morishige Sachu, an officer who had the chief credit with the Hakodate garrison of the economical administration of affairs. Another officer was associated with him in command, but owing to a quarrel which they had about the best mode of fighting the Russians, Sachu's colleague went ashore leaving him in sole

THE FAR EAST.



THE COURT-YARD OF THE SHRINE OF IYAYASU, NIKKO.

command. On board this junk was a cannon throwing a shot of about five pounds, one jingall, ten matchlocks and about 300 pounds of powder. This was considered a very respectable equipment, and Sachu was much blamed for allowing his guns to remain in the hold and not mounting them in such a way as to be able to fight his junk properly. But Sachu probably followed the wisest course open to him. As soon as the Russians opened fire, he and his men got into their boats and made for the nearest land, leaving their junk to be rifled and burnt by the enemy. The Hakodate officials were so delighted with Sachu's misadventures that it almost consoled them for the national loss which had been sustained. They were all agreed that he should have committed *harakiri*, and that if he had been a true *samurai* he would have done so.

We next hear of the Russians at Ruitaka a small settlement near the Kushunkotan in Saghalin. Here they burnt and pillaged as usual. There seems to have been no garrison in Saghalin at this time. The Matsumaye men had held it previously, but they had before this retired to Soya.

From Ruitaka the Russians crossed over to Rūshin, a small island near the entrance to Soya harbour. Here they found four junks mostly laden with stores for the Soya garrison. These junks they rifled and burnt, carrying off amongst other booty a 10-pounder bronze cannon captured by Taikosama from the Koreans. The officers in charge of the junks reported to their Government that they had been wrecked in a storm. At Rūshin the Russians sent ashore the prisoners taken at Kushunkotan and Itorup. To one of them was entrusted a message to the Japanese Authorities which was taken down in Japanese and ran as follows:—

TO THE GOVERNOR OF MATSUMAYE.

The distance between Russia and Japan being but small, our Emperor sent his

officers across the sea to request that trade between the two countries might be permitted. If but inquiry had been made and a treaty of commerce concluded, all would have been well; but although our officers went repeatedly to Nagasaki they were sent away without an answer. Then things took an unpleasant turn, and our Emperor commanded us to give you a specimen of his power in return for your refusing to listen to his first request. If you persist in refusing his offers we will take all your northern territory from you and if possible get an answer out of you in that way. The "Red men" can always come to Saghalin and Itorup and chase you about.

If you comply with our wishes, we shall always be good friends with you; if not, we will come again with more ships, and behave in the same way as we have done before this year.

OROSHIYA.

This paper was delivered to the principal Japanese official at Soya who composed a defiant reply which however he had no opportunity of forwarding. He also concocted a scheme for inviting the Russians ashore and massacring them, but this plot was disconcerted by a storm which compelled the Russian ships to put to sea.

At this point the series of papers from which the above account is taken comes to a close. It is to be regretted that they do not contain an account of Golownin's capture which took place a few years later.

The last news we have from Russia is, that Admiral Yenomoto, the Japanese Ambassador, specially empowered to settle matters respecting Saghalin with the Russian government, has been well received, and accompanied the Emperor on a recent visit of inspection of the fleet at Cronstadt.

A GONDOLA-RIDE FROM OSAKA TO KIOTO.

OSAKA, we think has been, at any rate it might be, called the Venice of Japan, so far as its canals are concerned, and the gondola-like appearance of some of its numerous crafts which scull swiftly in all directions through the city. But, with the canals the parallel ends, for the buildings which line the banks are quite as shabby as those of every other city of Japan, and the streets are crooked, narrow, and swarming with a dense population: though they have the one rare quality of being comparatively clean. There is a river of considerable size, which flows from the vicinity of Kioto and Lake Biwa, and empties into the bay at Osaka; and, as it is customary to go to the former place in a boat by night, rather than jolt ones way there in a jin-riki-sha, we chartered a "gondola,"—after we had spent a few pleasant days in the city, and prepared for a moonlight trip up the river.

Our hotel was on the margin of one of the large canals, so we had a small boat come and take us and our baggage to the chartered craft, while a supply of provisions was added, to help us on the long journey which we had in prospect after we should leave Kioto. The sun had just set as our boat pushed off, and, with a breeze in aid quickly made its way up the canal; a soft haze slowly settled over the city, and, as the full moon came out, it gave almost an enchantment to the scene, and, to the weird dwellings on the banks, which, in sober daylight are none of the prettiest. But we soon passed a large building to the right, which, under any circumstances, is quite as imposing as one would wish to see anywhere. This is the new city-hall of Osaka, just completed, and it reflects no little credit on the skill of the Japanese builders, notwithstanding the incongruity of its shanty surroundings, and also of its original plan having been altered at the usual Japanese caprice. It stands facing the central branch of the river, the water front of which is neatly lined with masonry, and the court-yard is well fenced about; a fine dome surmounts the edifice, and a row of Corinthian columns well executed in stone, lines the entrance porch

which leads into a large and ~~spacious~~ hall. The structure is well-proportioned, and the front view, from the water, is really quite pleasing and impressive, especially by moonlight.

Continuing on a mile or so, we passed numerous bow-shaped bridges, the extravagantly high arches of which, were far more convenient for the mast of our diminutive boat, than they were for the muscular ease of the jin-riki-sha coolies, who were obliged to draw their passengers over them. The bridges are quite a feature in this city of canals, and add not a little to the quaintness of the views.

The night had fairly set in as we reached the long and low, but picturesque, craft, which we have styled a "gondola" from its characteristic appearance; it was waiting out in the stream for us, and having transferred ourselves and baggage to the cabin-like place which had been nicely prepared for us, the boat moved up the river. There was plenty of "sprawling" room inside, though the cabin-roof was scarcely four feet high; so stretching ourselves out on the floor, to make up in length what we lacked in height, we looked out of the windows at the curious sights by the way. The evening was warm and pleasant, and thousands of people had gathered on the river in boats, to enjoy the cool breeze, in preference to promenading the narrow and sultry streets of the city. It seemed as though the surface of the water for a mile or more, was completely covered with small craft of all descriptions, and containing every variety of personage: some had old folks, smoking their pipes and taking their ease; others had family groups sipping their tea together, and quietly listening to the words of parental wisdom which were being vouchsafed; others again, had numbers of merry young people who were evidently out for a good "spre", and enlivened the air with laughter, music and talk. The merry ones were, of course, the most numerous, and there was a perfect medley of gleeful gossip, fun and frolic; the fair ones, played their banjo-like instruments, and sang their peculiar plaintive airs, while the young fellows engaged in sundry flirtations with their black-eyed and ruby-lipped

friends. Each boat carried two or three lanterns, and some were decked with whole strings of light, with various colours; and so numerous were the gay craft, that, it looked like a moving constellation as they passed backwards and forwards. Now and then, the small skiff of a fruit-seller would be seen darting in and out between the large boats, and the tempting array of melons and peaches, &c., illuminated by a paper lantern, would be offered to the various occupants, who were already enjoying their tea and other refreshments. A few fire-works were also being let off on the river-bank by the juveniles, and these combined with the reflection of the hundreds of lights on the water, gave a very pretty and brilliant effect to the scene.

But the sight on our own craft was by no means the least interesting part of the entertainment we were enjoying, for scarcely had we got comfortably settled, than the boat began moving up stream at a wonderfully rapid rate; and the mode of its propulsion, was among the most novel and characteristic things we had yet seen in Japan. Eight men armed with stout poles, twelve or sixteen feet long, would start together at the bow of the boat, each with his pole braced against his shoulder, and kept in place, there, by a short piece of wood at the end of the stick; and, then, with a yell, they would plunge their poles against the shallow river-bed, and rush together towards the stern, making the boat fairly jump in its course. On both sides of the boat, the raised gunwale of stout timber, was cut with broad notches, to fit the feet of the men, and, as they kept step with each other, the nimble motions from one end of the boat to the other, had all the effect of a mechanical machine. But it was ludicrous to us who sat within, to see this continuous procession of naked legs passing to and fro for our square windows being low, we could see the biped extremities of humanitarian propellers; and, as the evening was warm, and modesty was at a discount by moon-light, the creatures had nothing on save what they were originally born in! However, they had a right to keep as cool as possible, for never did mortals work harder; and notwithstanding the difficulties

of the current, and shallowness of the stream, they tugged at their poles, with a vigour and perseverance we have scarcely seen paralleled. A short distance up the stream, we passed the Imperial Mint Works of Osaka, which, by favour of Major Kinder, we had fully explored a few hours previously. The Mint faces directly on the river, and presents a substantial and neat appearance in front; the main building is several hundred feet in length, and though but one storey in height, is very large and spacious inside. The façade is ornamented by a semicircular row of stone columns, placed at the entrance, and the windows are very long and high, giving plenty of light to the interior.

Of the various beautiful and complicated processes which we witnessed in the Mint Works, we cannot speak just at present; though it was certainly interesting, and even astonishing, to find in this out-of-the-way part of the world, a structure so substantial, equipped with all the modern appliances of its kind, and managed withal with a systematic regularity, which is as beautiful in Japan as it is rare. The machines for "money-making" however, are so perfectly constructed, and the automatic instruments so delicately adjusted, that they almost seem to take care of themselves; and though we doubt not, it required no little "coining" on their part to replace the extravagant sums it cost to place them where they now are, still it was undoubtedly a wise investment, and the Government may be proud of its "Imperial Mint." Just above the Mint, is the less elegant, but in its way not less essential building, for the manufacture of Sulphuric Acid. Here is a fine brick chimney of immense height, supposed, by its builder, to be the tallest in Asia; and, in this chimneyless country, it is at least a consolation to know, that the Japs have *one* chimney that even beats the average! There are two leaden chambers here also, which in point of size are ahead of any ball-rooms we have yet seen in the gay world; and though we were not *acid*—*uous* enough to go inside, yet we mounted on the roof, and looked down a hole, to the sulphuric mirror at the bottom. These chambers are entirely of lead and are supported by an immense framework of wood.

But our rapidly-moving gondola soon carried us past the Acid Works, the Mint, with the handsome foreign residences and grounds which are adjacent to them; and ere long nothing was in view but the low meadows and expanse of long rank grass which skirt the river bank, as we got more and more into the open country. Still our men toiled on, pushing their poles with as much vigour as at the outset, until coming to a place where the bank was low and level, they suddenly ran the boat close to the shore and jumped off; and while we were wondering what it meant to see all the nimble legs disappear at once, we felt ourselves impelled by a new form of motion.

We got on the top of our little cabin, to take a view of the situation; and found the men about 40 or 50 yards ahead of us tugging away at a long rope attached to a short mast or stick near the centre of the boat. This rope could be lengthened or shortened by a crank turned by the steersman, who with one hand guided the boat well out into the stream, and with the other, accommodated the rope to the distance from the shore. It was a novel and picturesque sight, from our perch on top of the cabin to watch the men appear and disappear as they rushed along the path behind the tall grass and cane-brakes; sometime we would see another "gondola" boat of the same kind, and then there would be a scramble and race to get ahead of it. There were some queer "fouls" and mixings up of men in these donkey-like races, but our boat always came

out ahead, and in this way we passed several boats of considerable size all bound upstream. Boats from the opposite direction, all kept in the middle of the river, and were carried down merely by force of the current. The night was still and beautifully clear, and the moon shone full and bright; the cool of the evening was in pleasant contrast to the heat of the preceding day, and as we sailed quietly along, the whole scene was like a picturesque panorama.

But sleep could not be entirely kept from us, even by this novel mode of travelling; so at midnight we "went below," i.e. crawled in at our cabin window and stretching ourselves out on the floor, were soon asleep.

When we awoke, the sun was just rising, and our poor donkey-men (or *vice versa*,) were still shouting and tugging far ahead. The river, though still broad, was now quite shallow, and sand-bars were on all sides. Even though the boat was flat and light it was difficult to get it along the few miles that still remained. But the men worked well, sometimes pushing at their poles; at other times pulling at the rope, or jumping into the water, or scrambling through grass and bushes, as emergency might require; in fact, we have never seen human beings labour more persistently and determinedly, than did these eight men during this long night's toil, —stopping neither to rest nor eat. At last, we arrived at Fushimi, the suburb of Kioto, where we disembarked and took jin-riki-shas; and it was still quite early, as we rode within the limits of the Mikado's old and mysterious Capital.

THE CHIUSHINGURA. OR THE LOYAL LEAGUE.

TRANSLATED BY F. V. D. Esq.

ONCE more are we disappointed in not having received "copy" of the continuation of this story. In July, it was omitted because the translator's servant, not knowing what it was, threw the translation, which he supposed to be waste paper, into the fire. August was deprived of it by reason of the absence of the translator from Yokohama; and September still has to be

content to go to press without it, the translator having accidentally left it behind him on his return to Yokohama. We throw ourselves on the indulgent patience of our readers; though we confess that we feel the interest in the tale must be greatly weakened by so long a delay. We sincerely trust that we shall not have to make any apologies of this kind in our October number.

THE FAR EAST.



JAPANESE BOY ATTENDED BY HIS SERVANT, ON HIS WAY TO PAY NEW YEARS' VISITS.
(From a Japanese painting on Silk gauze).

ART IN JAPAN.

ALTHOUGH the love of Art is probably the highest proof of civilization, its culture has, until within a comparatively recent period, been strangely neglected in more countries than one whose people now claim to lead the van among its supporters. In music and in painting England and America have both lagged behind, whilst Italy, France and Germany have long competed for the honour of the palm in the former; and Holland has held its own with them in the latter. The struggle for wealth has been too powerful and all-absorbing; and it is only now that efforts are being made in the Great Republic and the "Right little, tight little, Island," to redeem lost time.

It has been said that the effects of music, poetry and painting are not simply the gratification of the senses, but the elevation of the mind, and the improvement of the heart, by the most ennobling and humanizing influences. A Roman of old said, "In youth they nourish, in old age strengthen us; they ornament our good fortunes and comfort us in calamity. In our travels or retirement they are with us day and night; and even though indisposed to benefit by their teaching we should admire them, seeing that to all who have them, they yield the most delightful enjoyments."

It would be a task useless and unprofitable to enquire as to their origin. We pay little heed to the speculations with which all are familiar. We see that in every nation, however rude, the power of music has been acknowledged; for not one instance has been known of a discovery of savages who had not their own kinds of music, dancing and rhythmical strains and movements; and there have been very few without some idea of imitative art.

It would be a subject not devoid of interest to take the various peculiarities of art as it developed itself in various countries, and amongst different races, and from them to trace the characteristics of the different people. The Asiatic nations in particular would be found to possess so many features of style differing from each other, as to allow of a very broad distinction of character. None of them have attained the art of perspective.

The Indian rejoices in fine small work, with infinite nicety of detail. The Chinese exercises a far bolder and freer hand, with wonderful delicacy of colouring, but making all things in nature as stiff and unnatural as can be. Even in those paintings in the European style which many artists at the open ports now indulge in, they select subjects of a quiet tranquil character rather than those portraying life and movement.

Japan differs *in toto*. With a power of colouring equal to either, and an exquisite truth in drawing of some particular objects, she has a massive manly style far superior to both. Her artists have all the soul of the greatest artists of the western world; a greater breadth of treatment in mere outline; but withal a grotesqueness of fancy, original, racy, but not always pleasing. In former volumes of the *Far East*, examples have been given of their finer work. In No. 2, vol. 2, 16th January 1872, we gave a picture of a Tycoon and his wife, which as a specimen of pre-Raphaelism could hardly be surpassed. And in No. 20, vol. 3, March 17, 1874, there is a photographic copy of a picture most exquisitely painted on silk of two peacocks on a rock—the birds so exquisitely drawn and coloured in the original as to be almost like the real living creatures, but the rest of the picture quite wanting. There are no artists, however, who can express more by a few strokes than do the Japanese; and to the western connoisseur there is a charm, a poetry in some of their landscapes, in the way they throw in the end of the branch of a tree, or the roof of a house amid the clouds, or a grove of trees, just by a few touches with the pencil brush, that is not commonly seen in the west. We have formerly spoken of their wonderful freedom with the ink brush, and shall in the course of a month or so give some charming specimens of this.

To-day we give a picture such as the common people delight in beyond measure. It is not prepared for the *Far East*. It is one of a series actually published and obtainable in all the print shops, which in Tokyo are very numerous, and the price is a little more than three farthings or a cent and a half. In such pictures as this, the Japanese of ordinary capacity delight. Out of drawing, without

light and shade, with every expression and movement strongly exaggerated: requiring a close scrutiny and familiar acquaintance with the people depicted—their dress, habits, etc., to understand them; yet, to the common people they are admirable. They are sold by thousands. There are no pictures sold in the shops in Japan that we can compare to the engravings sold in European print shops. There are what we will call the high class pictures painted on silk or fine paper and mounted scroll fashion; the brush and ink sketches on paper similarly mounted; and there are smaller pictures painted on silk or paper unmounted, sold at screen shops and, what are generally called by foreigners, Curio shops. And there is nothing between those and such as are now under notice. The shops at which these pictures are sold are devoted to the sale of cheap pictures and of books in the Japanese kana character. The aristocracy of the book trade in Japan, publish only books in the Chinese character which very few can read; and look down with the utmost disdain upon the shops where books are sold in the cursive character which even the women and coolies can read. So, however large the trade, and however great the wealth of the proprietors of such shops, between them and the Chinese character bookseller there is a great gulf fixed.

The pictures are all on sheets of paper of similar quality and size to that now placed in the hands of our readers. Frequently a street, or a large landscape, or a battle scene is depicted which occupies many of these sheets. In that case they are not even stuck together, but sold separately, and the buyer to get the whole picture before his eye, just lays them side by side—always keeping them singly.

The interest attaching to the particular series of which we give a specimen, lies in the fact, that the subjects are taken from real occurrences that have been recorded in the Japanese newspaper the *Nichi Nichi Shimbun*—Daily News; and they are supposed by the publisher to convey a moral. The description of this picture in Japanese on this sheet may be translated as follows: "At the extreme north of Toyeyzan is a village called Moto Negishi-

mura. Hanazono machi (Flower garden Street) is a gloomy and dreary place, with large and tall pine trees densely growing on one side, and a thick bamboo grove on the other. One night a bad fellow forcibly entered the house of Numano Nawoschichi there. The robber was, however, disturbed by the farmer's young daughter named Kurako, who, as he was about to strike her father with a sword, rushed between them and resisted the fellow with all her strength. This so surprized the robber that he saw he could not vanquish her; and he narrowly escaped being arrested by her. When he deed was made known to the government, she was ordered to be rewarded with money; and she is everywhere praised as a virtuous woman, not inferior to the twenty-four men of filial piety in China."

In Japan there are distinctions between high art and low art, just as there in Europe; and although the highest may not stand the test of criticism in all respects, there are beauties connected with them that can hardly be surpassed. Properly speaking, painting in oils does not come within the scope of Japanese art; for it is only within the last ten years that any attention has been given to this branch. All the pictures that are worthy of notice are in water-colours, or in simple Indian ink. The best specimens of art are now to be found in the old temples, in the possession of the priests, carefully put away under lock and key, and only to be seen on special request. It is not in the spirit of selfishness or from an unwillingness to let them be examined by vulgar eyes, that they are so kept. It is purely for the sake of their preservation. They are more or less handsomely mounted on silk, often with a border of rich brocade, the lower end attached to a wooden or ivory roller, of sufficient weight to keep the picture opened flat when suspended, or serving to roll it smoothly upon when it is not on view. The subjects of such pictures are often, but not always, in some way or other connected with their mythology; but in many cases they are rural or courtly scenes, painted in bright colours on a golden ground.

Great value attaches to age in such productions. Since beginning this article, we

have seen some old pictures, the thick paper border of which, outside the brocade border, was all worm-eaten; but the pictures were well preserved and could hardly be bought. There are plenty of fine specimens in the hands of foreigners, which have been picked up for very little money—but these have been thrown in their way under exceptional circumstances. Some could tell of the effects of strife or revolution; whilst others have been presented as rare gifts; but those which remain in the hands of monasteries or persons capable of appreciating them and who have the power to retain them are held tenaciously as among the precious things of their possessions.

Many pictures have an aphorism or some poetical thought written in Chinese characters. These add much to their value, especially if the writer be a man famous in the Empire, whether for learning, bravery, or superior ability of any kind. Indeed among the prized things of people of taste are oftentimes little drawings on stiff paper, the thickness of mill-board but very different in character and quality. They may be about eight inches long by three to three and a half wide: and the drawings will be a few delicate but beautifully free touches representing a flower, a sprig, birds, butterflies, or anything else of a graceful character, and with a verse or two of poetry written above or by the side.

Illuminations on such thick paper, bound in form of a book, are very highly prized, and we wish we could convey to our readers by description, an idea of their beauty. They differ from the illuminations of the old monkish ages in Europe, in their lightness and grace. We have seen none of these which are not venerable. Whether the art is or is not practised in the present day, we have not been able clearly to ascertain.

Of all these valued treasures specimens may, as we have said, be obtained. But it is not everyone who happens to fall in with a clever scroll or illumination at a price, however, large or small, that can boast of the value of his acquisition. There are artists who get them up for the market, and impart to them the appearance of age, just as there are similar copyists in Europe.

We once asked the value of a certain picture of an old priest who was an enthusiast in art, and brought out his prizes with a *gusto* such as we have never seen surpassed by connoisseurs at home. Every scroll, every illumination, and almost every single carton had its own separate box, made exactly of a size for its reception. He opened them, and suspended them for our examination with a care and with an affection that gave them almost a sacredness in our eyes. In reply to our question he said, it was impossible to put a value on them. Almost everything he had shewn us had been painted within the precincts of that or some other temple or monastery, by priests or by artists who lived on the premises during their execution of the pictures, but made no charge for them when completed. Some artists attached themselves altogether to a religious house, and so their works would be confined either to those houses or to others to or with whom presents or exchanges might be made. Occasionally a rich and rare production was sent with great ceremony to the feudal lord, or some great patron. But the number of artists of this high class who sold their works has been in Japan, comparatively small.

The small picture of the little boy going out to pay New Year's day visits accompanied by his servant, is copied from a small cheap painting on silk gauze. It will be seen that the picture is quite out of drawing, but it gives a very good idea of what it is intended to represent. The little fellow is of the merchant class, and such as he is depicted, are all Japanese of his age and *status*, when "figged" out in their best. The servant too is capital—carrying his young master's box of presents to his friends, with his hawk-shaped kite on the top.

Next month and onwards we shall give many other and superior specimens of art, that our friends at a distance may realize what is its true condition in this country. We have begun on the lowest rung of the ladder; but we shall have plenty to shew worthy of very high commendation.

Closely allied to pictorial art is that which has received so much attention in Europe, as exhibited in recent "Expositions,"—the

Lacquer-ware and Porcelain of Japan. A writer in the *Tokai Journal*, an excellent weekly newspaper published in Yedo, recently devoted an article to the former which well deserves a wider perusal. We transfer it to these columns, as giving information on a subject very little understood by foreigners; and likely to be useful to some and interesting to all.

Of the many hundreds who reside in Japan, and who daily see, if not purchase, the lacquer-ware of the country, few probably have any idea as to the various processes to which the native wood is subjected in order to give it that hard, exquisitely polished surface which it bears when ready for sale. It is to be feared that the Japanese are losing the art of making the very fine lacquer, which was at one time so highly prized in Europe, for it is rare that a purchaser of the present day can find ware which is to be compared, either in excellency of design or exquisite finish, to that so common, comparatively, some few years since. It is not so long ago that a selection of Japanese lacquer-ware would almost invariably be the object of serious competition among the connoisseurs who frequent Christie's; but the exporter of curios in 1874 looks for his profit from a very different source. The rubbish which new-comers almost always purchase, and then, with equal frequency, throw away when they begin to learn something about lacquerware, realises a few shillings at bazaars; but those who are prepared to give hundreds for a cabinet a few inches square, if it be the genuine article, will not buy. In fact, he cannot get it now, and thus the export has slackened, we might say almost entirely ceased, and the lacquer manufacturer contents himself with making those hideous cigar boxes and writing desks which flood the Yokohama market.

The reason for this decline in the trade is to be mainly found in the fact that the great native customers no longer furnish their rooms with the products of native industry. To them a Windsor chair and *kiki* table are far more desirable than the finest lacquer, and a set of foreign cups and saucers than the finest porcelain from Satsuma or Kaga. Foreigners have no use for, and consequently do not purchase, except for exportation, lacquer of any but an inferior class, and, as we have already said, the export trade has now so far fallen off as to render it merely nominal, and the manufacture has nearly ceased. It is to be understood, however, that the difference between good and inferior lacquer consists almost entirely in the workmanship, not the material, and chiefly in the care with which the successive coats are laid on, the nicety with which the varnish is prepared, and the method of drying. It is our purpose in these few lines to place before our readers a few facts connected with the history and preparation of Japanese lacquer, by which it will be seen that the manufacture is one requiring great nicety, and cannot prove remunerative unless the demand is constant, and to a certain point extensive.

It was at first thought that lacquer was a compound, of which the Chinese and Japanese alone possessed the secret; but it was at length ascertained by the Catholic missionaries, particularly by Père Inceville, that the varnish which imparted to the surface of the wood the brilliant lustre so

much admired, was the product of a tree, called in Japanese the *urushi*, from which it flowed on an incision being made in the trunk. In the process of obtaining the lacquer, the first operation consists in removing from the juice of the tree, all the water, which is effected by stirring it vigorously for two or three hours, while exposed to the sun. This imparts to the varnish its transparency. For ordinary varnish gall and Roman vitriol are added, and, for the black lacquer, powdered hartshorn, and charcoal or ivory black dissolved in tea-oil, and amalgamated with the pure juice of the tree. White lacquer is made by mixing silver leaf with the varnish, red by a mixture of mineral cinnabar or carthamus flowers, yellow by orpiment and indigo, and violet by orpiment and a mineral substance of a violet colour reduced to powder.

Let us suppose a cabinet is to be manufactured. First, the box being made, the artist prepares the surface of the wood with great care, the joints being filled in with fine tow, and then covered with strips of the finest paper or silk. After this, the surface is dressed with a vegetable oil, upon which when dry, the varnish is applied. Coat after coat of lacquer is laid on, until the wood is wholly disguised, flat brushes made of the finest hair being used, and each coat, which in thickness does not exceed that of tissue paper, being thoroughly dried before the next is applied. With another kind of lacquer, the surface of the wood is prepared with a composition of paper, tow, and lime, laid on as paste, with which the lacquer, when applied, amalgamates. The drying of each successive coat of varnish is probably the process which requires the greatest care, since the quality of the lacquer much depends upon the atmospheric conditions under which it is dried. In Europe, warmth and a perfectly dry atmosphere are sought, while in Japan a damp place is preferred, and great care is taken always to preserve both an equable temperature and to retain the required moisture. Each successive coat of varnish is, when sufficiently dry, carefully inspected, and all irregularities in the surface removed by a burnisher made of a hard brick composition, mixed with oil, blood, lime-water and earth. The last coat is not so burnished, since it would deprive the surface of the lustre, and would depreciate the value of the ware when finished. The drying of this last coat being concluded, the box is handed over to the artist who is to execute the ornamental work. With the best lacquer the ornamental figures are first drawn upon the polished surface with a brush and white lead, the lines being afterwards traced by a steel point. It is more usual however, to draw the design on thin paper, in Indian ink; then, to apply paper, prepared with orpiment and water, to the wood-surface, by hard pressure, which, when the paper is taken off, leaves the design imprinted on the lacquer. The lines are then retouched with orpiment or vermilion dissolved in gum water, which fixes the design, and then by varnish mixed with camphor. The design is now ready for the application of the shell gold, which is laid on by a puff, and, when wiped, the lines are left brilliant and well defined. To produce the raised work—the trunks of trees, the drapery, and the ornamental work, camphor varnish is applied over the gold, and then the gold, each alternately, till the required relief is obtained. After this, all the delicate lines are touched up by the brush, and a last and thin coating of transparent varnish being applied and dried, the box is ready for sale.

With such elaborate work, it is little to to won-

dered at that the price of really good lacquer-ware is high, and, since the neglect of one of the precautions or operations we have mentioned, at once deteriorates the quality of the lacquer, it is equally natural that the quality now sold should be inferior.

In comparison with Chinese lacquer, Japanese takes a higher rank. This is to be attributed to the fact that the production of the best varnish requires a soft, fresh, humid atmosphere, conditions almost unattainable in China, where great extremes of temperature are the rule and the air is charged with salts and dust, which, together with the extremes of heat or cold, cause the varnish to become discoloured, and to dry in wrinkles.

With these few remarks upon this most interesting of the manufactures of Japan, we will leave the subject. It is one which deserves closer consideration than we can give to it, for we do not see any practical difficulties oppose themselves to its introduction in Europe. With its decline in this country, it would be curious if its revival should be inaugurated in those countries which Japan is now taking as the model for her Government and institutions.

The subject of "Art in Japan" is an extensive one, and we shall have on subsequent occasions many other branches of it to notice.

FAR EASTERN AFFAIRS.

THE difficulty between China and Japan with regard to Formosa has assumed no new shape during the past month. The special ambassador Okubo, who was sent by the Emperor of Japan to Peking, has arrived at his destination, and a telegram has been received from him of a reassuring character. So much so that the public mind has been quite calmed in Japan. But the spirit of the nation has been fairly roused, and something like disappointment is felt at the idea of peace without a struggle. The feeling among the Japanese is that of utter contempt for the Chinese as soldiers and fighting-men; but

the Government and well-informed are quite well aware of China's superior resources. It remains to be seen whether diplomacy will succeed in avoiding war; and it is useless, therefore, to discuss the probabilities of a contingency that may never occur.

The Japanese Government has very wisely issued a notification to Chinese in Japan telling them, that, if war should arise with their country, they need be under no apprehensions; as so long as they carry on their business quietly without interference in political affairs, they will be unmolested and protected. This has already had a most beneficial effect on the Chinese in the open ports, who number between 2000 and 3000.

News has been received from Corea, announcing a most remarkable change in the policy of that country towards Japan. The present Korean Government desire the friendship of Japan, and has imprisoned, and, it is said, has ordered the decapitation, of those opposed to Japan in the former Government. At this moment it looks very much as if Japan had earned the gratitude and admiration of foreign nations in a very distinct manner. First, right or wrong, she took steps which led to the abolition of the coolie traffic in Macao, and its improvement in South America. Then, right or wrong, she took steps which have led to the acknowledgement by China, of her responsibility with regard to the southern coasts of Formosa—so that, in future those regions will be no longer a terror to shipwrecked people. And lastly, there is every probability of her being the means of opening Corea to the world in a pacific manner. A few months will shew.

NARRATIVE OF THE REVIVAL OF ANCIENT CUSTOMS. FUKKO-YUME MONOGATARI.

FREELY TRANSLATED FOR THE FAR EAST.

The continuation of the Papers on the "Revival of Ancient Customs", translated from the Japanese, is delayed by the non-publication of that continuation in the original. It is quite the custom for Japanese to

publish in a serial form; but we now learn that the intervals of publication are very uncertain. And we are by no means sure whether we shall be able to give another portion of these papers in our next.

THE ILLUSTRATIONS.

THIS month, four of our illustrations are of views described in the chapter on "Nikko," and one is mentioned in the article on "Art in Japan." These therefore require no further explanation. The sixth photograph is a view of the western end of the Bund at Yokohama, taken from the French

Hatoba. It includes the houses from the Peninsular and Oriental S. N. Company's house,—viz, Messrs Carroll and Co's store, Mr. Beato's photographic establishment, the International Hotel and the Grand Hotel. At the foot of the Bluff is the Royal Naval Hospital, and on the Bluff are situate the French and English Barracks.

THE PERIOD.

MONTHLY NOTES FROM LOCAL PAPERS.

OF news from Formosa there is none, except that the Japanese have abandoned the camp at Laingkiaou, and have advanced inland to a position which, defended with any spirit, is practically impregnable. We have always maintained that the Chinese, even with the marvellous host they are supposed to be able to bring into action, would find an attempt to oust the Japanese from their position in aboriginal Formosa, a task somewhat beyond their capabilities. It must not be forgotten that the Japanese have on their side, men who not only are devoted to the Japanese cause, but who have some knowledge of the country. Gen. Le Gendre, who knows more about aboriginal Formosa than any person now living, is not the man to lead the Japanese into a difficulty, and then desert them. He knows, and perfectly appreciates, the hold given him, in his discussions with the Chinese, by the fact that the Japanese cannot be turned out of Southern Formosa until they are starved out, a proceeding which, seeing the immense natural resources of the country, the favour shown to them by the aborigines, and the existent hatred of the Chinese, is not very likely to occur. From the news which reaches us *via* China, it is evident that the Japanese are daily obtaining a stronger hold in Formosa than the Chinese Government are aware of, and though our contemporaries may still pin their faith to the Chinese, they will find that, for once—if never before—they may have made an error.

Capt. Cassel, having been ordered to report himself for duty, his leave having been cancelled, has been compelled to throw up his

position in connection with the Japanese Mission; but Lieut. Wasson, not Colonel Wasson as reported, will still continue to assist the Japanese by his advice, and his presence so soon as his health shall be sufficiently recovered to allow him to face the Formosan climate.

As before, disorder seems to reign supreme among the Celestials. They are horribly afraid of facing the Japanese cannon, and yet owing to the pressure put upon them by foreign ministers, they are almost equally afraid to back out of the mess they have tumbled into. War preparations are being made, in such manner as is possible when every thing is indecision and uncertainty. Arms are being bought; there are rumours of the purchase of French ironclads to the tune of £220,000; telegraph lines are to be erected, and all foreigners who have ever learned the manual and platoon drill are earnestly sought, and quickly engaged. To what end all this is tending we cannot say. China fears that Japan means war, and we are almost afraid there is some cause, for the red-tape which has to be unwound in order to reach some definite settlement is so never-ending, that it requires a patience, modelled on that of the patriarch Job, to wait till it has all disappeared. Still, advices from Peking report favourably, and if the Chinese will only make haste and secure peace before Japan has positively determined on war, all may yet end well.

The following notification has issued by Yamagata, the Minister of the War Department.

THE FAR EAST.



KIRIFUNI NO TAKI—KIRIFUNI WATERFALL.

"The Government orders the levy of two battalions in all the *Fu* and *Ken* of this district. On the 25th of this month inspectors will arrive to examine all men from 24 to 26 years of age. These latter should therefore be mustered on the day appointed, and the inspectors after an examination, will decide on those who are fit for military service."

This is connected with the levy of which we spoke some week or two since. The Government are evidently determined that a war with China shall not find them unprepared.

The notification recently issued as to economy in the erection of public buildings has been repeated. Buildings in course of erection may be continued; but all money advanced for buildings not yet commenced must be refunded to the Okurasho.

Also with a view to economy, the Government has decided upon dispensing with the services of all foreigners whose assistance is not absolutely necessary. We have not yet heard of any dismissals or refusals to renew contracts; but between the present time and next spring there will be a great reduction in the extent of the foreign staff.

Yoshida Kiyonari, at present Vice Minister of Finance, is likely to be appointed as Minister for Japan at either London or Washington. As it is announced that Uyeno Kagenori, one of the Gaimusho officers, is to have the former post, we presume Yoshida will take the latter. Since the return of Arinori Mori, the Secretary of Legation, Yano has been acting as *chargé d'affaires ad. int.* Awoki Sengo is also announced as Minister at Berlin.

In accordance with the Postal Treaty between the United States and Japan, the transmission of all postal matter between the two countries will be placed, so far as Japan is concerned, in the hands of this Government, on and after the 1st January 1875.

Among the other news from China comes the announcement that Prince Kung has been degraded in rank. The proclamation was published in the Peking *Gazette* of the 10th September, and reads:—

A Decree in the Vermilion [Pencil.] Be it made known to all the Princes and Ministers in the Court that from the time when we assumed the Government on the 26th day of the first moon of last year (23rd February, 1873) until now, whenever speech has been held by Us with the Prince of Kung, his language has been marked by manifold shortcomings in decorum. We ordain that as a

special act of grace [for his punishment] there be substituted deprivation of his Imperial Princedom with hereditary succession for ever, and that he be reduced to the rank of secondary Prince (*Kün Wang*, instead of), still continuing to do duty in the Grand Council. Let also Tsai-chik'eng (eldest son of the Prince Kung) be stripped of his rank as *Bideh Kün Wang*, as a punishment and admonition.

The constant opposition which Prince Kung has always shown to foreigners has not been calculated to make friends for him among the representatives at Peking, or if his degradation means a more generous spirit toward foreign nations, which may very well be the case, no one will regret his fall.

Some Japanese who have been for some time in Tientsin recently strayed into the country; but were instantly arrested as spies and sent to Peking. They were not ill-treated, and aver that they lost their way.

The *Japan Mail* reports that, in Corea, a great change has taken place in the policy of the Government. The statesmen who have hitherto shown themselves hostile to Japan, have been seized and thrown into prison, and a strong desire has arisen, for the first time for many years, to cultivate friendly relations with the Japanese. This extraordinary movement does not owe its origin to any force from within, but to the teaching of a Japanese, who has persuaded some of the most influential Coreans of the superiority of Western knowledge over that of the Chinese, and of the advantage which would accrue to them from the acquisition of it.

By the *Japan* arrived Professor J. J. Lewis of Madison University, Hamilton, N. Y. who is on a trip round the world. He has been granted a year's leave of absence for the purposes of his tour, which embrace a visit to the religious missions of the East.

A typhoon of more than usual severity is reported from Hongkong. Much damage has been done both ashore and afloat.

By the *Chint* arrived Mr. Bryan, the new foreign Post Office Supervisor, through whom the postal treaty between Japan and the U. S. was concluded. At the same time came Mr. Gilbert, the New Engineer in Chief of the Telegraph Department, and Mr. Parsons, a Professor at the Howard University, who has been engaged for the Kaisei Gakko.

On Tuesday the Acting Minister of Education held a reception at Hama-go-ten in com-

pliment to Professor Davidson who, with his party, is to take observations of the Transit of Venus from Nagasaki. Mr. Bingham, and most of the American residents of Tokei, were present.

Mr. Tanaka, the Acting Minister of Education, has been promoted from Mombushiyo to the rank of Mombutaiyo.

Efforts are being made to withdraw the gold coins which were formerly in circulation. The Government offers to buy all the *kobans* etc. in existence, at fixed prices. The limit fixed for their reception is December 1875, beyond which date they will only be taken for taxes.

The Yokohama athletes have had another canoe race, and this time the conditions were somewhat peculiar. The prize was a cup presented by Mr. Rickett, and the competitors were to start from a position off the Y. U. Club, paddle to a stake-boat in front of the Grand Hotel, round it, jump overboard, and swim, towing or pushing canoe 100 yards to another stakeboat in-shore, get in, and paddle back to starting point. The race was well contested, and finally won by Mr. J. J. Dare.

During the late vacation Mr. M. Fenton made an ascent of Fujiyama, and, by barometrical observations, calculated the height to be 12,374.8 feet. Mr. Stewart, by levelling, made the height 12,365 feet, and the close approximation to these figures seems to indicate that the height of the mountain has now been accurately ascertained. The following are the calculations:

Bar. at Yoshida,	27.150 in.
" " Summit,	18.837 "
Ther. (Far.) at Yoshida,	82° 6 "
" " Summit,	39° 4 "
Height at Yoshida,	2,625 ft.
" " Summit,	9,540 "
Correction of temperature, ...	209.8 "
Total height,	12,374.8 ft.

It has been announced that Japan has despatched a Mission to the United States, with a foreigner as chief, to purchase arms and ironclads. Judging from the estimate which the *New York Times* recently placed upon the ironclads built by and for the U. S. Government, the purchases are not likely to be extensive, or, if extensive, then not in every way satisfactory.

We learn that Sameshima, the Representative of Japan at Paris and London, has been recalled. His Secretary of Legation returned some short time since.

The two cables across the Tsugar Strait have now been successfully laid. The route adopted is the only one available, the rapid currents which run in the Straits being an effectual bar to the selection of the shorter route suggested, but never sounded, by Mr. George.

During the late typhoon at Nagasaki damage estimated at \$50,000 was done to the coal mines and plant at Takasima. The church at Nagasaki was also injured so much that it requires rebuilding.

From nearly all the farms round Tokei come reports of fair average, if not superabundant crops. At Nagasaki, however, the reverse is the case; but we are inclined to think that the state of affairs at the southern port is hardly to be taken as a criterion of the whole country.

With regard to the production of rice, a Tokei merchant, Mr. Tsuda, has been making a series of experiments with an invention which he alleges will produce an increase of thirty-three per cent in the crops. We have not yet had an opportunity of inspecting the invention; but, as Mr. Tsuda desires publicity, we hope next week to be able to give our readers some information upon this invention, which, if it realises the pretensions of Mr. Tsuda, should render him one of the greatest benefactors of the country.

The *Gazette* alludes to the discovery of some crystals, which some declare to be diamonds, in the province of Musashi. We have frequently seen, not only crystals, but amethysts and other precious stones, which have been found in this country, and persons acquainted with the subject aver that, from the nature of the land, not only the inferior precious stones, but diamonds should be found in many places.

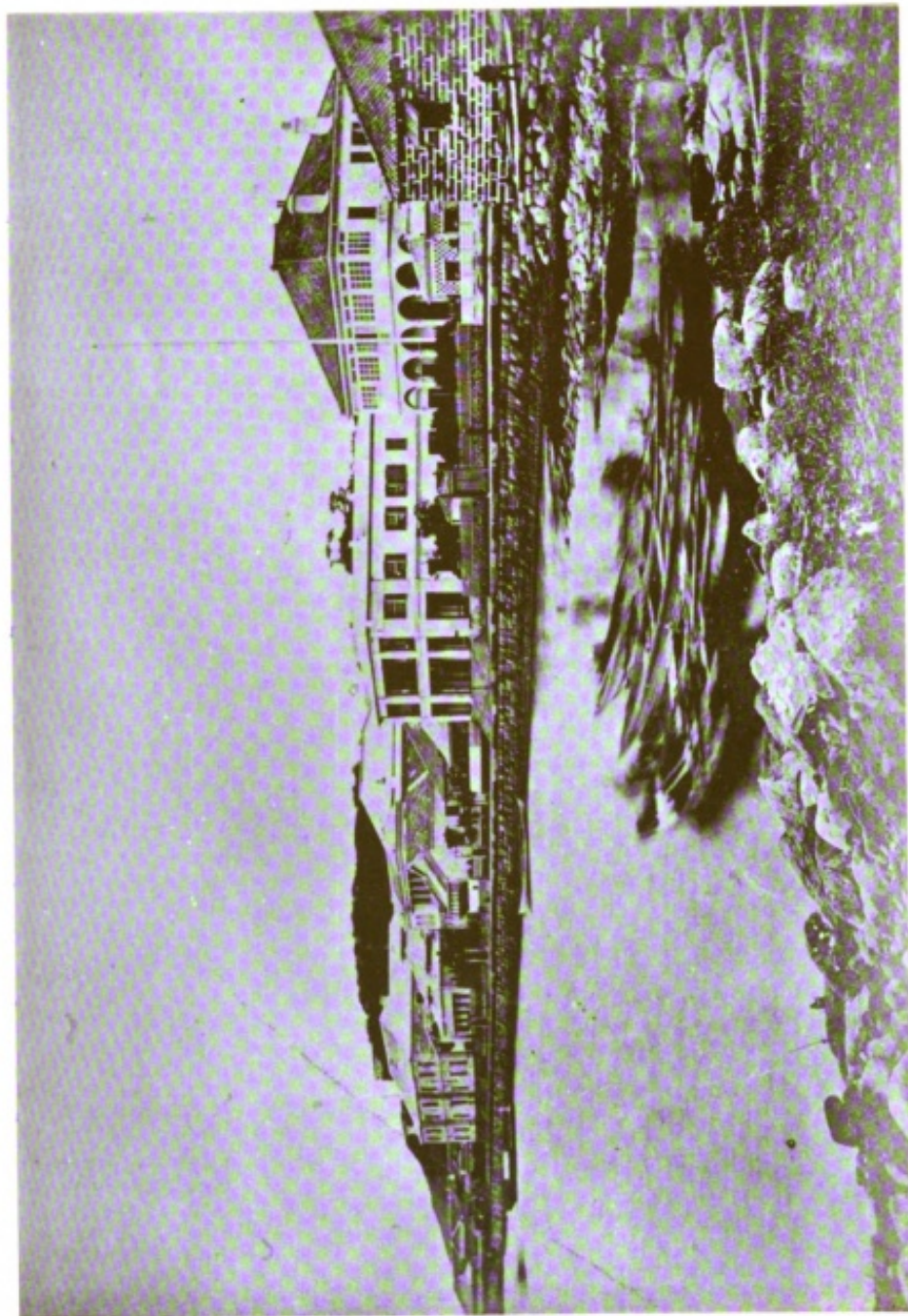
The Yokohama Rifle Association, not feeling satisfied with its defeat by Hongkong in the match which took place last May, has challenged the Colony and Shanghai to a return encounter. The first has accepted, but the latter has declined. The match is to take place shortly, the distances selected being from 400 to 800 yards.

More robberies are reported from Yokohama. The *Herald* says:—

"We learn on enquiry that the total police force numbers 337 men, exclusive of one superintendent, 10 inspectors, and 15 sergeants.

There are seven police stations: one on the Bluff, one in Homura, one about 300 yards from the U. S. Consulate (the chief one), one at the foot of Noge

THE FAR EAST.



THE WESTERN END OF YOKOHAMA BUND, FROM THE FRENCH HATARA.

Hill to the left, one at Benten, one over the other side of Noge Hill, and one in Takashima-cho. The men are distributed as follows:—8 on the bluff, 8 in Homura and Ishikawa, 12 in the European Settlement, 23 in Benten, Near Ota, Takashima-cho and thereabouts. This totals up to 51 men only, out of the 337 employed. We must now explain this great difference in numbers: every man in the force has a holiday every other day. This reduces the number by one half, or say to 168 men. Now only 51 men have regular beats, as we have shown, and they are relieved every two hours day and night by 51 more men drawn out of this force of 168. This gives 102 in actual daily occupation, one-half of whom are off and on duty alternately. But we must deduct these 102 men from the 168, which leaves 66 men who are either on the sick list, or else in the police stations ready to go out in case they should be sent for by any one requiring aid. We have thus shown that out of the large force of 337 men, 51 only are on duty day and night to watch a city and suburbs many miles round, and of a population now nearly 70,000 in number. No wonder thieves thrive and burglaries abound."

The Yokohama residents have been making a great disturbance over the "coolie cries", but we fear have not met with much success. There is no doubt that the coolies of Yokohama are an abominable nuisance. The following correspondence has passed on the subject:

Yokohama, 31st August, 1874.

SIR,—We beg to draw your attention to the serious annoyance and inconvenience experienced by the Residents of this settlement from the noise and shouting made by the coolies employed in drawing loads along the streets.

The grievance is a real not a sentimental one. The noise begins at an hour which, if not claimed by rest, many desire to devote to occupations demanding all obtainable quiet, and it continues incessantly throughout the day to the disturbance of necessary business conference, which it is often so excessive as to interrupt entirely.

We would therefore respectfully request you to draw the attention of the local Japanese authorities to this subject, and obtain from them the abolition of this very unnecessary and irritating evil.

We have, &c.

(Signatures of the Residents)

To The Members of the Consular body
(enumerated,)

KONGELIOT DANSE GENERAL CONSULATE.

NAKASHIMA NOBUYUKI, Esq., Kenrei.

SIR,—We have the honour to solicit your attention to a matter in respect to which frequent complaints are made by members of the foreign community. We allude to the nuisance caused by the cries of coolies and labourers in the streets of the foreign settlement. At most if not indeed at all the Treaty Ports in China this nuisance, which existed even time in as great a degree as it now exists here, has been either altogether suppressed or at least so controlled as no longer to constitute a nuisance, and there is no reason why the same good result should not be obtained here. The most prominent annoyance under this heading is the noise made by coolies when dragging carts or carrying burdens through the settlement.

A Regulation simply worded, having for its object the repression of these noises, would be gladly welcomed by the entire foreign community. The enforcing of the Regulation could be entrusted to the Police who should begin by warning offenders, and if the utterance of the noise complained of, is persisted in, punishment in the shape of a small fine would meet the requirements of the case. The police however should not be authorized to levy the fine but simply to report the offender to the authorities.

At first the Regulation will probably only be enforced with difficulty, but if the police are alive in the matter the nuisance will either cease altogether or become so mitigated that there will be no further complaints on the part of Foreigners.

We have, &c., &c.

Signed by the Board of Consuls.

TRANSLATION.

Kanagawa, 12th August, 1874.

SIR,—I have the honour to acknowledge the receipt of the letter addressed to me by the Consular Board on the 29th July with regard to the shouts of cart-coolies in the foreign settlement and asking me to make some regulations to suppress the nuisance.

These shouts enable the coolies to keep step with each other, to put out their strength together, and greatly ease their labour; they vary also according to circumstances with the view of preventing accidents. It would therefore be a very difficult matter for the Kencho to issue a notification stopping the practice.

I also beg to say that useless shouting to the annoyance of others has been prohibited, and I will see that more strict attention be paid to the order.

I have the honour to be,

Sir,

Your obedient servant,
(Signed) NAKASHIMA NOBUYUKI,
Kanagawa Ken no Kami,
Doairanto Noto San Sji.

To E. BRENNWALD, Esq.
Chairman of the Board of Consuls.

The following notification on the subject of torture has been issued:—

TO THE VARIOUS COURTS OF JUSTICE AND ALL THE KEN.

From past time it has been the practice to use questioning by the whip in investigating criminal cases, but it is a heinous matter if owing to the use of undue severity the innocent should be made to appear guilty, and therefore you will in future discontinue questioning by the whip.

At the same time in cases where this might produce difficulties in the course of examination, there is no harm in using it for the occasion, but if it has to be employed, the circumstances must be briefly noted, and a report of all the cases of the kind made to this Board at the end of each month.

This is hereby notified.

The Japanese Consulate in New York is engaging engravers and lithographers for the Tokai Engraving Company, for two years' service in Japan.

A field telegraph service is in process of organization by the Government for use in the event of war with China.

On Friday week, as we announced, it was decided to hold a review and sham fight at Itabashi. During the night and early the next morning the troops marched to the scene of action, and were there divided into two sections. The Mikado, accompanied by several members of the Government, left the palace at about 5 a.m., and was received on the review ground with a royal salute. After the evolutions of the day were completed, the troops marched past, and elicited great commendation for their steadiness and excellent discipline. While returning to their quarters we had an opportunity of criticising their appearance. Some of the men had been under arms for about twenty hours; all had experienced the fatigues of a severe day's work; yet there were no stragglers, and the main body of each regiment marched well together, and with an *elan* and a spirit which spoke volumes for their endurance. The Mikado, and Prince Fushimi who was in command, expressed themselves as much gratified at the soldierly bearing of the men. We must not conclude these few remarks without according to the members of the Mission Militaire a full meed of praise. From the Chef de la Mission to the lowest non-commissioned officer, everyone must have exerted himself to the utmost to be able to turn out a body of men so well drilled and disciplined as those who took part in the review. The men were *en route* as early as 9 p.m. on Friday, and the rumble of the passing artillery could be heard as late as 3 a.m. on the following morning. With regard to the artillery, we noticed several of the mountain guns of which we have before spoken. In returning, the guns were not dismounted; but were drawn by two ponies, a third following with the ammunition, &c. These guns are singularly easy of transportation. They can be packed on the backs of the ponies, the carriages being transported in like manner. Altogether, the review was a success, and showed that the Japanese possess an army which has both learned, and can profit by, the drill and tactics of the armies of Western nations.

On Sunday last the usual storm which yearly announces the break-up of the heated term was experienced with full force in Yokohama and Tokei. In the latter place palms everywhere blown down and uprooted trees testify to the violence of the wind, while from Shinagawa come reports of a barque driven ashore. The lowest point reached by the barometer was 28.692 at 3.30 p.m. In Yokohama the gale, says the *Mail*, reached its culminating point at a little after twelve o'clock, the barometer continuing to fall until

3 p.m., when the mercury stood at 28.75. At twelve o'clock it indicated 29.35, the wind being E. S. E., so that its fall in the interval between that hour and 3 p.m. was exactly six-tenths of an inch, the wind having in the meantime veered to E. N. E. At 3.30 p.m., the barometer indicated 28.82, the wind being N. W., and at 6 o'clock it had risen to 29.28, with a S. W. wind and fine weather.

The following are the meteorological observations taken during the storm in Tokei:

TIME.	BAR'S.	THER'S.		WIND.	WEAT'S.
	Inches.	Dry bulb.	Wet bulb.	Direction.	Force (0 to 12).
8	29.766	68.5	68.2	E.N.E.	3
10	623			E.N.E.	4
11	525			E.	7
11.30	437	73.2	73.2	E. by N.	4
11.45	362			N.N.W.	3
11.50	485			E.S.E.	8
noon	870	74.5	74.5	E.S.E.	7
12.30	270			E.	8
1	154			E.S.E.	9-10
1.30	040			S.E.	10
2	38.981	72.0		S.E.	8
2.30	827			S.E.	7
3	720			E.S.E.	6-7
3.30	692			N.	5
4	726	71.0		N.N.W.	7-8
4.30	788			N.W.	8
5	29.060			W.N.W.	4
6	199			W.S.W.	3
8	313	71.2	70.5	SW by W.	3

On Tuesday the 15th was the *matsuri* of Kanda Miojin, which was observed by the Japanese living near the Kandagawa with great solemnity. The origin of the festival is as follows: Teishi Masakado, a great general of Japanese antiquity, after overcoming all his enemies, oppressed the people cruelly. At length, however, he met well merited punishment, and was decapitated, his head being buried in one part of the country, and his body in another. His head was interred somewhere near Kanda, and every year his body is supposed—and is reported to have been seen—to search for its head. The people therefore render him prayers and offerings to induce him to forego doing them harm.

Thursday the 17th was a special holiday, being the *fête* day of Shin jo sai, when all religious Japanese go to the temples to pray and to make offerings to the priests for the protection of the manes of their ancestors.

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THE FAR EAST.

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TOKEI, JAPAN; OCTOBER 31ST, 1874.

THE CHIUSHINGURA. OR THE LOYAL LEAGUE.

TRANSLATED BY F. V. D. ESQ.

BOOK SEVENTH.

THE DISCOMFITURE OF KUDAIU.

THE tea-house of Ichiriki, in the Gi-on street at Kioto, was full of joyous uproar. Beries of beautiful girls fitted to and fro in the apartments, a very paradise of painted goddesses, brilliant with every charm. Rubbing his dull eyes, dazzled by the glancing lights, and wildered by the merry tumult within, Ono Kudain staggered up to the gate of the tea-house and knocked at it in a confused manner.

"Hollo there! What! No landlord within? Landlord, landlord!"

"You seem in a hurry," cried a voice from the inside, "whoever you may be!"—"Who are you?" the voice continued, after a pause, the speaker opening the gate as he uttered the last words. "Yeh! what!—Ono Kudain! can it be your honour? with a gentleman too! pray enter, Sirs, pray enter."

And the servant—for the speaker was none other—bowed respectfully as he spoke.

KUDAIU.—"Yes, this gentleman visits the capital for the first time. You seem to be deuced busy here at present, but I suppose you can let us have a room where we can have a quiet drop together."

SERVANT.—"Plenty of rooms; but a rich gentleman named Yuranosuke has engaged all the ground floor for a sort of theatrical divertissement he is giving, in which all the most famous women of the place appear. However, there is a small side room at your service."

KUDAIU.—"Of course, full of dirt and cobwebs, I suppose."

SERVANT.—"Still as much a grumbler as ever!"

KUDAIU.—"Grumbler! No, but I am getting old, and must look out lest I become entangled in women's webs."

SERVANT.—"At least you are as pleasant a gentleman as ever. Well, I can find you a good room upstairs." "Hollo, some of you there," continued the servant, calling loudly for attendants, "light a fire, bring saké cups and tobacco, quick, pipes and bon n n n"; uttering the last word in a loud ringing tone,

that chimed in well with the ding of samisen and drum that came from the apartments where Yuranosuke and his crew of laughing girls were revelling. "What do you think of all this, Bannai?" cried Kudaiu, turning to his companion. "You see how Yuranosuke spends his time."

BANNAI.—"Well, Sir, the man seems somewhat crazed. Your private letters to our lord hinted as much, but our master had no idea the fellow was so mad as this. I was ordered to come here and make inquiries, and if I saw anything suspicious I was to send word at once; but, faith, it is clear to me that I shall not have anything whatever to report. His son, that lout, Rikiya,—by the bye, do you know what he is about?"

KUDAIU.—"The lad seems to come here occasionally and rival his father in dissipation. One would think that father and son would hardly dare to riot in company with each other; and my object in coming here to-night was to endeavour to find out if there was anything at the bottom of it all. Softly, softly, speak low;—come, we will go upstairs."

BANNAI.—"I follow your honour."

KUDAIU.—"Well, then, come."

• • • • •

"False, false your heart, I know it well,
"You swear you love me. Love me? While
"Your lips a flattering tale but tell,
"Your heart is ever full of guile
"Your love is like the flower's hue
"That fades, almost ere seen, from view."

Such were the words that fell upon the ears of Kudaiu and his follower, as they made their way to the room allotted them, sung by one of the girls in the apartments below, whose voice rose clear above the din of samisen, drums, laughter and revelry. Meanwhile, several former retainers of Yenza, now ronin, approached the side entrance.

"Yagoro, Kitahachi, Sirs," cried one of them, whose name was Yazama, "this is the house where Yuranosuke, our chief, passes his time. It is called Ichirikiya. Ha! Heiyemon," addressing one of his companions, who seemed to be the follower, rather than the equal of the rest, "I shall not forget the matter you spoke of; you can remain in the servant's quarters until I want you."

HEIYEMON.—"I am much obliged to your honour; I venture to ask your honour to do your best for me."

Heiyemon then withdrew.

Yazama, knocking at the side entrance, asked for admission. A girl's voice answered from within, exclaiming; "Ai, ai, there—who are you, what is your name?"

YAZAMA.—"Iya! Go and tell Sir Yura that Yazama Jiuro, Senzaki Yagoro and Takemori Kitahachi are here, and desire to speak with him. Tell him that we have sent messenger after messenger to him, but without ever getting any answer; so that we are obliged to ask him to see us in person: a request which we hope he will not refuse. Take care you give the message correctly."

SERVANT.—"I really am afraid, gentlemen, that you have taken all this trouble for nothing. For the last three days his honour has been feasting and drinking, and what with *saké* and excitement, has got into such a muddled and confused state that it will be some time before he is himself again."

YAZAMA.—"You don't say so—however, never mind, give the message all the same."

The girl, who, in the meantime had admitted the three strangers, nodded assent, and hastily left the spot.

"Did you hear, Yagoro," continued Yazama, turning to one of his companions, "did you hear what the girl said?"

YAGORO.—"I did, and she astonished me not a little. I had heard something of our chief's dissipation, but thought it was merely put on to lull our enemy into a false security. But this looks like reality; he seems to have given himself up entirely to pleasure. I cannot make it out at all."

KITAHACHI.—"You see it is just as I told you. Yura's disposition has become completely altered; the best thing we can do will be to rush in upon him and slay him on the spot."

YAZAMA.—"No, no, that will never do. We must at all events have some talk with him first."

YAGORO.—"True, and therefore we must wait here a little until the girl returns." Just then, Yuranosuke, with his eyes bandaged, appeared, staggering towards where the three ronin were standing, and surrounded by a number of girls, with whom he was enacting the part of devil in a game of blind man's buff. "This way, devil; this way,"

cried the girls, shouting with laughter as they frolicked about the drunken fellow. "This way, where you hear our hands clapping."

"Caught, caught."

"Not yet, Yura, not just yet, devil."

"If I catch one of you, I'll make her gulp down a good draught of *saké*; she shall have a good pull, I promise you. Ha! I've got some one," seizing Yazama as he spoke. "Bring the *saké* pot; quick, quick."

YAZAMA, disengaging himself:—"Yuranosuke, I am Yazama Jintaro; don't you know me? What can all this buffoonery mean?"

YURANOSUKE.—"Namu-sambo! the game is all up now."

ONE OF THE WOMEN.—"What kill-joys those great hulking fellows are, Sakéya-san. Samurai, I suppose; friends of our Yuranosuke!"

SAKÉYA.—"I suppose they are—a horrid looking trio, too."

YAZAMA.—"Pray excuse us, we have some matters to talk over with this gentleman, and we must ask you to be good enough to leave him with us for a little time."

"Of course," cried a number of the women together. "We knew you would want us to go. Well, we are off. Yura, you will come back to us soon?"

Having got rid of the girls, Yazama turned to Yuranosuke, who had lain himself down on the matting in an apparent stupor.

"Yuranosuke, I am Yazama Jintaro."

"And I am Takemori Kitahachi."

"I am Senzaki Yagoro. Pray rouse yourself; we should be glad if you would listen to what we have to say."

"Ah!" cried Yuranosuke, rising with a surprised air; "quite a number of you. You are heartily welcome, I am sure; but what have you come for?"

"We have come to learn," interrupted Yazama, "when we are to start for Kamakura."

"Start for Kamakura? That is a tremendously important matter, to be sure! What does that Tamba versemaker—Yosaku, I think they call him—say?"

'Away away to Yedo we'—

I beg your pardon, I am sure, I hardly know what I am talking about."

"Yah!" exclaimed the three, simultaneously, "you've drunk yourself stupid. Come, we will try if we cannot recall you to your senses." And, drawing their swords, they were on the point of falling upon their chief, when Heiyemon, who had just come upon the scene, threw himself between them and his master.

"Stop," cried the faithful follower, "put up your weapons. I must ask pardon, gentlemen," he continued, "for interrupting you; mean fellow though I be, I must implore you to restrain yourselves for awhile." "Your honour," he added, turning to his chief, "I most heartily hope I see your honour in good health."

YURA.—"Pfu!—Teraoka Heiyemon, is it? Ah! I remember you were sent northwards with letters lately, a quick-footed soldier:—enough, I see."

HEIYEMON.—"I am Heiyemon, please your honour. While up north, I heard of the self-despatch of our lord. Namu-sambo! I turned my steps homeward without a moment's delay, but the news reached me, while journeying south, of the destruction of our lord's house, and of the dispersion of the clan, and I was beside myself with grief and rage. Though a common soldier merely, I could not forget that I owed everything to our lord's favour, and a burning desire to revenge the destruction of our house took possession of me. I went to Kamakura, and for three months lived in the greatest wretchedness, dogging Moronawo's movements continually, in the hope of finding some opportunity of striking the fellow dead at a blow: but he never went out without being surrounded by guards, and I could not, therefore, get at him. In despair, I thought there was nothing left but to commit self-despatch, but then the recollection of my old parents at home prevented me, and I went to see them. On the road I heard a rumour (perhaps it was dropped by the sun) that a plot was being set afoot to exact vengeance upon our enemy. Your honour can imagine how delighted I was at the news, and, leaving everything behind me, I sought out the route of you gentlemen," turning to the three ronin, "and followed you here, trusting that you would have the infinite kindness to listen to my humble request, and intercede

for me with his honour for permission to add my name to the list of conspirators."

"Ha!" cried Yuranosuke, "you're quick of tongue it seems, as well as quick of foot—you ought to be clown to some strolling company. As for me, my desire for vengeance is just about strong enough to make me smash a flea, if I had an axe ready in my hand, to satisfy it, and no more;—it would be strange, then, if I should take the pains to get up a conspiracy with forty or fifty comrades. Why, look you, if the plot failed my neck would pay the penalty; if it succeeded self-despatch would inevitably follow. Death any way. Where would be the use of seeking vengeance if I could not live to enjoy it? One does not swallow *jinseng* medicine one moment to get strangled the next. Besides, you were but a common soldier, getting your five rios a year and three rations a day; why should you trouble yourself about our lord's misfortunes? Your pay was hardly more than a begging priest's alms. For you to throw away your life in order to revenge Yenya would be as absurd as if a man were to give a high Kagura feast * in return for a morsel of liver. If you are bound to take one head, I with my salary of 1,500 *kokus*, ought to take a bushel of heads at least. You had better get rid of this notion of yours about joining a plot; it is not fashionable to be grateful for past benefits when no more are likely to be conferred. Come, *tsu-tsu-ten, tsu-tsu-ten*, don't you hear the joyous note of the *gaminen*? Away, and make merry."

"Your honour cannot be in earnest," exclaimed Heiyemon. "My pay, true, was small enough; and your honour held a high post; but did we not both draw our livelihood from one and the same source? There is no question here of high or low. I cannot oppose my pedigree to your honour's. You were our lord's deputy. The form of a fellow like me has no right to be seen among you great gentlemen. I know that well enough, but oh, your honour, listen to my entreaty, do not deem me over bold, and pardon me my blunt speech. I am really nothing but an ape in the likeness of a man, 'tis true; still I implore you to let me follow you; if only to tie your sandals or carry your burdens,

* See Appendix.

take me with you! You cannot refuse me this boon, you . . . —Ha! He has fallen asleep!"

KITAHACHI.—"Asleep? aye, so he is, miserable wretch! You need waste no further words with him. Yuranosuke may be looked upon as a dead man. Yazama, Senzaki, Sirs, you now see what this brute's real disposition is. Shall we make an end of him, as was our intention?"

YAZAMA, SENZAKI.—"Yes, yes! His fate will serve as a warning to the other conspirators. —Upon him there!"

They laid their hands on their swords, but Heiyemon again interposed, and with some difficulty prevailed upon the three *ronin* to give him a hearing.

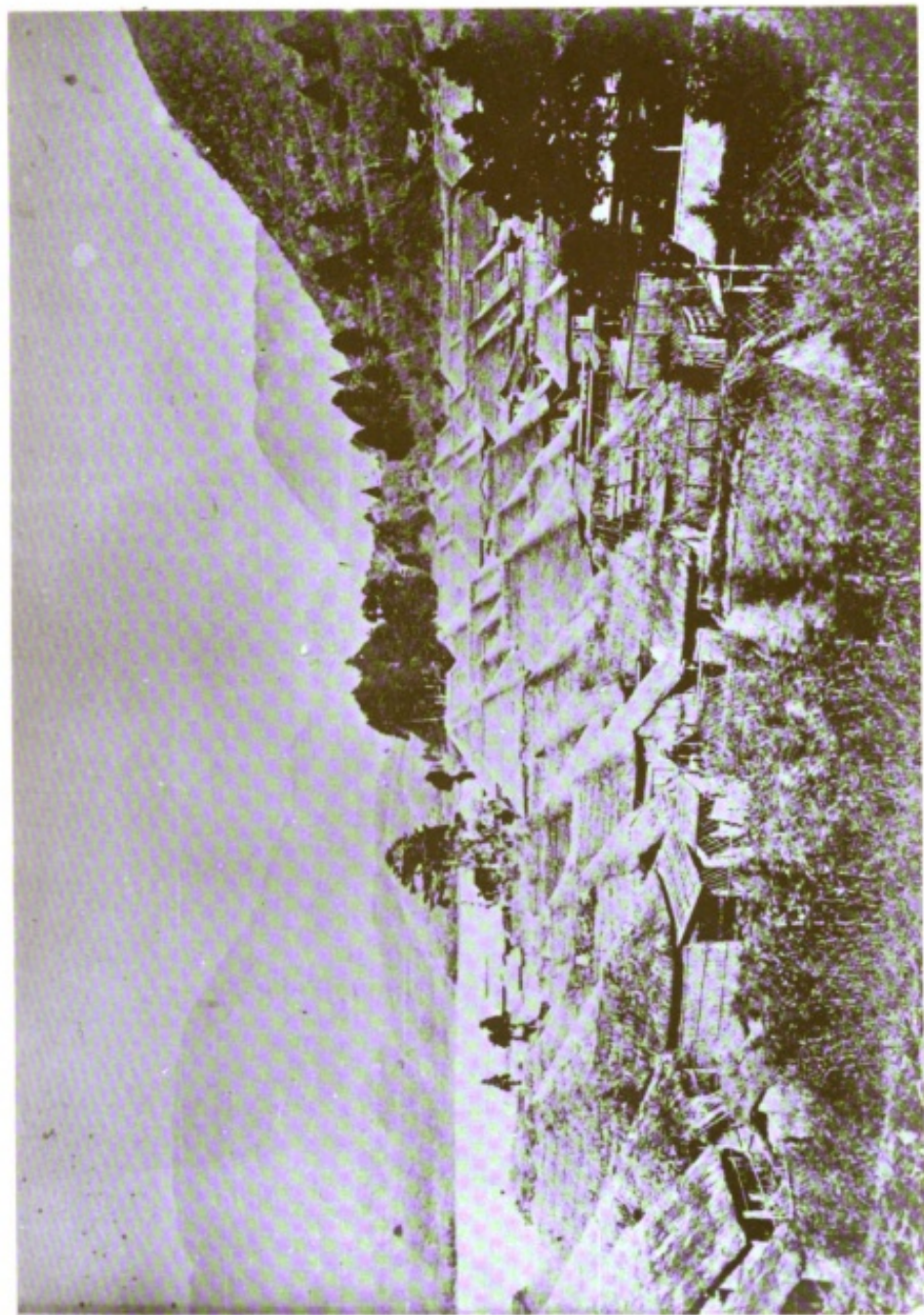
Sirs," exclaimed the foot-soldier, "if you will look more closely at the circumstances you will see that Yuranosuke's conduct may be explicable. Ever since our lord was taken from us, his honour has been harassed by the thought of vengeance upon our clan's enemy, and none can know what cares have been heaped upon him, or what anxieties he has had to pass through, in the exact performance of the duties devolving upon him. Look, too, how he has been forced to bear in silence the contumely of men, and restrain his just indignation. If he did not now and then drink a bottle of *saki*, he would die: worn out with trouble and vexation. He will recover from his stupor ere long, and you will see him once more in full possession of his faculties."

Yielding to the justice of Heiyemon's address, the three *ronin*, accompanied by the foot-soldier, left the apartment.

Meanwhile, the light of the night-lamps was equally shed over the evil and the good, and Yuranosuke, the three *ronin*, and Kudain, beneath the same roof, were separated from each other only by the paper screens.

Now the waning moonlight began to merge in the breaking dawn, and Rikiya, breathless with the haste with which he had made his way from Yamashima, peeped over the paper screen, within which Yura was lying in a heavy sleep; and, fearful of rousing some of the other inmates of the house, gently approached his father's slumbering form, and clashed his

THE FAR EAST.



LAKE HAKONE, FROM THE BACK OF THE VILLAGE.

sword slightly. The Karô instantly rose to his feet, as if awakened by the ring of a stirrup. †

"Yeh, Rikiya," he exclaimed, "the noise of your sword has awakened me. What need presses now? Softly, softly."

"Here is a letter from the Lady Kawoyo, which I was ordered to bring to you without a moment's delay."

"Have you any verbal message to give as well?"

"Our clan's enemy, Moronawo, has obtained permission to return to his lands, and in a few days will be ready to start. Details will be found in the letter."

"Good. You can return home now, and at nightfall send me a kago. Away with you."

Rikiya bowing assent, at once left the apartment.

Yuranosuke, eager to learn the contents of the letter, was in the act of opening it when Kudaiu appeared.

"Ha, Sir Yura," cried the new comer, "I am Kudaiu; I hope I do not intrude upon you."

"Far from it," replied Yuranosuke, concealing his vexation; "it is quite an age since we met: a year at least, I should suppose. So, here you are, longing no doubt to rub out the wrinkles in your forehead. You will enjoy yourself a little, ere you leave, I make no doubt."

KUDAIU.—"Iya, Sir Yura, heroes bent upon great exploits, they say, don't mind small matters, and the way in which, careless of all reproach, you commence your enterprise by idling your time away in a girl-house,—faith it's splendid, admirable!"

YURA.—"Ho! You're hard upon me, hard upon me, Kudaiu, with such an artillery of words; but a truce to all this."

KUDAIU.—"Well, Sir Yura, I know you are no fool; come, tell me, is not this dissipation all a pretence, to cloak your designs against Moronawo."

YURA.—"Indeed! Your supposition is an amiable one. Here am I, over forty years old; and do you think I should run the risk of being twitted with hankering after women,

† Alluding to the saying, "Yushi wa kutsuwa no oto de ne wo samasu," i.e. "at ring of stirrup the sleeping hero wakes."

called an old fool, and laughed at as crazy, to cloak any such designs as you hint at? The idea is absurd, Kudaiu."

KUDAIU.—"Then you have really no intention of planning revenge against Moronawo?"

YURA.—"Not I; not a whit of it. When the clan's property was confiscated, I spoke of dying upon our own ground, but this was merely to flatter the dowager. You remember you said that to oppose the order of the government was equivalent to declaring one's self a public enemy, and so, would have nothing more to do with us. After you left we talked a good deal of nonsense, but nothing came of it all. We gave out that we intended to go to the burying ground and there despatch ourselves, but this was a mere blind; we got out by the rear gate and here we are, as you see, happy enough. I have not forgotten what an old comrade you are. Don't let any anxieties trouble you, but take your pleasure and be merry."

KUDAIU.—"Ah! I could be merry enough in my younger days; I was as full of wild tricks as the fox Shinoda.* Let us have a draught, Yura! Come, it's long since we had one together. Let me offer you a cup."

YURA.—"Your good health, Kudaiu, with my best wishes."

KUDAIU.—"Drink and let me have the cup."

YURA.—"Take the cup and drink."

KUDAIU.—"Wont you have a morsel of fish with your drink?"

Kudaiu, taking a piece of cuttle-fish, with his chopsticks from a dish beside him, offered it to Yuranosuke, who accepted the morsel, exclaiming:—

"Ah, a bit of the creature who salutes by throwing out his hands and carrying his feet to his head. † Thanks, thanks."

Yuranosuke had lifted the morsel politely to his head, preparatory to swallowing it, when Kudaiu seized his arm, saying,

"How Yuranosuke! On the eve of the anniversary of our lord's death, have you the heart to swallow that piece of cuttle-fish?"

* One of seven celebrated fox-goblins. The other six were named, Kotosuke, Heita, Sansuke, Osuke, Yatsuyama, and Kikusanaka.

† Alluding to the Japanese custom of acknowledging a gift by lifting it to the forehead.

"Why shouldn't I? why shouldn't I? Have you heard that our master Yenya has been changed into a cuttlefish? Yeh! he was but a sorry master to us, and it was his stupidity that has made you and me *rouin*. We have all of us good reason to detest his memory; and as to fasting, I cannot see that we are in the least bound so to mortify ourselves for his sake. What a delicious morsel this is you have handed me!" concluded Yuranosuke, swallowing it at one gulp without changing a feature, and causing such astonishment to his cunning interlocutor that the latter could not utter a word.

"Ah!" resumed Yuranosuke, "it is but ill eating, after all. I will order a fowl to be broiled. Come meanwhile, with me. Here, you women there," he added, in a loud voice, strike up, strike up, *teretsuku, teretsuku, teutsuten, teutsuten*; we may as well all make merry together."

And muttering to himself in a drunken fashion he staggered away with a noisy clatter, in the direction of the inner apartments.

The Bannai, who had watched him closely from the upper room where he had been left by Kudaiu, addressed the latter, entering the apartment:—

"It is clear enough that the man has no thought of vengeance in his mind, or he would have been careful not to eat flesh on the anniversary of our lord's death. We may safely inform Moronawo that he need not any longer fear danger from this quarter."

"In truth," replied Kudaiu, "it does not look as if anything was to be dreaded from such a fellow.—And see!" he continued, pointing to a corner of the room, "he has left his sword there:—plain proof that he is nothing but a spiritless brute; the blade is all red with rust as a rotten herring. We know the true character of the man at last, and need trouble ourselves about him no further. Ho, there! *berrets*, my *kago* here. Quick, get in, Bannai."

BANNAI.—"Nay, you are an old man, you had better use it."

KUDAIU. (entering the *kago*).—"With your permission, then."

BANNAI.—"By the bye, I have heard that

Kampeï's wife, O Karu, is in the house; you remember her, Kudaiu, do you not?"

Surprised at receiving no answer, the Bannai drew aside the blinds of the *kago*, and looking in, was astonished to see nothing but a huge stopping-stone,† out of the courtyard.

"Kowa!" he exclaimed, "this is strange. Has Kudaiu met with the fate of the Princess Sayo § of Matsura?"

As he looked round with a perplexed air, he suddenly heard himself addressed by Kudaiu from beneath the flooring, under which the latter had crept.

"Bannai, Bannai, this is but a device of mine. Just now, Rikiya brought his father a letter with has caused me some anxiety. I want to find out what its contents are; and as soon as I do, I shall let you know. Meanwhile, accompany the *kago* as if I were in it."

"I understand, I understand;" answered the Bannai, nodding his head, as he obeyed his companion's directions.

Meanwhile, O Karu, overcome by the fumes of the saké she had been drinking, (she had too easily fallen into the ways of the house) had approached the window of one of the upper rooms looking into the courtyard, to enjoy the fresh air.

Yuranosuke, who was in a room underneath, cried to her, "I must leave you for an instant. I have forgotten, samurai though I be, a valuable sword, and must away at once to fetch it. You can change the hanging pictures on the wall and put fresh charcoal in the brasier by the time I return."

"Ah, what is this?" he muttered, as he left the room, "a samisen? I suppose I must take care not to tread upon it and break it."

Reentering the parlour where he had his conversation with Kudaiu, he was surprised to find the latter had gone.

The cool morning air blew in refreshingly upon Karu's heated face, as she leaned out of the window and listened pensively to the sound of revelry that still proceeded, though fitfully, from where she had left her com-

† Such as are generally found in court-yards of Japanese houses, for use in wet weather.

§ Said to have drowned herself from disappointed love, and to have been turned into a stone.

THE FAR EAST.



FROM AN OLD JAPANESE PAINTING.

panions. But a sadness fell upon her as the following lines, from an old song, struck her ear:—

Hearken how the childish voices,
‘Father,’ ‘mother dear,’ repeat;
Now the wayworn spouse rejoices,
Wife and little ones to meet.

And she was almost glad as the singer broke off into the phrase, “Tis a sorry song, I’ll sing no more.”*

Yuranosuke, meanwhile, looking around for a light by which to read the letter Riki had brought him, caught sight of a lantern hanging by a small doorway in a corner of the court, and went up to it. The dowager’s letter was a long one, like most women’s epistles, full of small details and repetitions, and crammed with ‘*mairase-soros*.’† Karu, who was watching Yuranosuke from her room, which was just above the lantern, thinking the letter might be from some rival, leant over the balustrade, straining her eyes in the vain attempt to make out what it was about. A way of satisfying her curiosity, however, suddenly suggested itself. She disappeared for a moment, quickly returning with a bright metal mirror in her hand, by the aid of which she managed to read the letter from beginning to end.

Kudain, who had all this time lain concealed under the flooring of the adjoining room‡, by furtive glances at the long slip of paper§, which Yuranosuke, not being a god, could not suppose was within the ken of other eyes than his own, and had allowed to fall upon the ground as he unrolled it, in the full light of the waning moon, continued to make himself master of the contents of the letter, and further managed to tear off a

* A common phrase, said, not sung, at the termination of a song or some portion of a song: a sort of polite self-depreciation on the part of the singer. Karu is sad because the lines cause her to think of her lover, Kampei, from whom she has been so long separated.

† In Japanese letters the word ‘*gososoro*,’ a polite epistolary form of the substantive verb, is constantly occurring. For ‘*gososoro*’ the word ‘*mairase-soro*,’ (lit. to cause to proceed,) is commonly used by women and others not well versed in the complicated mysteries of the forms of Japanese correspondence.

‡ The flooring of a Japanese house is always raised above the ground, and is open, more or less, all round.

§ A letter, of any length, is always written upon a long, narrow slip of paper, and afterwards rolled up and fastened in various ways.

portion which he intended to keep as a proof. Just then a metal ornament fell from Karu’s hair upon the stones below, and Yuranosuke, startled by the noise, looked suddenly up instinctively hiding the letter behind his back. A cunning smile crossed Kudain’s face, while Karu, confused at being detected, hastily shut up the mirror, exclaiming, “Is that you, Yura?”

“What! O Karu, what are you about up there?”

“Why, the *saké* you made me drink has overcome me, so I came out to see if the cool air would revive me a little.”

“Oh, you came out to see if the cool air would revive you, did you? Iya! O Karu, I have something to say to you. I cannot say it to you up there. I might as well be talking to you as the bride of Heaven. Come down to me and you shall hear it.”

“You have something to say to me? Why, what can you have to tell me?”

“Just so; but come down, you cannot hear me up there.”

“Well, I will go round by the stairs and come to you.”

“No, no, if you go round, some of the servants will get hold of you and make you drink more *saké*. Is there no other way? Ho! here is the very thing. See, you can come down this ladder.”

And seizing a small ladder that stood close by, Yuranosuke placed it against the eaves of the verandah and roof.

“I cannot come down that way,” cried Karu, “I should be frightened, I know. I should be sure to fall.”

“There is no danger,” exclaimed Yuranosuke, “none whatever. You need not fear! a strapping girl like you!”

“Don’t be so silly, it is like being in a boat. I know I shall tumble.”

The girl, however, got upon the ladder, and began to descend, but very reluctantly.

“Quick, quick,” cried Yuranosuke, “or I will pull you down.”

Frightened at his tone, she descended a few steps and then again hesitated. Irritated at her slowness, Yuranosuke sprang upon the ladder, and, seizing the girl, lifted her to the ground.

YURA.—“We have changed places, it seems. You ought to seek me as a guest in the house, rather than I you. What did you see up there, tell me?”

KARU.—“See? Oh I did not see anything.”

YURA.—“You did, you did. Tell me.”

KARU.—“Why, what should I see. The letter seemed to please you.”

YURA.—“You read the whole of it from up there.”

KARU.—“I have told you I saw nothing—you are troublesome.”

Yuranosuke, persuaded that she had read the whole, could not conceal his vexation. Karu, coming softly up to him, exclaimed; “What is it Yuranosuke? what is annoying you?”

YURA.—“O Karu! you know I have long loved you; I want you to be my wife.”

KARU.—“Don't say that; you know you are not speaking the truth.”

YURA.—“What I said to you some time ago about making you mine might be false then, but I am now in earnest. Say yes! say yes!”

KARU.—“No, I will not.”

YURA.—“Why?”

KARU.—“You are not in earnest; you were more in earnest before than you are now.”

YURA.—“What if I purchase you?”

KARU.—“Eh!”

YURA.—“To show that I am in earnest, I will see the proprietor of the house at once.”

KARU.—“I hardly know. I.....”

YURA.—“If you have a lover I will assist you both afterwards.”

KARU.—“If I could be sure of that—but are you speaking truly?”

YURA.—“I am, on my honour as a Samurai. Remain with me but three days and then you shall be quite free.”

KARU.—“I should like that immensely, but you are only joking with me.”

YURA.—“Far from it; I will see the proprietor of the house and make arrangements at once. Do not trouble yourself about the matter, but stay here quietly for a little time, until I return.”

KARU.—“Well, then, I will do so; you may trust me.”

YURA.—“Above all, do not stir from the place until I come back; you are mine now you know.”

KARU.—“But for three days only.”

YURA.—“Of course, of course.”

The girl was overjoyed at the prospect held out to her, and loaded Yuranosuke with thanks, as he posted away to fulfil his promises. As she stood there, full of glad thoughts, she heard one of her companions singing:—

All the wide world cannot show
Grief the like of mine;
Endless is the weary woe,
As, for him I pine.

(*'Tis a sorry song; I'll sing no more.*)

Listen'g thro' the lengthen'd night,
To the marsh-bird's shriek;
Sad I mourn my lonely plight,
Sleep in vain I seek.

And, much saddened by the words she fell into a melancholy mood, in the midst of which she was surprised by the unlooked for appearance of her brother Heiyemon.

“How! Sister, is that you?” said the new comer.

“My brother!” exclaimed the girl, in confusion, covering her face with her hands. “O, what a shameful thing, to be seen by you in this place!”

“Nay, sister, not so,” answered her brother, gently. “On my return from the East, I heard the whole story from our mother; 'tis for your husband's sake, for our lord's service, that you have been sold. Do not be ashamed, sister, you have acted nobly.”

KARU.—“O brother, your kindness has made me quite happy—but I have got something to tell you, that will gladden you too. This very night, a gentleman is to take charge of me from the proprietor. The offer was altogether a surprise to me.”

HEIYEMON.—“That is most fortunate; who is he?”

KARU.—“You know him very well; it is Ohohoshi Yuranosuke.”

HEIYEMON.—“What! Yuranosuke has promised to take charge of you? Is he really fond of you?”

KARU.—“No, I don't think he is; he has only treated me several times during the last two or three days. He says, afterwards he will let me join my affianced, and let me go

to him if I like. I could not meet with a better chance, could I?"

HEIYEMON.—"Does he know you are betrothed to Hayano Kampei?"

KARU.—"No, he does not. I thought if I told him he might imagine that my being here cast shame upon my parents and upon Kampei."

HEIYEMON (pensively).—"H'm, he seems to have become really a dissipated fellow. It looks very much as if he had given up all thoughts of revenging our lord's death."

KARU.—"Nay, you are very wrong there, quite wrong, I can assure you, brother, but—don't speak so loud—listen." And the girl whispered to him the contents of the letter.

HEIYEMON.—"Are you sure that you read the letter correctly?"

KARU.—"Yes, the whole of it. Afterwards, he came close up to me and began to joke with me, and at last asked me to let him take charge of me."

HEIYEMON (gravely).—"All this took place then, after you had read the letter?"

KARU.—"Yes; but why are you so solemn?"

HEIYEMON.—"Ah! I understand it now. Sister, your days are numbered; you cannot escape. You must let me decide your fate." As the youth spoke, he suddenly drew his sword and aimed a stroke at his sister, who escaped it by a quick movement.

"Brother, brother," she cried, "what have I done wrong? Both my betrothed and my parents are alive; they must punish me if I have done wrong, not you. But if Yuranosuke takes charge of me I shall soon see both Kampei and my father and mother again. It was the thought of that made me so glad. Brother, do not be angry with me, even if I have done wrong."

And she clasped her hands in entreaty, as she spoke. Her brother, flinging the naked blade away, threw himself upon the ground in an agony of grief, bending his head down to hide his tears.

"Poor sister!" he cried, "you do not know, you do not know—our father is no more. He was cut down and murdered, on the 29th of the 6th month."

"Murdered? my father?"

"Aye, murdered. But that is not all.

Oh, sister, try to bear the ill news; your betrothed, Kampei, whom you hope so soon to rejoin, he too is gone; he has committed self-dispatch!"

"O, brother, it cannot be true! Ah me! my betrothed Kampei! he too dead? Tell me, brother, it is not true," she cried, clinging to the youth's arm as she spoke, and bursting into tears.

"Too true, sister, alas! But it would be out of place to tell you the sad story just now. Our poor mother was beside herself with grief, and her tears flowed constantly as she spoke to me of our loss. She begged me not to say anything about it to you, lest you should weep yourself to death at the terrible news. And I should have still kept silence did I not know that you cannot now escape your fate. Yuranosuke is immovable where his duty as a loyal retainer is concerned. Knowing nothing of your relation to Kampei, he never had any intention of love for you cross his mind. The letter read contained matter of great importance, and it is quite clear that he only wanted to get hold of you to put you to death, and so keep his secret. You know the proverb, "walls have ears."* If his designs were to get wind, even if not through you, your fault would still be as great. You have read a secret letter and cannot escape your fate. Better to die by my hand than by that of some other man, and if I slay you and tell our chief that though you were my sister I could not pardon you, as knowing what ought not to be entrusted to a woman, he will let me add my name to the list of conspirators, and I shall share with him the glory of the enterprise."†

"What makes the meanness of my condition so intolerable is, that unless I show the world that there is in me what makes me superior to the mass of men, I cannot hope to be allowed to take part in our chief's undertaking. You understand me, sister; give me your life, let yourself die at my hands."

* "Kabe ni mimi, tokkuri ni kuchi," walls have ears and bottles have mouths.

† It is hardly necessary to comment upon the cold-blooded and selfish ferocity here exhibited. But "Chiusiu" was the supreme virtue of the samurai of old Japan, and to it, just as to the noblest sentiment of patriotism among the ancient Greeks and Romans, all the tender feelings were required to be sacrificed.

The unfortunate girl, sobbing all the time, could not at first make any reply. Mastering her emotion, however, only by a strong effort, she at last exclaimed:

"I have heard nothing from Kampei as to what was done with the money Ichiriki gave for me, but I thought it was to be used in aid of Yuranosuke's designs, and that Kampei when he left us took it with him for that purpose; and our separation under such circumstances was very hard to bear. And now my betrothed is dead, not yet in his thirtieth year. Oh me! what a miserable fate! my father, too, murdered! But at least I trust I am not doing wrong in saying this. He had had many years of life and could better afford to die than my promised husband. Oh! why was I not sent for to see him? He must have wished so earnestly to see me before he died. Miserable wretch that I am! I know nothing of their sad fate and have never mourned for them, for my father and my husband, both now no more. O, what have I to live for? But I must not die by your hand, brother, or our mother will be angry with you. Let me end my life myself. You can still take my head, or my whole body if you like; and show one or the other in proof of your devoted loyalty."

"Farewell, brother, farewell!" she concluded, after a pause, taking up the sword he had thrown away, and placing the point against her throat. At this crisis Yuranosuke suddenly came upon the scene. Perceiving how matters were, he hastily caught O Karu's arm, exclaiming:

"Patience, patience, this must not be."

"Let go, let go;" cried the girl excitedly, while her brother stood by, transfixed with astonishment at the unlooked-for appearance of his chief—"I will, I must die."

"Ho, these," replied Yuranosuke, forcing the sword out of the girl's hand. "Brother and sister, listen to me. You have cleared away all doubt from my mind. You, sir," turning to the brother, shall accompany me to the East, while your sister shall not die, but live, and the dead shall be duly mourned."

"No, no!" said the girl. "I will not mourn for them, I will join them on the dark path;" trying to seize the sword as she spoke.

"Your affianced, Kampei," exclaimed

Yuranosuke, keeping a firm hold on the sword, "is one of us, but has not yet had the luck to slay a single one of our enemies; and now that he is among those who are no more he will be at a loss what to say to our lord; but he shall be at a loss no longer. Look here."

And jumping on the floor of the adjoining room, he thrust the sword between a division of the matting, and, through the planking beneath, pierced Kudaiu, who lay hidden there, over and over again, through the back.

"Drag the fellow out," cried Yuranosuke, at last.*

Heiyemon flew to obey his chief, and seizing Kudaiu's blood-stained form, pulled the wretch roughly out.

"Yah," cried the soldier, "that rascal Kudaiu? This is a piece of good luck, indeed!"—flinging the miserable man down at his chief's feet as he spoke.

Yuranosuke, to prevent his prostrate victim from rising, caught hold of his cue, and forced his head roughly back, exclaiming:—

"Wretch! Thou hast played the part of the vermin in the lion's belly, who seek to destroy what gives them food and shelter. Well rewarded by our lord, and honoured by his especial favour, thou hast become a dog of a follower of his murderer Moronawo; secretly informing the enemy of our clan of everything, true or not true, that thou couldst get wind of. Listen! Forty and more of us have left our parents, abandoned our families, and given our wives, with whom we thought to pass our lives, to be harlots, that we might take vengeance upon our dead lord's enemy. Sleeping, or waking, or dreaming, the scene of our lord's death was ever present to us; our bowels were twisted with grief, and our eyes ever wet with tears. This very night, the very eve of our lord's death-day—ah!

* According to some editions, Yuranosuke, on rolling up Kawoyo's letter, after O Karu had been detected in reading it, found that a portion had been torn off, and, always mistrustful of Kudaiu, was led by this discovery to guess at the latter's place of concealment. According to others, the karo saw his former subordinate's face reflected in the mirror, by the aid of which O Karu contrived to make herself mistress of the contents of the dowager's communication, at the moment when, startled by the fall of one of the girl's hair ornaments, he looked up and caught her in the act of reading the letter.

THE FAR EAST.



ON THE TOKAIDO—IN THE HAKONE RANGES.

what evil things I have been forced to say about him with my lips! but at least in my heart I heaped reverence upon reverence for his memory. This very night was it thou choicest to offer me flesh. I said not yea nor nay as I took it. But O! with what shame, with what anguish did I, whose family for three generations have served the house of Hangwan, find myself forced to let food pass my lips on the eve of my lord's death-day! I was beside myself with rage and grief! every limb in my body trembled, and my bones quaked as though they would shiver in pieces. Villain that thou art! devil! hellmate—"and, twisting his hand more firmly in the wretch's hair, the infuriated karo dragged his victim roughly along the ground and flung him heavily on the stones, exclaiming; "Ho there! Heiyemon! I left a rusty sword in yonder room. Away with this fellow and hew him in pieces with it. Make his death a long and painful one."

"So will I, my lord," answered the soldier, readily. And fetching the weapon, he rushed upon his prey and hacked at him until he was covered with wounds.

"Sir soldier,"—cried the miserable wretch, endeavouring to creep towards his assailant, and clasping his hands pitifully, "Intercede for me, lady," turning towards O Karu. "I entreat you, ask his lordship to have mercy upon me."

Thus was the haughty Kudaiu reduced to seek the aid of a common soldier, to implore the assistance of one who in former days he would scarcely have deigned to see; and bowing his head repeatedly in the extremity of his shameful agony.

"Stop, Heiyemon," cried Yuranoske, suddenly bethinking himself, "it might be awkward if we killed the fellow here; take him away with you, as if he were simply dead-drunk."

He threw off his mantle as he spoke, and cast it on his half-dead victim, so as to cover up his wounds.

At this juncture, Yazama, Senzaki, and Takemori threw back the wooden shutters of the adjoining room. "Sir Yuranoske, we humbly crave your pardon for our error."

Yuranoske, paying no heed to them, continued: "Heiyemon, this gentleman is quite

drunk, take him to the Kanu-stream yonder, and give him a bellyful of water gruel; away with you!"

END OF BOOK SEVENTH.

KUNO.

THE sketch given in the last number of the *Far East*, of the celebrated Temples at Nikko, where the mortal remains of the illustrious Tokugawa Iyeyas were finally deposited, suggests to us the appropriateness of supplementing this, by a description of KUNO, where Iyeyas' was first buried, previous to his removal to Nikko.

The Temples of Kuno, are less extensive but scarcely less beautiful than even those at Nikko; they are picturesquely situated on a high cliff, overlooking the Bay of Suruga, the peninsula of Idzu, and the broad Pacific, and no spot could be more charming in its surroundings, than this which the first Tokugawa Tycoon himself selected, as the place upon which to build his own tomb. It may be reached by a road fringed with fine old trees, leading about five miles eastward from Shidzuoka, (a city, forty miles south of Fusiama,) and on skirting the sea-shore for some distance, one comes to a broad avenue, from the end of which the steep ascent of the cliff begins. A long succession of winding terraces paved with flat stones, and graded like a diminutive Alpine pass leads up the cliff, taking very short curves at regular intervals, and exhibiting some pretty solid walls of masonry at the most precipitous points. The line of terraces is not over a mile or so in length, but the labour of constructing them must have been immense, for the cliff is a perfect precipice on all sides, and would be almost inaccessible but for this path. On reaching the top, a magnificent view spreads itself out before one. First the Hakoné Range on the north, along the bleak and black line of hills which taper ruggedly down towards the dreaded Cape Idzu; then the Bay, which glistens in the sun between the cliff and the distant peninsula, broadens into the Pacific; and, as one listens to the waves breaking heavily on the beach far below him, he can trace the silvery line of surf, skirting the shore for many miles to the

south, till the distant cape of Todomi province lifts the vision by its misty outline of hills.

A deep ravine divides the western side of the cliff from the neighboring mountains, and the grand old trees with which the place abounds, give the grounds a sacred and venerable appearance, which is heightened by the romantic surroundings, and the elaborate and sombre-looking shrines and temples, whose massive roofs slant upwards among the branches on every hand. The main temple, is really a beautiful specimen of Japanese art; and its rich carving and gilding render it attractive to the eye: while the uniqueness of its design, and the frontal it presents, with flights of stone steps flanked by tall pines, and huge gateways with polished pillars, and pretty birds twittering on the eaves, make it altogether of great charm and interest.

The most striking object, however, has always been the high and graceful pagoda, which seemed to rival the tall and stately cedars which have stood by its side for 200 years or more. This pagoda was the most beautiful in its symmetry and in its general surroundings, of anything that can be found among the old temples of Japan; but strange to say, the government gave orders last autumn—in what would appear almost a spirit of vandalism,—to have the tower sold and taken down. The reason assigned was, that the pagoda was a relic of Buddhism, and that it was not proper to let it remain among the Temples of Kuno,—which should hereafter be regarded as dedicated to the pure Shintoo faith.

Accordingly, the tower, which had long been the crowning glory of the place, was sold for the nominal figure of \$2,025, and then (as an evidence of either the integrity or the business tact of Japanese officials,) the copper plating alone, was bought up by the same government servants, for the price of \$4,000. When the tower was torn down, the ground was strowed for an acre or more with the broken remains of what had so long stood as a piece of architectural beauty. In walking over the ruins, the writer obtained a huge Tokugawa crest, which lay with its three golden leaves in the mud,—an emblem of the fallen dynasty which it represented.

Behind the main temple referred to, a steep path leads up from the paved court-yard, through the woods, to the large stone mausoleum where Iyeyas was formerly buried. The general style and shape of the tomb may be said to be the same as one finds at the shrines of the later Tycoons at Shiba and Uyéno; but the three or four stones, of which the whole tomb is composed, are far more massive, the peculiar cap-stone especially, being of many tons weight. The "Actual Tomb of Iyeyas" at Nikko, to which his remains were afterwards removed,—and a picture of which is given in the last number of the *Far East*,—appears quite diminutive in its proportions, compared with the substantial granite enclosure, which here at Kuno, first became his shrine. The people of the provinces of Suruga and Todomi, still make annual pilgrimages to the Temple of Kuno, to pay their homage to the memory of Iyeyas; many of them being blissfully ignorant of the fact that his remains were long since removed,—a point on which the priests take care not to instruct them. The anniversary of the death of Iyeyas occurs in the spring, and on that occasion, thousands of people may be encountered wending their way along the sea-shore, and ascending the steep but shady zig-zags of the cliff. They take off their shoes as they approach the upper temple, and only "the elect" are permitted to enter, as we did, to explore the mysteries of the black lacquer altar, with its golden lilies and candle-sticks, and its rich embroideries and carved works, and tablets, and silken veils. All the wood-work of the room, was polished lacquer of finest quality, and, as black as ebony; the temple was solemn, but the priests were jolly and polite, as usual. The province of Suruga, in which Kuno is situated, has always been the home of Tycoonism; it was, in a measure, the place of its birth in the beginning, even as it is now the place of its exile in the end. The capital of the province is Shidzuoka, formerly known as *Sumpu*. Here Iyeyas was once held as a hostage, in his youth, by Imagawa, who was then a powerful daimio; the Temple of *Kin-sai-ji*, snugly situated in a cleft of the hills, being the place where he was confined; and it is still a very neat

and picturesque spot. Imagawa was afterwards killed, and his castle on the hill, near the temple, fell to ruins; its site is still apparent.

Taico-Sama meanwhile rose in power and renown, but was older than Iyéyas, with whom, however, he was contemporary, and the two had no little rivalry. After Iyéyas had come to the full vigour of his own power and supremacy, he built the Castle at Shidzuoka, the grounds and moats and walls of which are still extant. An orange-tree is still thriving inside the inner moats of the castle, which he is said to have planted with his own hands; the embankments around the moats are fringed with grand old pines.

Subsequently, he established his capital in Yedo, and he built a large portion of the present castle there, which is successors enlarged and improved.

But fatigued at last with wars, and the duties of state, he resigned his Tycoonate into the hands of his son, and retired to Shidzuoda.

Here he died in 1616 (A.D.) and was buried at Kuno; afterwards, he was removed to Nikko.

The last Tycoon, H'totsubashi, retired to Shidzuoka also, as his predecessor the first Tycoon had done;—only under very different circumstances.

He now lives in a small but pretty white house surrounded by a garden and trees, near a large temple where he was also once held hostage; but, which, he has recently largely patronized. One of the last things he gave the temple was a beautiful bronze bell.

H'totsubashi, like his feudalistic ancestors, still delights in hawking and fishing; and he may frequently be met trotting briskly along on his black horse, bound either to Shimidz' (a little sea port) on a fishing excursion, or off for the woods for a duck-shoot, or a more genteel hawk-hunt. He rides well, is a middle aged gentleman, and is far better looking and more intelligent than one would suppose from his portraits. He is very fond of painting, and was very appreciative of a *chromo*, which the writer once presented him with. He manifested his thanks, by returning a large

porcelain aquarian bowl, borne by four men, and quite capacious enough to drown its humble recipient!

He lives very quietly by himself, declines all calls, is very reticent on all state affairs, and is politically defunct. It is as little likely, that he will ever again have aught to do or say in his "Tycoon" capacity, as that the Tomb of Kuno, should receive back again, the ashes of him who first rested there!

NIGHT SCENES IN KIOTO.

FOR one who wishes an insight into some of the more pleasing phases of Japanese life, an evening ramble along the streets and river-banks of Kioto, will afford quite as characteristic and interesting a field of observation as could well be desired.

Suppose it to be a summer night, the hazy sky is slightly overcast, but the oppressive heat of the day seems only partially abated, as all the people begin to turn themselves out of doors, to enjoy themselves, and get a fresh sniff of the breeze near the river.

The streets begin to get lively, in proportion as the evening comes on, and throngs of nicely dressed people emerge from the houses on all hands, and saunter along for their evening promenade. Everybody looks pleasant and happy, and merriment appears the chief element of the occasion. The crowds wend their way instinctively to the shallow river-beds, whose gravelly flats are seen covered with multitudes of small stout tables, and upon these it would seem as though all the people of the city were about to congregate themselves.

Several streamlets trickle along here and there, and although the volume of water, even where the streams unite, is not large, still it is sufficient, the people think, to dignify the place as a "river."

On the banks, there are numerous large tea-houses or rather restaurants, where food and drink of all kind is being prepared.

As the people seat themselves on the flat tables and straw mats, down near the streamlets, the busy waiters of the restaurants bring down to them, fish, soups, vegetables, fruits, tea, *saké*, &c.

The delicacy which appears to be in the greatest demand, consists of fried eels which are consumed by the dozen.

In fact, one would think the occasion was an old-fashioned *eel-feast*; for, as we look into the noisy line of kitchens where fires are blazing and kettles are steaming, we see the eels brought in alive, in large baskets, when they are skinned, cooked, served up piping hot, and eaten by the jolly multitude, in an incredibly short space of time. *Saké* bottles are also emptied and replenished with marvellous rapidity, and the "spirit" and boisterousness of the evening increase in proportion.

But the scene is really brilliant, as one stands on the substantial brick-paved bridge which is the *Nihon-Bashi* of the place, (and which marks the beginning of the Tokaido in Kioto). As far as eye can reach, thousands of lights flicker and sparkle along the shallow-flats of the river-bed, and thousands of people are doing the best they can to enjoy themselves. Each light or lantern, is the centre of a little group, and each group occupies its own little table, so that the great concourse is but a multiplication of little social circles of all descriptions. Here sit half a dozen old men smoking their wee pipes around their *hibachi*, and discussing the little business items of the day; here a cheerful family group are enjoying themselves in their own quiet way: the father, chatting with his neighbours of the nearest table: the mother (busy as usual) mending some small fabric: the boys—for want of their kites and tops,—toss tempos with each other: and the baby sprawls on the floor after an orange.

Near at hand may be seen young fellows on "a lark;" and the young *musumés* who accompany them, are not a wit behind in their merry laughs, and oft-repeated sips of *saké*. The "fast" young Japanese is quite a feature in his way, and his gay air and swaggering chivalry, is none the less striking (though, perhaps, less audacious) than his prototype of other climes.

He sits in his loose-flowing dress with sleeves tucked up at the shoulders, and long-hilted sword in the back ground, gossiping merrily with the pretty lasses who look on him admiringly: and throwing a stray hit

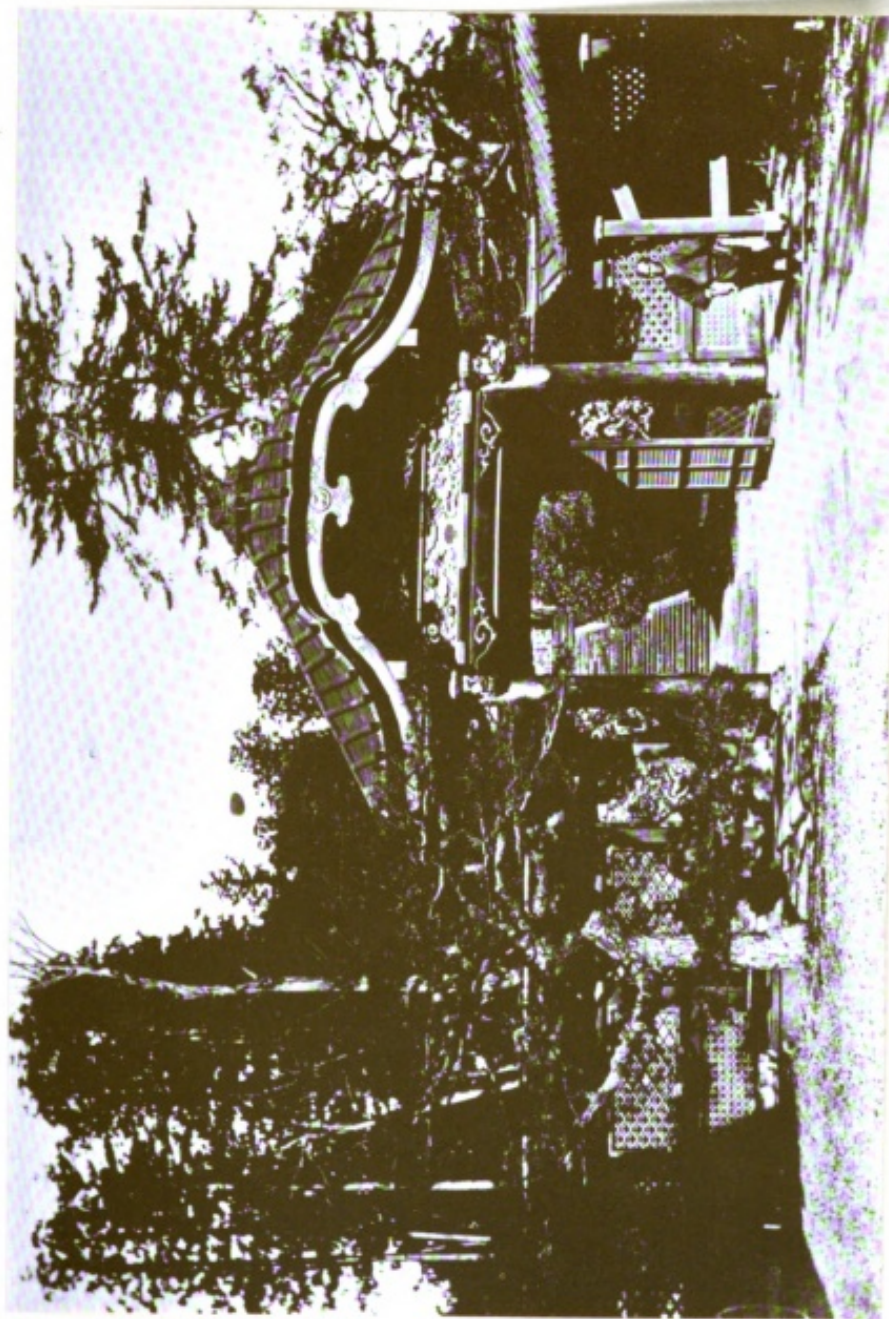
now and then at his companions in frolic. The young *musumé* who sits so gracefully on the table beside him, is sweet and pretty in appearance, but not loth to flirt a little, when opportunity offers. She is one of the belles of Kioto: is considered very handsome and knows it. Her hands are quite small and white, and never did anything more arduous than play the *koto*. Her feet are clad in bewitching little socks cloven at the toe, and ready to slip into the bright lacquer shoes which stand on the stepping stone. Her *obi* is of broad blue silk, fringed with golden lace, and streaming down behind in true court style. Her little wallet is embroidered in rich fantastic figures, and her paper parasol is light and fragile as a reed. Her hair is done up in most approved Kioto fashion, which differs from that of the rest of Japan, in being brushed up well and straight over the forehead, and after being held in peculiar curves by sundry gold and tortoise-shell pins, projects to several inches behind over the freshly powdered neck. The face is fair and smooth, the lips brightly tinted, the eyes dark and slightly sad, the teeth so beautifully white as to make the idea of blackening them simply horrible; and the *tout ensemble* of the pretty creature, is charming, not only to the dashing youth who sips his *saké* beside her, but is even bewitching to the more prosaic persons who look on unobserved, from the railing of the bridge above.

Leaving this constellation of lights which twinkle like myriads of stars all the way up the river-bed until far into the night, we wend our way across the bridge, and through the streets, where flags and lanterns are still displayed, and refresh ourselves with a bunch of grapes or a piece of melon, from the abundant fruit-stands on either hand. The streets of Kioto are straight, which is their chief virtue; there is no getting lost very easily, even, though the city has the sameness and shabbiness of most Japanese towns, as far as the things called 'houses' and 'stores' are concerned.

The temples and gardens of Kioto, however, are, in many instances very fine: and when illuminated, as they sometimes are at night, the effect is exceedingly beautiful.

In the neighborhood of *Gion Nihon-jiya* are many tea-houses, mineral baths, and places

THE FAR EAST.



AT THE TOKUGAWA SHRINE, SHIBA.

of amusement, and, as we stroll up towards our nicely kept hotel, which is in this region, our ears are greeted with music and laughter on all sides.

As we retire to sleep, the merry prattle still goes on about us, and we are wafted off to dream-land lulled by the plaintive melodies of Japan.

ART IN JAPAN.

THE following article has appeared in the *Tokai Journal*, the only English newspaper emanating from the capital of Japan. It is a translation of a paper sent by a correspondent to the *Paris Temps* and comes most aptly to our hand in considering the subject, taken up in our last, of "Art in Japan."

The two illustrations in our present issue, called "Hotei-sama" and "From a Japanese painting," are copies of very old *kakemono*, of which the article so well treats. They both belong to an old priest who values them highly. The former is in plain black and white, the latter is in brilliant colours; and they well display peculiarities in the style of the Japanese artists. The picture of "Hotei-sama" is in bold strong lines, and the whole seems to have been struck off with an ease and decision of touch unsurpassable. In this case too, there is expression in the saint's face; but it is in the extreme of exaggeration. The paper, on which it is drawn, is tinged with the yellow of age, and thus itself comes out in the photograph somewhat dark. But, this being allowed for, the style and the cleverness, as well as the defects of the artist are seen, and are worthy of attention. As to "Hotei-sama," he is one of the multitudinous gods or Kami of Japan, whose history and attributes are undiscoverable, unfathomable. In reality, he is a myth, always drawn as overflowing with happiness and mirth—like our old Father Christmas. For ourselves, until we borrowed the picture to copy, we always took it to be the Japanese idea of the "Man in the Moon;" a notion that made the priestly owner shake his jolly old sides with laughter, until at length we began to fancy he had sat for the portrait.

The other picture is in reality a very striking one, but comes out less so in the

photograph than we anticipated. The birds in the original are simply perfect. The white of their plumage looks at a short distance like real birds; and so exquisitely are they painted that even when seen closely, the feathers are almost like real feathers. But the Sun is a great circular patch of the deepest vermillion, and the clouds and the waves of the sea in blue and white lines are hard and unnatural. Those two pictures are both by eminent artists; and they will serve to render the letter alluded to the more interesting; whilst the remarks of the writer will impart a peculiar attraction to them. He says:—

"I have already spoken of a visit paid to a bronze manufacturer. There is another branch of Japanese Art which deserves mention,—that of painting. The artist that I am going to see to-day lives in a small street, but little frequented, and the houses having been recently burnt down, the street is fringed with temporary buildings. The artist recently came from the interior of his province, where he had a high reputation, to Yedo, where he hopes to find better patrons. As it was necessary that his first steps should be modest, he has installed himself and family in a small house, neat, and without any pretence or show. The first floor, composed of only one single room, is the workshop; and the ground floor is the shop where the sketches are sold. For, in this country, the artist is not distinguished from the artisan, and trenches also on the limits of the merchant. As a species of intermediate course, by custom and by the bent of his mind, he is a workman, yet half shopkeeper, in the same way that working watchmakers are with us. The skilfulness of the hand does not in any way elevate hand labour. As to the talent, is it of a superior order? Does it merit the opening to the artist of a new rank? You shall answer on the termination of the visit we will make.

Although not quite in good health, Genzabaro hastens to receive us with that demonstrative politeness which is never wanting among his countrymen. Once introduced into his workshop, which is well-lit, tidy and well-ordered, we can review his resources, his models, and sketches, piled up in the huge cupboard. As to the tools required by a water-colour painter they are simple enough. In a little box are several cakes of either vegetable or mineral colour, a little melted isinglass for varnish, a stick of Chinese ink, a few pencils, such as are used in writing, some tapering gray hair pencils, not

very large; besides a few saucers to be used as colour cups, a larger one for a palette, and an earthen pot of water: all these are placed on the ground to the right of the workman. He, crouching on the ground, stretched out on his elbows, passes the pencil over the paper stretched in front of him. It would be too complicated to use an easel, and besides a vertical position would not allow the paint to dry properly, neither on paper nor silk.

Our artist commences to work, stretched out on the floor, in the uncomfortable position I have just described, and with his left hand he holds fast his right, so that it may not tremble. In a moment the paper begins to be covered with Chinese ink. Here, at first, with three strokes of the pencil, he produces a confused black mass, which will directly develop into a rock, from which springs a slender stem, surmounted by a wheel with an enormous axle. This wheel is transformed into a chrysanthemum, and then the stem is garnished with several leaves; other flowers unfold themselves—in each we can count the separate strokes of the pencil, one even sometimes sufficing to delineate the twistings of a curled leaf. The artist puts in here and there a vigorous touch, never repeating any stroke in one object; and without allowing himself an instant's reflection or repose, he works with the accuracy and rapidity of a machine.

Alas! that is practically the trivial end towards which all his efforts tend. His merit consists in great facility and rapidity of execution. In order to earn a livelihood he must be able to make, with great rapidity, a large number of cheap drawings—*kakemono*, * fans, screens, and children's pictures, which Madame Genzaburo sells in the little ground-floor shop. An amateur, disposed to wait a long time, and pay a high price for a work of high art on silk, is not picked up every day. But when this happens, at least the artist then gives rein to his imagination? Not at all. This is his plan when anyone entrusts him with a commission for a *kakemono*. He takes from an old cabinet drawer some carefully traced copies of ancient pictures, and offers to recopy, on silk if you wish, any which may best please you. "Just draw me my portrait," I say to my host. But he laughs. "But at least try; you see my eyes, my features: why not reproduce them?" But he distorts his face the more. To paint after nature is an idea which never enters his head.

Little manuals, in which the different features of any design are dissected, and in-

* Pictures mounted on scrolls to hang against a wall.

icated by squares corresponding with those on the copy, are placed in the hands of the student, who then divides the paper into a number of squares, like those of a geographical map and learns to fill them up in a regular order, with an eye, a nose, an ear, etc. He thus learns to draw flowers, birds, country scenes, great men, without ever putting his head out of the door, nor having counted the lines on a man's face. Thus the pupil learns from models, and he remains a pupil all his life.

Pupil of whom? Of the Chinese. They it is who have imposed on painting, not only their methods and their rules, but in most instances, their subjects. Many Japanese *kakemono* represent personages and scenes borrowed from the history of China. The other schools impose upon themselves a formal style, which they have borrowed from their masters. 'The more a painter follows the Chinese school, the more he approaches the perfection of his art,' is truly the art maxim in the mind of a Japanese. That is why the *kakemono* of ancient times are so highly esteemed. They take us back to the introduction of the art into Japan, and are often the work of the immediate pupils of the earliest masters. Even till our own time, for a period of five hundred years, the only study has been to copy and reproduce them with mathematical exactness.

In the first school, which we may term academical, are some very fine works. Some tapestry hangings recently exhibited in Yedo, the magnificent decorations of Honganji at Kyoto, the mural paintings of the temples at Shiba and Uyeno, without counting a multitude of works peddled by small merchants, after they have been abandoned by the ruined princes—all possess real beauties. The faces of the country's ancestors, ornamented by long white beards, bear an expression of superb tranquility. Their clothes hang gracefully. Nature seems to smile in the country scenes, in which, though a little complicated, picturesque spots are everywhere crowded. But the characteristic which is the most noticeable and the most general in this school is passiveness and conventionality. Every master teaches his pupils a certain number of types, and a certain series of subjects, which they learn to imitate and reproduce *ad infinitum*, with exactness. He is the most accomplished, who is able to retain the greatest amount of exactitude, and reproduce the largest number of models; indeed whole generations tread in the footsteps of those gone before. The artist learns nothing of his art except the mechanical portion, and remains all his life nothing but a copyist. He never knew and never will know how to draw a tree from

nature, to catch a likeness, or even to choose a picture of daily life, and copy it. To-day he uses the same subjects which his ancestors for several centuries have admired, and he shows neither the power nor the desire to leave them. Such is the description of what may be called the Chinese school.

By the side of this we can distinguish a Japanese historical school of painting, which scarcely differs from the former either in method or formulae, but derives its individuality from its choice of subjects. This school represents national heroes: the warriors and Emperors of Japan: memorable actions; above all, pictures representing single combats, and the struggles of the gods with dragons are the most celebrated. While the Chinese school employs only the most sober colours, using Chinese ink, and being contented with pictures without shadows, the second school lays on vermillion, gold, and all those colours which Japanese like to see on porcelain, with a most generous hand. But the art gains nothing by it, and the expression is not thereby rendered any the more natural.

I will not speak of the anatomy of the body totally misconceived. The countenance usually expresses anger or passion by frightful grimaces, like those contortions which obtain in a Japanese theatre; or it adopts a passiveness, without attraction or relief, as if the pictures represented statues. If we look over a series of *kakemono*, or unroll those long panoramas representing either a hunt, a war, or the adventures of a conqueror, we cannot but be struck either by the exaggeration or the absence of expression observable in the faces, the singularity of the movements, and the awkwardness of the attitudes.

It is even worse in the mural paintings, the only class which passes beyond the miniature. There all the faults alluded to before are shown in excess. There is a picture in the Shiba temple representing a dragon, trodden under foot by a warrior on horseback, but formed only of a confused mass of flesh and claws, and a pair of lambent eyes glaring from the midst. Still, if in default of the natural, if in default of a variety of subjects, nature had been followed—but no! Such a warrior is infallibly in such an attitude; such a scene is always played in the most imperturbable manner by the same actors; conventionality and monotony reign absolute sovereigns throughout this Empire.

The imagination of the painter, should he wish to leave these schools, is overpowered, and subjugated by the memory and the authority of tradition; and his inspiration, should he have one, would be met by a

powerful prejudice. Who would, with us, have the audacity to paint a Christ otherwise than as a reddish blond, clothed in a flowing robe? This same despotism of custom is imposed on the Japanese artist, with much greater strength, and with more detail. To escape is so far beyond the painter's thoughts that he never dreams of it, and scarcely cares to invent anything other than that which his predecessors originated. Art does not renew itself.

But, if in these two schools, the one exotic, the other native, which I have, perhaps pompously, styled the Chinese and Japanese schools, all is constrained and fastidious, it is not so absolutely with another class which, by a far fetched analogy, I may call *genre* painting. This is not spread upon silk like the others; it is contented with common paper, an excellent medium for the sharp, quick strokes which characterise it. While the eldest sister draws upon the walls of her room, a procession of motionless gods, enshrined and circled by gold, in their temples of vermillion, the younger sister, draws below a caricature of the same gods "laughing fit to split their sides." * One might think that all the portraits of Ruy Gomez had suddenly descended from their frames, and were dancing a drunken round, and it certainly needs a Rabelais to blow the trumpet for these delirious deities. But, everything in this class does not partake of this rough gaiety; there are elegant figures, and more than one comic yet graceful scene. What charm us the most are the sketches, often the incomplete, and more often the unconscious, efforts of an artist who has, with four strokes of the pencil, expressed an idea on paper which he dared not hazard on silk. Sometimes, ideas are to be found, quite original, and evincing really high art. There is much pleasure in going through these collections, where the painter often leaves his best works, and revels more freely than in four hundred official pictures. But everyone must be struck with the same phenomenon, which I have already met and mentioned in connection with the theatre and other places. High art, solemn, yet tiring, remains stationary. If the imagination is allowed any latitude it is in inferior works, to meet that taste for trifles, which is always found just where that for conventionality ceases. Again, it is only in little affairs, in pictures of nobodies, and little views that the painter risks a departure from the Chinese laws. Excessively timid in higher conceptions, but bold, ingenious, and inventive in inferior works—such is the Japanese painter.

Some time since an innovation, which as

* "s'égayolissant à brides avalées."—Rabelais.

yet has not achieved any great results, was introduced: it is painting in oil colours, in imitation of the European style. Here and there is to be seen a Fujiyama, rising up into an ultramarine sky: a head all daubed with white, to imitate snow: or a gentleman with a white skin walking on a verandah belonging to some unknown order of architecture. It is painting in name only! and lovers of art saw with regret some samples of this class sent to the Vienna Exposition, while water colour drawings, full of life, which, although without perspective, did not want for character, were left behind.

All these reflections came to me as I watched Genzaburo covering strips of paper with charming pictures, already drawn in his mind, even to the smallest detail, and which he had only to transfer to paper with a remarkable steadiness of hand. In less than an hour he had finished a chrysanthemum, a flower growing on a rock, a bunch of aquatic flowers, a dish of *bisou*, (a species of Japanese medlar), a bird pecking at a flower, a bonze at prayer. But he also yields to the necessity of living, and repeats all mechanically. Here, as elsewhere, industry kills art."

THE ILLUSTRATIONS.

THE illustrations in our present number require no special description, as the simple title at the foot of each sufficiently tells what our readers care to know. It is only necessary to tell anyone who has not habitually seen this journal that the Hakoné range of mountains rise gradually about thirty miles from Yokohama, with an incline more or less abrupt to heights varying from 4,000 to 6,000 feet above sea-level; the

Hakoné pass through which the Tokaido or great Eastern road between Yedo and Kioto and Osaka, finds its way, being about the former height. The village of Hakoné is now one of the most frequented "hill-stations" to which foreigners from Yokohama betake themselves during the heat of Summer. It lies snugly on the shores of Lake Hakoné at a height of 3500 feet above the level of the sea.

THE PERIOD.

NOTES OF THE MONTH FROM LOCAL PAPERS.

HEIGHT OF FUJI YAMA.

Imperial College of Engineering,)
Toket, October.)

To the Editor of the *Japan Gazette*.

DEAR SIR,

It may seem almost superfluous, after the direct—and doubtless exact—measurements taken, lately, by Mr. Stewart of the Survey Department, of the altitude of Fuji Yama, to trouble your readers further with any results—which, at the best, can only be approximate, when compared with the results obtained from the instrument used by Mr. Stewart—based upon barometrical observations. But, as I have taken note of observations, in a journey to this, at least, Japan-famed mountain, which I did not notice in the above-named gentle-

man's report, I venture to make them public, with the desire that they may prove of interest to your readers.

With this preliminary, I may say that I left Yedo, *en route* for Fuji Yama, on 17th August, and having proceeded to Yokohama by train, I arrived at Fujisawa the same evening, where, while the time away before going to bed, and with a view from a second-floor window of a teahouse, I beheld some edifying scenes. For at frequent intervals batches of foreign gentlemen arrived, either in *bashas* or *jinrikishas*, at the door over which I was perched, and all seemed to delight in having his own war, either with a *jinrikisha* coolie or *betto*, in which altercations some of them caused their features to make such horrible grimaces and indescribable

THE FAR EAST.



HOTEI SAMA.

contortions, indicative of anger, I have large enough mind to suppose—that any caricaturist would have given his boots for a minute's view of them. Blended with this, they would walk up and down and around the street for short distances, while their arms and hands—the latter generally grasping a large stick—went through grotesque evolutions as if wreaking vengeance on some visionary foe—but which would appear “in the flesh,” if a poor unlucky coolie came within fencing distance. During this, and to heighten its effect, a few words learned from the slang-Japanese vocabulary would be uttered with great force, but which being exhausted, round Anglo-Saxon was given with an unlimited supply, and in expressions that if spoken by a London costermonger, would cause him to blush, were he once to consider his good-breeding.

It is a pity these gentlemen do not turn their histrionic talent to advantage, for either as actors of high-class tragedy or delineators of low-comedy, they would assuredly “bring down the house” before any audience susceptible of being satisfied.

Leaving here early on the 18th, we passed—for I had a Japanese companion, and my servant—through Oiso, Mizezawa, and arrived at the Sakane-gawa. We crossed this river in a boat, while the stream was running about six miles an hour. At a short distance from here, and at the sea level, I tested the boiling point of my thermometer with an aneroid barometer I had with me. Having done this we proceeded to Sekimoto, via Odawara, where we arrived at 5 p.m.

We left Sekimoto the next morning in kagos, with one pack-horse to carry our luggage, to cross the Ashigara mountains. The top of the pass of which, I found to be 2,037 feet above the level of the sea. We arrived, at Takenoshita in time for tiffin, and while having it, my presence (or rather my passport) was kindly enquired after by a Japanese official. He being satisfied, we were allowed to depart for Subashira, the road to which lies in the almost sterile valley between the Ashigara mountains and Fuji Yama. Here the Fuji “pilgrim” can form some conception of the difficult height that he has to climb, for the dimensions of this fine volcanic cone can be viewed here unobstructedly on a fine day in all the majesty of its fame. The surface of this valley is covered with the dust and ashes that have been evolved from the crater at some eventful period. We arrived at Subashira at 6 p.m., where we were met at the gates of the village by a young Buddhist priest who had been informed—by what means I don't know—that we were *en route* thither, and by him we were conducted to a building which, I believe, was originally

constructed for a Buddhist temple, but which is now, at once a temple, a police office, and a harbour of rest for foreigners in that locality. I had scarcely entered when two policemen, who had been kept in readiness for this purpose, made their appearance before us, and demanded to see my passport. I readily complied with their request, and after writing my name and address for them several times, and answering divers questions, which they put to me with a ‘freezing point’ kind of civility, they considered that they had no legal right to prevent us ascending the mountain. Being desirous of ascending and descending in one day, I was advised by the host to ascend early in the morning. Accordingly I ordered horses for 12.30 a.m. which being there at the appointed time, we started by torchlight for ‘Uma Gois (Horse return)’ where we arrived at 3 a.m. Leaving the horses behind us there, we began to ascend the mountain on foot, being provided with torch lights by which we were able to discern our way along the narrow pass with the help of two guides. We got to Chiugikiba at 4.30 a.m. and partook of some breakfast; after which we continued our upward journey and reached Tarbo at break of day, at which place we purchased three sticks (kongotszye) some four or five feet long to expedite our ascending. When at Ni-go-me my barometer declined to indicate any further—its range not being suited for great altitudes—having fallen to 21.49 inches; but this misfortune was more than recompensed by the view afforded by the rising sun, which, at this time, gradually emerged from behind the horizon in its garb of ruby red; and reflected its rays on the region of grey clouds which lay beneath us, forming, from our point of view, a sight at once grandly and resplendently beautiful. After passing the other various stations, which afford you rest, we reached the summit at 10 a.m., and obtained a fine view of the crater. Not a cloud hovered about the top while I stayed there. There was snow on the western side of it, and the bottom appears to consist of sand. The top of the crater is irregular in form, rising into three mounds on the west, north-east, and south-east sides consisting of scoræ and lava. From the north-east corner, which I thought the highest, I made observations with a view of ascertaining its height and the diameter of the crater from a north to south direction.

From this, I make the height 12,531 feet above the level of the sea; the diameter of the crater, north and south, 4,950 feet; from east to west, 4,500 feet; and its depth, 2,500 feet. The temperature at noon was 100° Fah. in the sun, and 64° Fah. in the shade. On the south edge of the crater are two wells

giving out "gold and silver water" which if springs, (as the Japanese declare they are) and not reservoirs of melted snow, are not a little curious in their elevated position. Perhaps, some *savant* would enlighten us how, and whence, they receive their supply. Can it be that it is raised by volcanic action, or does its source underlie some impermeable stratum which stretches to some more elevated position, like the Himalayas of India?

I began to descend, by a different route from that by which I ascended, at 12.45 P. M.; and reached Uma Gois at 3.30, where I mounted a pack-horse and was shortly afterwards landed at Subashira, as capable of appreciating rest as any person need to be. Here I may remark that Subashira and the highest part of the pass across the Ashigara mountains stand about equal heights above the sea—viz: a little exceeding 2,000 feet. Also, I may say that the host of the Buddhist temple in that place (bless his religious avocation!) led me to believe from experience, that peculation is one of his favourite religious tenets, and while foreigners are his guests, one of his daily devotional exercises. I bear this testimony to his character for the benefit of those who may visit there hereafter.

We left Subashira the next morning (the 21st) desirous of getting to Miyanoshita the same day, but a heavy storm of wind and rain compelled us to seek shelter at Go-tembi for the night. We started thence the next morning, crossing the mountain pass known as Otome-toga, from which a good view of Hakone lake is obtainable. The summit of this pass is 3681 feet above sea level. Having descended this pass, which is very steep and difficult to travel on the Sengoku side of the mountain, we shortly afterwards reached Miyanoshita, which I find to be situated 1325 feet above sea level. After staying there several days, I visited Ashinoyu, Hakone, Obango, and Kiga their several heights above sea level I find to be, as follows:

Ashinoyu,	2,930 feet.
Hakone,	2,440 "
Obango,	3,238 "

These numbers must be taken only as approximate to correct results, being liable to the error likely to occur with a single observer, namely, the variation of the atmospheric pressure in the period of time between the observations.

Yours very truly,
GEORGE CAWLEY.

Accustomed as we all are to the strange caprices of Chinamen and their Government,

the sudden reversal of the order degrading Prince Kung is a little beyond what we could have expected. The reason of the original edict and that revoking it are as yet unknown, but it is suggested that Prince Kung had the temerity to tell the Emperor that there was no money in the treasury to continue the embellishment of the palace. Some think that Prince Kung took too decided a view concerning the Formosan difficulty. It is at least evident that he has enemies, strong enough to secure his temporary disgrace, and that he has not the power he possessed in the days of the Dowager Empress, through whose favour the Prince has been restored to rank, if not to favour. The following is the notification announcing the revocation of the original decree:—

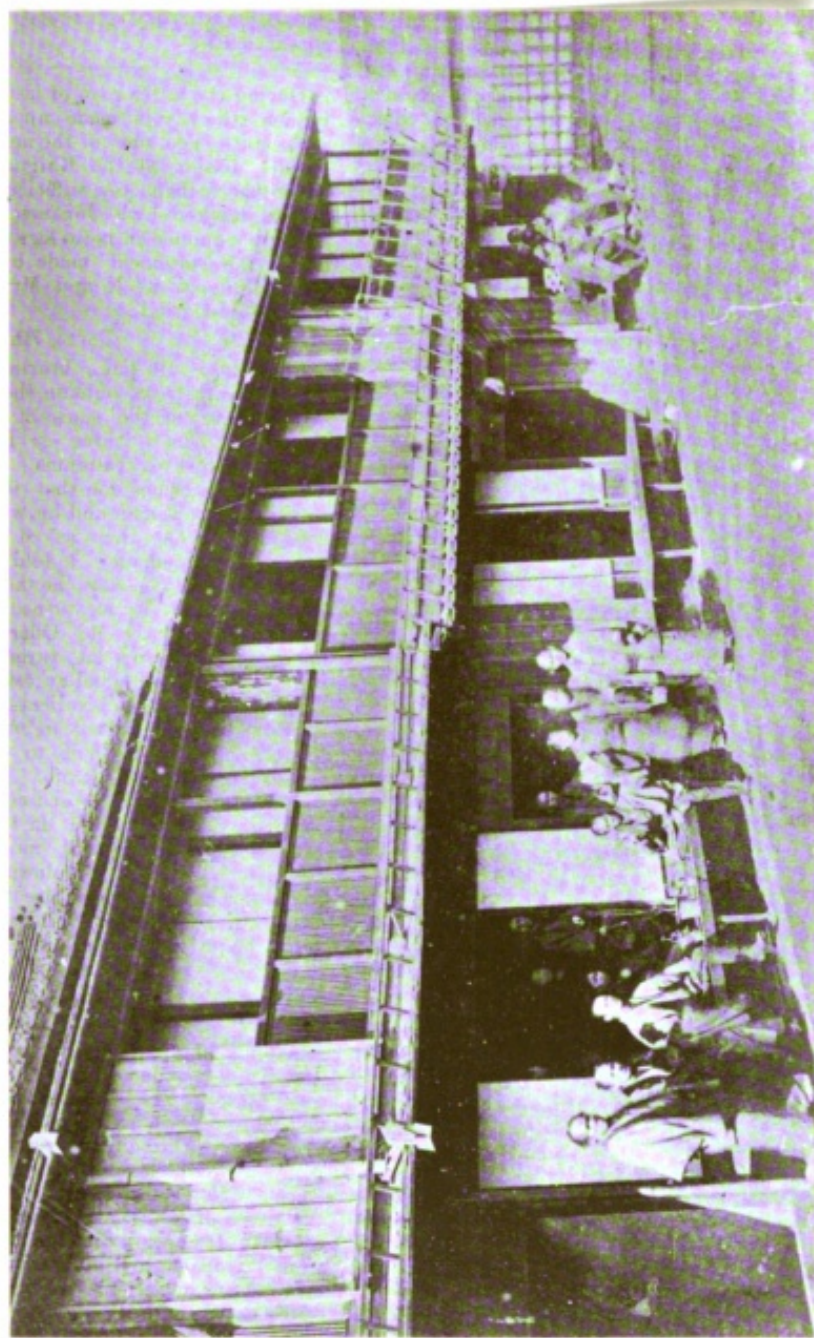
We have received the commands of the Empresses-Dowager, Tsz-an and Tsz-shi, to the following effect. His Imperial Majesty yesterday issued an Edict depriving Kung Tsin-wang of his hereditary rank of Imperial Prince, and degrading him to the rank of Provincial Prince. [Here follows that part of the Edict, already published, which relates to Prince Kung's eldest son, and to the reasons for the step taken by the Emperor.] Prince Kung deserves punishment, but in consideration of his meritorious services and assistance to the Government, which deserve to be put on record, we command that his hereditary rank of Imperial Prince be by special grace restored; also that Tsaich'eng [the Prince's eldest son] be reinvested with the title of Prince of Beileh. The Imperial Prince should take warning by the caution given, and henceforward increase his exertions to solve present difficulties, and to do honour to the position he occupies. Respect this.

In consequence of the economies which have been advised and ordered by the Japanese Government, the engagement of the Rev. Mr. Syle, at—we believe—\$250 a month, to teach music in the Kaisei and Go Gakko has been indefinitely postponed. Every arrangement had been made, except that of finance, which has brought temporary failure on the scheme.

The following account of the decapitation of the murderer of Mr. Haber, the German Consul at Hakodate, has been published by a contemporary. The execution seems to have been a piece of ill managed bungling through-out.

Hakodate, Sept, 27th, 1874.—On Friday evening, notice was given to the Consuls that at 9 o'clock A.M. of the day following

THE FAR EAST.



AT THE TOKUGAWA SHRINE, SHIBA.

Tazaki Hidechika would be sentenced for the murder of the late Mr. Haber, Acting German Consul at this port, and that he would be executed at ten o'clock, in the jail enclosure.

The sentence was read at the Saibansho, in the presence of the Foreign Consuls, Chief of Foreign Affairs and Chief of Police. The prisoner was made to kneel with his head about four inches from the floor so that he could not see the Judge.

It was agreed by Minister Von Brandt and the Japanese authorities at Yedo that Tazaki Hidechika should be executed privately within the prison walls, believing that the ends of justice would be best promoted by this course, as the prisoner might, if any opportunity was offered, exhibit unseemly bravado.

In bowing to signify that he understood, he struck his head against the floor, and as soon as his sentence was pronounced he was rudely shoved out of the door, which was banged after him with great violence, the officer seeming to think that noise served to make the scene impressive.

The prisoner was carried to the place of execution in a kago guarded by twelve policemen. Inside, and in one corner of the prison enclosure, was a kind of small court surrounded by a high wall and fence. At one side sat the witnesses, consisting only of the three Foreign Consuls and several native officers.

In the middle, was a trench about six inches deep and three feet in length. The murderer was soon brought in blindfolded, and made to kneel on a mat, by the side of the trench; an officer then loosed his cords and tucked the clothes down about the neck, laid bare one knee, and arranged the hair, during which time prisoner occasionally mumbled something apparently addressed to the executioner, giving directions about his clothes. He looked pale, but did not seem much concerned.

Two executioners stood by with their swords which were dipped in water. First executioner advanced and struck, missing his aim and hitting below the neck, close to the shoulders; the body fell forward, with the head in the trench, seeming to suffer much. A second blow was struck, and then the assistant executioner advanced and delivered a heavy blow, which being unsuccessful, a fourth attempt to sever the head from the body was made, but failed. One executioner then took the head by the hair, and commenced to saw the head off with his sword in a most horrible manner, but was stopped by the chief officer. Water was thrown on the face, and, in order to show the face to

the witnesses, the head not being entirely severed, it was necessary to partially lift the body up with it.

The body was covered with a mat, and Tazaki Hidechika had met his due reward.

The time occupied by the decapitation was about two minutes.

As the head was not severed from the body as per sentence and according to Japanese custom, the question may be raised as to whether the failure was intentional or not, as Hidechika may have preferred to suffer more to having his head cut entirely off. As to the Japanese idea of disgrace I am ignorant.

Notice of the execution was posted in one place, written in Japanese.

A new Japanese law has been issued with respect to salvage at sea. In all cases wreckage is to be returned to the original owner, on his demanding it, and paying salvage at the rate of one per cent. *ad valorem*. All wreckage which may remain unclaimed for the space of one year, becomes the inalienable property of the salvor.

Several of the Ken have lately sent an offer to the War Department offering to furnish, equip, and pay the expenses in the field of 5,000 soldiers each.

The Chinese youths who recently passed through Yokohama en route from their native country to the United States, are to be educated at the New England schools. In accordance with the existing plan they are not to receive a thorough English education, but are to learn the language only so far as will enable them to become efficient interpreters.

On Wednesday last the corvette *d'Estrees* left for Kobe, carrying to their appointed station, which is at that port, the French Transit of Venus party, except MM. D'Almeida and Michaud, who have gone to Shanghai.

Last Saturday, a large party of ladies and gentlemen enjoyed an excursion on board the P. M. S. S. *China* as far as Vries Island and back. The occasion was one of great festivity, and all present expressed themselves as having been most agreeably entertained. Among the guests were: Okuma, (Minister of Finance), Oki, Nakashima, (Governor of Kanagawa), Admiral Akamatz, Generals Teneda and Nodse, Mori, (formerly Minister at Washington), Santo, Iwashashi, Terdo, Hirai, Takanagai, Noguchi, Mihara, Yanagiwara, Kawaji, and Osaki;

also the United States, British, Russian, Italian and Belgian Ministers, the Captains and officers of the Russian, American, British, French, North German and Italian ships of war in harbour. The band of the Russian man-of-war *Venadnick* provided a choice selection of music for the occasion.

Mr. Tanaka, Minister of Education, recently sent to the French Consul a letter in French, alluding to the great loss which the department had sustained by the death of M. Maillot, professor of Physics and Chemistry at the Kaisei Gakko. The following is a translation :

" You are doubtless aware of the sad death of M. Maillot, who has, for four years, been professor (in the French Department) of Natural Science in the Kaisei Gakko. During the whole period of his service, the directors of the Kaisei Gakko have had nothing but praise for the incessant efforts he has made on behalf of his scholars. He was much respected, both by his scholars, and by all who knew him. For our part, we shall never forget what he has accomplished for the College, and we only say the truth when we assert that the Kaisei Gakko has sustained a great loss by the death of M. Maillot.

Pray have the kindness to send to his family, now overwhelmed by grief, the enclosed small testimony (\$350) of the remembrance we now, and always shall have of M. Maillot.

Receive, Sir, &c., &c.,

TANAKA FUJIMARO,

Vice-Minister of Education.

Y. HATAKEYAMA,

Director of the Kaisei Gakko.

There is a report that the Japanese Government are desirous of purchasing the French ironclad *Montcalm*. Before a sale can be effected the home Government would have to be communicated with; but at present it is supposed that about \$1,500,000 would be the price.

The police of Tokei and Yokohama are to be taught military drill, and rifles will shortly be issued for their use. This will prove a most wise step. If required, the police could present a formidable opposition to any revolutionary disturbance, while, from another point of view, the drill will, at least, set them up, and do away in some measure with that horrible slouch and shuffle which characterises so many in the force. We observe also that the new winter clothing, blue cloth and yellow facings, has been issued

to the Tokei police, with the result of imparting to many of the men quite a smart appearance.

During the latter part of last week, a most vicious attack was made upon Chief-Gunner's Mate Yeo, one of the members of the Naval Mission at the Kaigunsho. It appears that without any sufficient provocation he was attacked by a Japanese seaman, and severely wounded in both legs. The following is the statement made by Yeo before Capt. Douglas R. N. and Mr. Dohmen H. B. M. Vice-Consul.

TOKEI, 7th Oct., 1874.

At about 10.40 p.m., hearing a cry of a female in distress, outside the Quarters, I went out to see the cause of it. On arriving there, I saw three or four Japanese seamen and two yakunins. One of the yakunins informed me that the noise was occasioned by a man and his wife quarreling. One of the seamen then asked me if I were going to Shimabara? I told him to hold his tongue and go away; he then went away a short distance. I then turned and proceeded in the direction of my Quarters, but hearing footsteps behind me, turned round, and saw the seaman who had accosted me, taking what I thought to be his Boatswain's whistle off his neck (as he had imitated me teaching the Japanese seamen to blow it); but it must have been his knife. He ran at me, caught me by the legs, and cut me on the left leg. I struck him in the face. He ran at me again, and cut me on the right leg. I then knocked him down and returned to my quarters, my legs bleeding profusely. The man can be easily identified by the marks of my blows on his face.

(signed) Emanuel Yeo.

Chief-Gunner's Mate.

After a long season of uninterrupted freedom from accident, travellers by the railway between Yokohama and Tokei, on Sunday morning last, experienced quite a little excitement, through the carelessness of a pointsman, which resulted in throwing the engine and several carriages off the line, the death of one person, and the injury of several. It appears that the 8.15 a.m. train from Yokohama to Shinbashi left the former terminus as usual, the engine being preceded by a van. Nothing happened till the train reached the points outside Shinbashi station, where the passenger and goods traffic lines separate. As usual the Japanese pointsman pushed back the lever; but, like many another, constant practice had made him careless, and he merely retained the

lever in position by leaning upon it. By some movement, the lever was released at the moment that the van, engine and two following cars had passed, and the consequence was that the latter portion of the train followed the line of rails leading to the goods-shed, the engine and following carriages proceeding towards the usual platform. The couplings unfortunately held good, and, in a moment, the engine was dragged off the line, and fell over, burying beneath it, the Japanese assistant engineer, and scalding and otherwise injuring Mr. Gray, the foreign engineer, and several passengers. In consequence of this, the railway service was stopped for the rest of the day, though we believe some few trains were run to Shinagawa. The rails were all torn up, and the damage done was considerable. The Japanese crushed by the engine has since died.

A reception was lately held by the Minister of Education, Mr. Tanaka, at Hamagoten, in honour of the French astronomical party, who arrived in the *Tanis*. The guests included nearly all the French residents in Tokei, who were entertained at an elegant *dejeuner*.

From Nagasaki we learn of a serious accident on board the Japanese steamer *Kiangsu*. One of her boilers burst, three men being immediately killed, eleven others severely wounded, six of whom have since died. The medical staff of H. M. S. *Iron Duke* and *Thalia*, at once rendered all assistance in their power.

In May last Kido, the then Minister for Education in Japan, wrote to the Minister of Public Education in Paris, a letter acknowledging the receipt of a number of works upon agriculture and other cognate subjects. Although somewhat old, the letter has never yet been published here, and we now reproduce it from the *Paris Temps*.

Mombusho, Tokei, Nippon
May 14th 7th year Meidji.

Sir.

It is with the most lively satisfaction that I acknowledge the receipt of a letter from Your Excellency, announcing the despatch of a series of historical works published by your department.

I thank Your Excellency for the desire you express to carry on a continued correspondence with our country. I will endeavour to write more frequently, and I have the pleasure to announce that Your Excellency

will soon receive, through the kind offices of M. du Bousquet, a number of Japanese works.

Some time since we founded in Tokei several educational establishments, in which the study of the language, literature, history, and jurisprudence of France, occupy an important place. We hope that this will be developed by degrees, and we are happy to think that we shall soon have many scholars, whose education will tend to draw close our relations with France.

Your Excellency has the goodness to inform us that your colleague the Minister of Agriculture and Commerce has placed at our disposal a collection of technical works published under the supervision of the Department.

We have received these books, and we propose to send in a short time to His Excellency the Minister of Agriculture and Commerce several works on the agriculture of Japan, in order to express to him our sincere gratitude.

I beg Your Excellency to receive
&c., &c., &c.

KIDO TAKA JOSHI,
Minister of Public Education.

A Japanese Embassy has started for Corea, Hiratsu Hironobu, a Gaimusho officer of the seventh rank, being at the head, and having three assistants. They were recently presented to the Mikado, who gave them his portrait, after which they prayed in the Imperial temple, and were entertained by the priests with consecrated *saké*. They expressed themselves as hopeful that they would be successful in their mission, the object of which, however, has not yet transpired.

The Nagasaki *Rising Sun* confirms its recent report as to the partial failure of the rice crop in the south, in consequence of the late rains. In the neighbourhood of Tokei, on the contrary, the rice crop presents a very satisfactory aspect. The rain has done no harm; there is no blight, and a good crop is expected. The retail price of good quality rice is from \$4 to \$4.50 per picul.

A third telegraph wire between Kobe and Nagasaki has been opened for public use. There is already a third wire between Yokohama and Kobe.

Senor J. F. Elmore L. L. D., late Secretary to the Peruvian Mission to Japan and China, has been appointed Peruvian Chargé d'Affaires

for the countries officially visited by the Mission. The Legation will be first established in Japan.

Lock hospitals are to be established in Kobe and Nagasaki.

A correspondent states that the long vaunted supremacy of the Japanese lacquer is now threatened by the discovery in South America of a tree named *Urari*, the juice of which has hitherto been used by the natives to poison their arrows, and in the course of recent experiments it has been proved to yield a varnish equal to that produced from the sap of the *Urushi*. Incautious handling of the *Urari* sap produces (like lacquer) external eruptions on the body, face, etc., but the antidote lies in the bane itself, as the juice, taken inwardly, cures the disease.

Under the title of "Painting in Japan," we publish this month a translation of a letter in the *Paris Temps*, written, we believe, by the same gentleman to whom "A Trip to Nikko" in the *Revue des Deux Mondes* was due. His comments upon Japanese painting are apt and to the point, and will be read with interest by every student of Japanese art.

A large building is in process of erection opposite the Yokohama Saibansho for the purposes of the new Japanese post office.

There are now sixty Chinese students in Massachusetts and Connecticut, all of whom are supported by their Government. Thirty went to the U. S. two years ago, thirty arrived one year ago, and thirty more arrived recently. The students are placed at first in educated families, two in a place, that they may learn the English language, and each one spends from two to four weeks a year at the head-quarters of the Chinese Educational Commission in Hartford, where he is examined as to his habits and progress.

The 3rd November being the birthday of the Mikado, all the nobles are notified that unless they have some good excuse they must present themselves at the Imperial residence to pay H. M. the compliments usual on such occasions.

Already the new steamers purchased by the Japanese Government have been used for transporting troops, and every day efforts are being made to obtain vessels which have a good carrying capacity.

Among the events of the month have been the publication of the report of Major Kinder on the Mint. We have not room here to publish it in full, but we take from it the accounts which show the work done, and the progress made.

AMOUNT OF GOLD OF STANDARD FINENESS IMPORTED INTO THE IMPERIAL MINT DURING THE YEAR.

Imported by	Ounces Troy, at 900 Standard.
Japanese	164,327 79
Chinese	59,866 57
Other foreigners	17,846 58
Imperial Government	215,954 82
Total for 1873-74	456,994 71
Total for previous year	1,810,296 31
Decrease, 1873-74	853,301 60

DESCRIPTION OF GOLD BULLION IMPORTED FROM THE PUBLIC DURING THE YEAR.

Description.	Ounces Troy.
Gold bars of unknown fineness	151,783 17
Gold leaf	19,476
Gold bars of known fineness	1,153 88
San Francisco bars	51,533 16
Chinese bars	588 20
Australian bars	274 26
English sovereigns	431 40
Other foreign coins	342 47
	225,683 04

AMOUNT OF SILVER OF STANDARD FINENESS IMPORTED DURING THE YEAR.

	Ounces Troy, at 900 Standard.
Total for 1873-74	2,300,721 48
Total for previous year	2,432,374 91
Decrease, 1873-74	131,654 43

DESCRIPTION OF SILVER BULLION IMPORTED FROM THE PUBLIC DURING THE YEAR.

Descriptions.	Ounces Troy.
Silver bars of unknown fineness	504,008 29
" known fineness	38,007 38
United States bars	6,171 05
San Francisco bars	6,909 30
	555,096 12

In the year ending 31st July, 1874, the following coins have been struck and passed for issue by the Director, as shown by the bullion office returns:—

Denomination.	Number.	Value.
Gold	2,319,049	9,371,773
Silver	24,532,529	3,496,584
Copper	35,012,727	285,313
Grand Total	62,864,305	13,153,669

The total number of pieces passed for issue was 62,864,305, and the real or nominal value \$13,153,669, showing an increase on the previous year of 36, 713,099 in the number of coins, and a decrease in value of \$16,001,019.

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THE FAR EAST.

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TOKAI, JAPAN; NOVEMBER 30TH, 1874.

THE CHIUSHINGURA.

OR
THE LOYAL LEAGUE.

TRANSLATED BY F. V. D. Esq.

BOOK EIGHTH.

TRANSLATOR'S NOTE.

THIS is simply a metrical description of the journey of the wife and daughter of Kakogawa Honzo from the eastern capital to Kioto, the object of which is sufficiently indicated in the succeeding Book. An attempt at a metrical version of this portion of the original text will be found in the Appendix; it being thought that an insertion of it in this place would interfere with the action of the story.

BOOK NINTH.

THE REPENTANCE OF KAKOGAWA HONZO.

ON the morrow of the day when the events recorded in the Seventh Book took place at the tea-house in the Gion street at Kioto, Yuranosuke, whom a heavy fall of snow had detained through the night, returned to the wretched dwelling in the obscure village of Yamashina which circumstances had compelled him to make his home.

He seemed to be still under the influence of *saké*, and was accompanied by a number

of servants belonging to the tea-house, who had been charged to conduct him home in safety.

As he entered the courtyard he fell to amusing himself with rolling the snow into a mass, stumbling awkwardly enough as he did so—in fact, he acted like a man whose wits were wandering.

"Ah, your honour," cried his attendants, with a simultaneous note of admiration, "how beautiful everything looks this morning! Watch those bamboos yonder in the courtyard, how gracefully they are swaying under their load of snow—for all the world like what one sees in pictures. Can anything possibly be prettier?"

"Nothing indeed," cried a woman-servant who had come out to meet them; "you need only see this place once never to wish to go elsewhere, I am sure."

"Eh, what?" exclaimed Yuranosuke.

'From the shores of Sumiyoshi.'

"You know the song, don't ye?"—

'From the shores of Sumiyoshi,'

'Rising o'er the rippling sea,'

'Piercing the morning sky,'

'Piercing the evening sky,'

'Lo! the hills of Awaji.'*

* A large island, some distance to the south of Sumiyoshi (a portion of Osaka).

"Let the wench boast of the place as she likes; for my part, I would rather empty a pot of *saké* in the Gion street than finish a dozen here. You're but a stupid lot after all. Into the house with ye! Into the house with ye! Hallo! wife," he continued, in a louder voice, "where are you? Here are some visitors."

Muttering to himself in a drunken fashion, the Karô staggered towards the house, where he was greeted by his wife O-Ishi, who came towards him, expressing her delight at his return home, and bringing him a cup of tea as unconcernedly as if she knew nothing of her husband's dissipated habits. The fragrance of the tea, indeed, was not more pleasant to the sense than the charm of O-Ishi's agreeable disposition to the mind, as she met her husband with a cheerful "What a cold morning it is!" and handed him the tea, to which a little salt had been added, to dissipate the fumes of the *saké*.

Yuranosuke, however, merely took a sip and then threw the rest away, exclaiming, "Wife, wife, what stuff is this? Do you think I can drink this, after having been regaled with such splendid *saké* yonder?" "Ha!" he muttered, after a pause, endeavouring to steady himself, "the ground is slippery; it has been snowing, I see."

"Well," cried Ishi, turning to the attendants, "you must not think I take any notice of what Yuranosuke says. You had better enter, with the snow, yonder, drifting in with the wind, like loose flakes of cotton."

"Ah, wife!" exclaimed Yuranosuke, as they all entered, "You women begin to lose your charms when the children come and household cares commence to press upon you. I am somewhat remiss in my duty to you of late, I confess. O, what pretty girls there were yonder, with complexions pink as Isé prawns! And what capital *saké*, too! True enough the proverb, 'love goes out with the red petticoat.'"[†]

"Wife, wife," he resumed, after a pause, throwing himself on the ground with an expression of sudden pain, "quick, I have the cramp in my foot, pray chafe it"

[†] A red petticoat is worn by unmarried girls only.

Ah! it is better now; that will do, that will do"—thrusting his wife, who was complying with his request, rudely away, as he spoke.

"Enough of this, husband," she cried, "have a care, have a care; you are not yourself yet." "I hope," continued Ishi, addressing herself courteously to the attendants—"I hope you will be good enough to excuse him."

Just then, Rikiya appeared, and enquired after his father.

"He seems asleep, mother; had we not better put a pillow under his head?"

Now, if we were to look a little below the surface, we should find this conduct of the three all a mere pretence, cloaking the reality like the varnish on the pillow concealing the common Kiri wood it is made of. ‡ They put the pillow, however, under the Karô's head, who muttered to himself as they did so, as if he were dreaming. Ishi then dismissed the attendants, who, after leaving their respectful duty for the master of the house, and endeavouring, but in vain, by expressive glances to induce Rikiya to return with them, reluctantly withdrew. As soon as the sound of their talking had died away Yuranosuke rose to his feet.

"Rikiya, you see yonder mass of snow I have been amusing myself in heaping up? There was a meaning in it—can you guess what it is?"

"I think I can, father. Snow is so light that the least breeze blows it away in dust; yet when heaped up into a mass, as you have done there, may, in the form of an avalanche rolling down from some mountain-top, crush even huge rocks, just as a boulder might do. So we, too, you would say, though weak individually, may by union become able to destroy even so powerful an enemy as ours. Yet, as that heap of snow in time will melt away, so will our loyalty, however much it may accumulate, if tried too long, melt away. Was not that your meaning, father?"

"Nay, not so," exclaimed the Karô, "we forty-seven plotters, myself, you, and the

‡ For a description of the Japanese pillow see Appendix. The Kiri tree is the *Paulownia Imperialis*. The wood is soft, light in texture and colour, and peculiarly dry.

others, are all masterless men, in the sun of no one's favour. In the shade, that mass of snow would take long enough to melt. Let it be removed, by the bye, into the inner court, where the sun's rays cannot fall upon it. As for us, we must persevere and do the best we can, like the sage Sonko * of the old story, who, being so poor that he could not buy oil for his lamp, gathered fire-flies and studied by their light; or that other philosopher, Riuto, * whose poverty compelled him to be content to supply his need with the dim light reflected from a heap of snow."

"Let yonder mass," he resumed, "be taken at once into the inner court. I must away, and write to Sakai. When the messenger comes let me know."

"Your honour's orders shall be attended to," cried a woman-servant who was standing by.

Yuranosuke saw the snow-heap rolled into the inner court, and then, pushing back a partition, betook himself to his cabinet.

Shortly afterwards, there came up to the gate of our hero's hermitage the wife of Kakogawa Hozo, the Karô of Momonoï Wakasanosuke. Her name was Tonase, and she had come up to the capital with the object of finding out the retreat of our prudent and sagacious councillor. In her girdle she carried her husband's sword, not unbecomingly, and was accompanied by a *norimon*, which she ordered the bearers to set down by the roadside, while she demanded admission.

A woman-servant, with her sleeves tucked up—in Yuranosuke's better days it would have been a lacquey—came hurriedly to the gate, exclaiming loudly,

"Who is there? who is there?—one moment."

Immediately afterwards, the gate was thrown open.

"I believe," said Tonase, "this is the dwelling of Yuranosuke Sama? If I am right, pray let him know that Tonase, the wife of Kakogawa Hozo, is here. It is long since I had the pleasure of seeing your master, and I should be glad if you would tell him that I have come a great distance in the hope of being allowed an interview with him."

* Ancient Chinese sages. Some account of them will be found in the Appendix.

The wife of Hanzo then turned to the bearers of the *norimon*, and ordered them to bring their burden up to the gate.

"Come, daughter," she cried, as her order was obeyed, "you can alight now."

Konami, for the occupant of the *norimon* was none other, accordingly stepped forth, with a glad look in her deep-set eyes, like an oriole breaking forth from her nest, and rejoicing in the vernal blossoming of the plum-trees in the valley below.

"And is this then the home of Sir Rikiya," cried the girl, whose face was concealed by the white head-dress of a bride. "O, mother, how shall I meet him!"—trembling with a pretty confusion as she spoke. The servant, meanwhile, mending a little the disorder that was apparent about the mean entrance, invited the new-comers to follow her within. Tonase, accordingly, having ordered the bearers to return, passed into the house, Konami clinging timidly to her mother's arm.

They had hardly seated themselves on the matting when Ishi entered, and greeted her visitors with befitting courtesy.

ISHI:—"Welcome, welcome, Tonase Sama, and you too, Konami; this visit is most kind on your part. I ought long since to have presented myself to you, but you doubtless know how we are situated; really, your attention makes me feel quite ashamed of myself."

TONASE:—"Pray, O-Ishi Sama, do not make such strangers of us. True, we meet each other to-day for the first time, but your son and my daughter were betrothed long ago; we are both of us mothers-in-law, and, I am sure, need stand upon no ceremony with each other."

ISHI:—"Your kind expressions fill me with confusion. How did you manage to leave your husband, doubtless occupied as usual with his lord's affairs, and journey, this cold weather, all the way to the capital? To you, madam, Kyoto is probably familiar enough; for your daughter, however, it may have some novelty. She must see the famous Gion street and the temple of Kiyomidzu, the great Buddha at Nara, the Hall of Chion, and the temple of Kinkaku.* I have a

* The 'lions' of Kyoto, of which a brief description will be found in the Appendix.

friend who will be glad to show you the latter place.

The wearer of the bridal head-dress, overwhelmed with timid confusion, could only reply to her hostess' kind address by a faint 'ai, ai.' Tonase came to her daughter's assistance, exclaiming:—

"I ought to explain to you the reason of our visit to-day. After the betrothal of our children, those dreadful calamities overtook your lord Yency-dono; and your son, together with his father, disappeared, no one knew whither. Ah me! such changes are too common in this world of ours—but my husband's purpose remained still unaltered, and we sought after you everywhere for a long time, but without success. At last we heard you were living here, and as my daughter had arrived at a marriageable age, we were desirous that she should come to you without delay. I trust, therefore, you will not consider us as intruders. My husband intended to have come in person, but could not, and in lieu thereof gave me his two swords, which, as you see, I carry in my girdle, to represent his authority, so that at present I play the part of father as well as that of mother. I should be glad to talk over the matter with your husband, for I am very anxious the marriage should take place. To-day is a lucky day, fortunately, and if you would kindly order the necessary preparations to be made——"

ISHI.—"What you say takes me quite by surprise. Unfortunately, my husband is away just now; if he were at home, I am sure he would thank you most warmly for your kind expressions. But, as you know, when the betrothal took place my husband was high in the favour of our late lord, occupying a very eminent position, and could then well aspire to the hand of your daughter for his son. Now everything is very different. He is but a *ronin*, with hardly a follower to his back. And to ask a gentleman of your husband's rank and position to abide by a promise made when our circumstances were so much better than they are now, and give his daughter to our son, would be an impertinence, as if one were to offer a common paper lantern in exchange for a temple bell. Thus, then, we think the engagement

must end. And, as the betrothal has not been ratified by the customary exchange of bridal presents, we shall not take it as a slight if your daughter should find a husband elsewhere."

For a few moments Tonase hardly knew what to say, in reply to this unexpected address of her hostess. At last, collecting her thoughts, she exclaimed:—

"Indeed, madam, I hardly understand you, but, I can assure you, you are not just to yourself. As to any difference in position between your husband and mine, why, the disadvantage is all on our side. When your husband, as councillor of one of the higher nobles, had appointments of 1500 *koku*†, mine, whose lord was only a member of the lower nobility, was allotted 500 *koku* by the year, and no more—1,000 less than what your husband received; yet you never objected to an alliance with us on that score. How, then, can Honzo fling it in your face that Sir Yura, compelled by misfortune to become a *ronin*, has nothing, while my husband has—what? exactly 500 more."

"Iya!" answered Ishi, impatiently, "what you say is not to the purpose. It is not a question of any difference in income of 500, we object to your husband's character and disposition, and we should refuse the daughter of such a man, whatever his wealth or position might be, for our son."

TONASE:—"Ho, ho, O-Ishi Sama. I should be glad to know what objection you have to my husband? Pray tell me, I am all attention."

ISHI:—"Our lord's self-dispatch was brought about by his high spirit, and it was his refusal to humiliate himself that resulted so fatally for his house. Acting on a very different principle, your husband, Honzo, who is unworthy of the name of *samurai*, bribed his master's enemy, Moronawo, and fawned upon him most abjectly. Yuranosuke does not know how to serve more than one master, and is too proud to accept for his son the hand of the daughter of one who has acted as Honzo has done."

† A *koku* of rice (a little over 5 bushels) was worth about two thirds of a sovereign. Hence, 1500 *koku* would be worth about £1,000. This estimate, however, makes no allowance for the different purchasing values of money in Europe and Japan, under the old régime.

THE FAR EAST.



THE YAMATO YASHIKI.

Tonase, starting angrily to her feet, interrupted the wife of the Karo :—

"Unworthy of the name of *samurai*?—Of whom talk you? I refuse to attend to what you are saying. For my daughter's sake I shall pass your insults over, for the side of the wife must always give way to that of the husband. But whether you allow the marriage to be consummated or not, my daughter is your son's wife, before all the world."

"Pfuh!" answered Ishi, "all that is but fine talk; and, at all events, if she is my son's wife, he can put her away at will, and I, his mother, acting for him, do accordingly put her away from this very moment."

And, throwing a scornful glance upon her two visitors, the wife of our hero suddenly pushed back a partition and disappeared, leaving Tonase and her daughter alone.

"O, mother!" cried Konami, bursting into tears, "I had always thought that Rikiya cared for me as I for him; and you promised me that I should be united to him, and—and so I came here with you, never imagining that my mother-in-law would drive me thus cruelly away. Pray, try, mother, to soothe her, and prevent my engagement to Rikiya from being broken off."

The poor girl clung to her mother as she spoke, while the perplexed woman gazed irresolutely upon her child's face, uncertain how to act.

"Perhaps I have been too fond of you, dear," she said at last, "but you always seemed to me to possess in yourself more attractions both of person and mind than any ten girls; and so I sought anxiously for a good husband for you, and, thinking I had found one in Rikiya, I caused you to be betrothed to him. His mother cannot put you away without his consent; no mother-in-law can do such a thing. The notion is preposterous. O-Ishi's conduct is quite inexplicable to me. Perhaps it is, that, *ronin* as they are now; they are at their wits' end to support themselves, and so have hit upon marrying their son to some rich citizen's daughter, exchanging their good blood for money, and shamelessly breaking their faith with us. Daughter, when such people reject you, you can throw the insult back in their faces. There are plenty of families who

will be glad enough to receive you as a bride—why should you not marry elsewhere? My child, don't weep, don't weep; bear up in spite of everything and answer me bravely, answer me bravely. Speak to me if only a word."

Overcome by her feelings, Tonase looked distressfully at her daughter, awaiting a reply.

"Mother, mother," cried the latter, after a pause, "you are cruel to me. When we left home my father told me that I was most fortunate in meeting with such a husband as Ohoboshi Rikiya, who, though a *ronin*, was of excellent parts and elegant manners. He said that no proper-minded girl could devote herself to a husband more than once, and enjoined me never to marry a second one if circumstances should separate Rikiya and myself, for no married woman ought to think of such a thing. Above all, sleeping or waking, I was not to forget a tittle of my duty to my husband, and never to omit to treat my parents-in-law with the utmost respect and tenderness. 'Always cherish your husband most dearly,' he said; 'never show a jealous disposition even by way of joke; and if you should become in a condition to make me anxious do not conceal it, but let me know the moment you are yourself aware of it, that you are after the manner of women.' I recollect my father's very words. If I am put away I cannot help it; but I will not add grief upon grief to my father, come what may, say what you will, mother, by becoming the wife of any one but Rikiya."

As Konami concluded, her mother felt her heart swell almost to bursting, with affectionate sympathy for the discarded girl; and, unable to restrain her emotion, gave vent to it in a flood of tears, in the midst of which, prompted by a sudden feeling of desperation, she unsheathed one of the swords she carried in her girdle, and was about to pierce her throat with its point, when Konami, aghast at the action, seized her mother's arm, exclaiming :—

"Hold! mother—what would you do?"

"What would I do?" cried Tonase, "what else is left for me to do? As you said a little while since, your father is anxious that

your marriage with Rikiya should be concluded, desirous, as fathers are, of looking upon the face of his first grandchild, and of being indulgent to his daughter, and now the marriage is become an impossibility; you are rejected and I shall have to take you back home. How shall I show my face to your father, and tell him you have been driven away? I do not know what to do or where to turn for help. And the truth is, you are not my own child, but your father's daughter by a former wife; and it will be said that I have ill played the part of a mother towards you, and have taken no pains to ensure your happiness. What have I to live for? Let me die, let me die, and let your father know afterwards why I sought death."

"No, no, mother," cried Konami, "'tis not you, but I, who am hated, by my husband, who ought to die. Alive, I am but a trouble both to my father and to you, and cause you nothing but grief, unfilial wretch that I am! Mother, take my life, I beseech you. I would fain die here on the threshold of the house from which I am driven away. Quick, mother, do not delay!"

"Well said, daughter!" exclaimed Tonase. "You have a brave heart, but you shall not die alone. I, too, will cross the Sandsu stream;* your mother will do as you bid her, but will not be long after you. Are you ready, daughter?"—restraining her tears with splendid fortitude, and preparing to give the fatal stroke.

The shrill notes of a pipe arrested her hand. "Ha!" she cried, "did you hear that, daughter? 'Tis some beggar, I suppose, and the air is that of the 'Crane and her little ones.'† Ah, me! though only a bird, she loves her offspring. What a terrible fate is mine—that I should have to take the life of my innocent child!"

Distracted with grief, Tonase could with difficulty stand firm, while with trembling hand she raised the blade aloft under which Konami, kneeling on the ground with a resolute expression, repeated, with clasped hands, 'Namu-Amida Butsu,' and calmly awaited the death stroke. Ere the blow descended, a voice called out loudly, "Enough!"

* The Japanese Styx.

† Referring to a popular song, so called.

Astonished at this unexpected interruption, Tonase looked round irresolutely. Her grasp on the fatal weapon relaxed, and she allowed the point to fall downwards. Ere long, the sound of the pipe ceased.

"Ha! the beggar is being dismissed. Would that some help came to us; but courage, daughter, we must not let our resolution falter, however much we may be interrupted, or the whole world will laugh at us as a pair of cowards."

"Are you quite prepared?" she resumed, after a pause, raising the weapon a second time.

She was on the point of delivering the blow, when the voice repeated in a loud tone, "Enough!"

"What can this mean?" exclaimed Tonase, in perplexity. "Is it merely some beggar being dismissed with alms, or is it intended to stay my hand?"

"Iya!" exclaimed another voice, from the adjoining room, which Tonase recognised as coming from Ishi—"it is to stay your hand; my son Rikiya shall marry your daughter."

"Yeh!" cried Tonase, in a tone of astonishment. "Whose voice is that? Can it be yours, O-Ishi Sama? Oh, madam, are you in earnest?"

The answer was in the words of the old song:—

'On Takasago's lonely shore,
'Two ancient pine trees stand;
'Whose branches lovingly meet o'er
'The wide enshadow'd strand.'

Presently Ishi entered the room, carrying a small white-wood stand, which she lifted courteously to her forehead.

"I saw you were thoroughly in earnest, Tonase Sama," said the wife of Yuranoske, "in your purpose of taking the life of this young lady, your only daughter—for such she is in effect, if not in blood—whose modest behaviour has called forth my admiration as her unfortunate position has excited my compassion. This marriage, distasteful though it is to me, shall take place. In return, I must ask for a bridal gift of a very different kind from what is commonly bestowed on such an occasion as the present. And I have brought this stand for you to place it on"—setting the stand down on the matting before



KANGU, A CELEBRATED CHINESE WARRIOR. From a Japanese Painting.

her guest, who, after some hesitation, returned her sword to its scabbard with an expression of relief.

"Your wish shall be gratified, lady," replied Tonase, after a slight pause, "this pair of swords I carry in my girdle are heirlooms in my husband's family. The long one is the workmanship of the famous swordsmith Masamune,* the short one is the handiwork of the equally celebrated maker Yukiya[†]; there is nothing, believe me, my husband values more highly."

"You are laughing at us *ronin*," interrupted Ishi, "with your precious swords. Are we to sell them to supply our needs? No, no, that is not the bridal gift I want from you."

"Then, pray, lady, what is it that will satisfy you?"

"The head of Kakogawa Honzo, placed upon this stand. That will satisfy me," cried Ishi.

"The head of Honzo?" exclaimed Tonase, in astonishment.

"Yes," replied Ishi. "When our lord, the Baron Yenya, in his high-spirited eagerness to revenge himself upon Moronawo, drew his sword upon his enemy within the palace at Kamakura, your husband, whom luck would have present, threw himself upon our lord and prevented him from fully satisfying his wrath, so that the destroyer of our house got off with no more than a slight scratch. None can tell how terribly the recollection of his unfulfilled vengeance embittered the last moments of our lord! Though no word could pass his lips, well we knew how great was his agony, and how intense was the hatred he felt for your husband, as the shades of death were closing-in around him. We are still liegemen of our ill-fated chief. If you would that the daughter of Honzo become the wife of our son, you must present us with your husband's head on this stand. If you would not willingly be separated from him, with both your heads. As soon as we shall have feasted our eyes on

this sight, the marriage shall take place without further delay. Sah, sah; what say you—yea or nay? yea or nay?"

Confounded by Ishi's sneering tone and strange request, mother and child hung their heads in confusion, unable to utter a word. In the midst of their terrible perplexity, a voice, apparently that of the beggar, was heard, exclaiming loudly:—

"Tis the head of Kakogawa Honzo you demand—here it is, take it."

As the words were said, the beggar presented himself, and, throwing off his deep-brimmed hat, revealed the features of Kakogawa Honzo.

"Yeh!" exclaimed Tonase, in astonishment, "it is your father! Honzo, husband, what means this disguise? Why have you come here? Tell me"——

"A truce to your chatter," interrupted Honzo, "I have heard all that has passed. I came here, secretly, for a special purpose, of which more anon. For the present forbear from questioning me."

"And so," resumed the Karo of Momonoi, addressing Ishi, "you, lady, are the wife of Yuranoske Sama. I foresaw matters would take this turn, and, therefore, without saying a word to wife or child, I came here to see for myself whether the state of things was such as I anticipated; nor have I been disappointed. And now you would have my head. Ha! ha! that *you* should harbour such a wish is laughable enough. Why, your husband, lost in dissipation and enervated by debauchery, has become an imbecile, and must have quite given up the idea of revenging his chief's death, which no true *samurai* would ever cease to cherish. Abandoned wretch! Yura is a perfect model of a spiritless lout. And as a frog's spawn can only be expected to produce frogs, doubtless Rikiya is not far behind his father in imbecility and cowardice. Do you think my neck is in any danger from the blunt-edged swords of *samurai* of that stamp? Pahaw! dismiss the silly thought from your mind!"

Setting his foot upon the stand, as he concluded this insulting speech, the Karo of Momonoi broke it to pieces.

"Pick up the bits," he resumed, in a sneering tone, "and throw them away, you pretentious woman."

* Masamune flourished about the end of the 13th century. A very cleverly written and interesting essay on "The Sword of Japan," by T. H. E. McClatchie, Esq., of H. B. M.'s Legation, will be found in the *Transactions of Japan*, from October, 1873, to July, 1874.

† His full name was Nami-no-hira Yukiya.

"Ah!" interrupted Ishi, "you are insolent, Sir; we will see whether the sword of a *ronin*, unused though it be, is not keen enough to strike the head off your shoulders. The wife of Yuranosuke, awkward as she may be in handling a weapon, is willing to try her skill with you. You cannot at least refuse her as an antagonist, so defend yourself, defend yourself"—gathering up her dress as she spoke, and snatching a spear from the wall, with which she made a hurried thrust at Honzo. At this sight Konami and Tonase started back in affright, and threw themselves upon Honzo, who cast them off with an angry exclamation, and, seizing the spear close to the point, twisted it away from his body. Ishi, placing her feet firmly together, endeavoured to force the spear out of her adversary's hand, but the latter, giving the weapon a sudden kick with his foot, caused it to fly into the air. Without troubling himself further about the spear, Honzo next seized Ishi by her dress and threw her on the ground. This done, the dexterous Karo set his knee upon the prostrate form of the wife of Yuranosuke, who gnashed her teeth in the extremity of her rage.

The wife and daughter of Honzo looked on in fear and distress, not knowing what to do.

At this juncture Rikiya unexpectedly presented himself, and seeing at a glance how matters stood, seized the spear which was lying on the ground, and, without a moment's hesitation, ran Honzo with it through the chest. The latter uttered a deep groan and fell heavily to the ground, while his wife and daughter, their eyes blind with tears, caught hold of Rikiya and implored mercy.

Just then, Yuranosuke came upon the scene, and, seizing his son's arm, cried hurriedly:

"Yah! Rikiya, what are you about? You have been overhasty, overhasty."

And turning to the wounded man, the Karo resumed:

"I am rejoiced to see you again, Sir Honzo, after so long an interval. In falling by the hand of your son-in-law, you have, I know, met with the fate you most desired."

As Yuranosuke, who had divined Honzo's real wishes, concluded, the latter opened his eyes, exclaiming:—

"I knew from the first that you had never

swerved from your purpose of avenging your chief's death, and that your seeming dissipation was a mere device to throw Moronawo off his guard, while you collected your band together. Ah me! would that I had acted as you are now acting. At the inauguration at Tsuruga-Oka, last spring, my lord Momonoi was publicly affronted by Moronawo, and, writhing under the insult, sent for me. After much angry talk, he declared that the next day, he would throw himself upon his enemy and slay him within the very precincts of the palace; and I could see from the expression of his face that my youthful and headstrong chief was not to be moved from his determination. Now, I know that Moronawo's treatment of my master was due to the fact that the latter, who was a member of the lower nobility only, had made but a trifling present upon receiving his appointment; and, accordingly, without consulting my lord, I went to Moronawo and, though sorely against my will, presented him with gold and silver coin, silks, and laquered-ware more than enough. Thus I got my lord out of what seemed to me a great peril, by bribing—for what I did was nothing else—his powerful adversary, who, on next meeting the chief of our clan, made proper apologies for his insolent conduct; so that all thought of revenge had to be dismissed from my lord's mind, and he was forced to let his anger be appeased. It happened otherwise with my lord's colleague, Yensa Sama, whom I prevented from slaying his antagonist because I thought that by doing so I might render self-dispatch unnecessary. In this I erred grievously; and, ever since, I have never ceased to repent of the fault I then committed, and of which my daughter's present wretched condition is one of the consequences. As an atonement, I have travelled here to offer my grey head to my daughter's betrothed. I sent on my wife and daughter in advance, and, after fully confessing how I had bribed Moronawo, obtained leave from my lord, and, journeying hitherwards by a different road from that which these women followed, arrived two days before them. I had learned to play on the pipe in my youth, and I now found the knowledge of use. After arriving here, I hung about the neighbourhood for four days, and thoroughly

penetrated your designs. It then seemed to me that if I fell by your hand your hatred of me would cease, and you would consent to the union of my daughter with your son. If that hope should be realised I shall be infinitely grateful to you for all time to come, and most earnestly do I implore you not to make my journey fruitless. When I failed in my duty as a loyal retainer, I did not, it is true, quit life as I ought to have done, but now I abandon life for my child's sake. Sir Yura, you cannot refuse to comply with the last prayer of a father." Choked by his tears, the wounded man could utter nothing more, while his wife and daughter, overwhelmed at the terrible sight, could only repeat mournfully:—

"Alas, alas! how could we foresee this? 'Tis our delay, husband, father, that has resulted thus miserably! How terrible to know that our cowardice has been the cause of your death. Pardon, pardon!"

With these words the two women threw themselves at the feet of the dying man: while Yuranosuke, with his wife and son, stood by, speechless with horror at the frightful scene.

At last, Yuranosuke found utterance. "Honzo dono, we are told that the superior man hates the crime and not the criminal.* Your desire to form alliance with us and our repugnance to it are not matters to be talked of at the same moment. It is true that we disliked you, but now, as you are not long for this world, I will lay bare to you my most secret thought." Pushing back, as he spoke, the sliding windows of the room, which looked upon the inner court, the Karo displayed to the dying man's view two tombs of snow, fashioned with ornaments depending from each of the five corners of the entablature, and thus revealing the future, showed what the final result of his designs would surely be. Tonase at once comprehended him.

"Ah!" she cried, "they will slay their chief's enemy, but will serve no second lord. They will perish, as yonder snow will perish, rather than prove disloyal to the memory of Yenza Dono. It was with such a thought

* A quotation from the analects of Confucius.

in his heart that Rikiya sought to put away my daughter, not from harshness but out of a most tender compassion. O-Ishi Sama, I would fain recall the wrathful words I have spoken to you."

"Ah! Tonase Sama," cried Ishi, sadly, "there will be none of that married happiness you hoped to see, that was to last for ever.* To receive a bride so soon to become a widow—can a more miserable mockery of joy be conceived! How cruel you must have thought me, when, with assumed roughness, I told you the marriage was impossible."

"Nay," exclaimed the mother of Konami, "you have nothing to reproach yourself with. But I, when I recollect how you must have overheard me telling Konami that you were seeking for some rich citizen's daughter as a bride for your son, breaking the faith you had plighted to us, I am so penetrated with shame and distress that I hardly dare lift my eyes to you, O-Ishi Sama."

"Your daughter, Tonase Sama, in birth and beauty is all that we could desire in a bride for our son. Alas, under what evil destiny has she been born?"

Ishi's tears checked her further utterance.

Honzo, mastering his emotion, exclaimed:—

"Now that my dearest hopes approach fulfilment I can die happy. The devotion of Goshiho,† who received, with a smile the news of his disgrace by the King of Go for the loyal advice he had tendered, is less admirable than the rare fidelity of Ohoboshi, who will henceforth be cited throughout all Japan as a mirror of loyalty to succeeding generations, with a pride equal to that with which China has for so many ages boasted of her hero Yojo.‡ In becoming your wife, Sir Rikiya, worthy son of such a father, my daughter is a hundred times more fortunate than if she were chosen as the bride of an emperor. To you, the betrothed of my daughter,—the most honoured, in being thus accepted by you, among the daughters of *sa-murai*—I crave leave to present the bridal

* Lit. "for eight centuries."

† An ancient Chinese sage, minister of the King of Wu, of whose somewhat questionable devotion the story will be found in the Appendix.

‡ See Appendix.

gifts of which this is a list." And drawing a folded paper from his bosom, the dying Karo gave it to Rikiya.

"Kowa!" cried the latter, in some astonishment, as he unfolded the paper, after having lifted it courteously to his forehead—"this is no list of gifts, it is a detailed plan of Moronawo's castle; porch, barracks, quarters, watergate, magazines, down to the very store-rooms; every portion is minutely delineated."

"Hah!" exclaimed the Karo of Yenya, delightedly, as he snatched the paper from his son's hands, "a thousand thanks, a thousand thanks. This is just what I was in need of. For some time past we have been all prepared, but for lack of a guide like this could not advance a step in our enterprise. This plan will be to us as the secret books of Son and Go; * will be our *Six Steps and Three Methods*.†"

As Ohoboshi concluded, he exchanged a look of satisfaction with his son, but Honzo, who had listened attentively to what had passed, exclaimed:—

"Nay, nay, your attack must not be made in that manner. Moronawo is a most cautious man and every shutter and slide in his castle is well furnished with bolts and bars and inside fastenings. You cannot prize them open, and to break them open with mallets would, I need hardly remind you, make far too much noise."

"True," cried Yuranosuke; "but I have provided for that. They say that too much pondering over a difficulty makes it harder than ever to get over; and it was, accordingly on my return from amusing myself at the tea-house that the sight of the bamboos yonder in the courtyard, bending under their load of snow, suddenly suggested to me the plan I shall adopt of forcing open the shutters. I will now explain what that plan is."

So saying, the Karo descended into the courtyard, and going close up to a bamboo bending under a heavy mass of snow accumulated on its branches, called Honzo's attention to it:—

"This bamboo, you see, is weighed down by its load of snow. I shall procure a num-

* Ancient Chinese writers on military tactics.

† An old Chinese work on the art of war.

ber of bows, and after bending them in like manner by stringing them, I shall cause their ends to be inserted into the upper and lower grooves in which the shutters slide. Next, upon a given signal, all the strings will be cut through, and the bows suddenly straightening themselves, thus,—shaking off the snow from the bamboo, which, relieved of its burden, immediately resumed its natural position,—"will prize up the long upper beam, so that the shutters will all fall outwards with a clatter, and we can rush in upon our enemy in the confusion."

The wounded man, delighted with the device, for a moment forgot his condition.

"Good, good," he cried, at length. "How could the Baron Yenya, miserable man, be so shallow-minded* as not to have applied to you in his difficulties, to a retainer so fertile in stratagems, so loyal of heart."

The complaint of Honzo recalled to the memory of the Karo all the terrible calamities that the high spirit of his dead chief had brought about; and his heart nigh burst with grief and vexation, while tears of rage filled his eyes as he felt within him a strength of loyal devotion that would have borne him to sure victory over his lord's enemies in the battle-field: that would have laughed at even a sevenfold gate between him and the foe of his chief. Meanwhile Rikiya knelt respectfully before his father, exclaiming:—

"Now that by the aid of Honzo-dono we are in possession of a guide-plan of our enemy's castle, ought we not to send word to the arms-merchant, Gihei, of the Amagawa house at Sakai in Senshiu, to prepare for our coming, and at the same time put ourselves in readiness to depart hence?"

"No, no," interrupted his father, "if we all assemble here at Yamashina, where every one knows I am living, we shall excite suspicion. I shall myself go to Sakai†, and from that place we shall make our start, as soon after my arrival there as possible. You, meanwhile, with your mother, your bride,

* There is here in the original an untranslatable pun, based upon the name of the real personage of whom Yenya is the fictitious representative. The pun is explained in the Appendix.

† Sakai, being a sea-port, no suspicion would be excited by a reunion of the conspirators in a place of such general resort.

THE FAR EAST.



THE KOGAKURO BUILDINGS, WITH THE KOGAKURO (IMPERIAL ENGINEERING COLLEGE), IN THE DISTANCE.

and her parents, can remain behind, and see that nothing goes wrong—you will remember to be careful,—and you know you will have this night to yourself, and can follow me by boat tomorrow. Honzo's disguise fortunately is here. I shall make use of it."

Throwing the Komuso's scarf over his shoulder, and putting on his head the deep-brimmed bamboo hat that Honzo had thrown away, the Karo had all the appearance of a mendicant asking for alms.

"For this night," continued the Karo, anxious that the spirit of Honzo should not be disappointed in the world into which it was passing, "you, Konami and Rikiya, are man and wife, thanks to your father's devotion"—and, whistling on his pipe, the pretended Komuso prepared to depart. His wife, with a heart almost too full for utterance, wished him, sadly enough, a successful issue to his enterprise.

Honzo was rapidly sinking.

"Father, father," cried Tonase and her daughter together. But no answer came from the dying man's lips. The moment of death was at hand—the moment of parting from his wife and daughter, whom he had so tenderly loved; the thread* of his existence was snapped in twain, and Kogawa Honzo was no more.

Overwhelmed with grief, the widow and orphan knelt by the corpse, and began to recite the prayers for the dead.

"*Namu Amida butsu, Namu Amida butsu,*" repeated Yuranosuke solemnly after them, as he passed forth into the world.

Such was to be the bridal night of Konami and Rikiya, the first and last they were to pass together as man and wife. To them it would be as the last night of the year, when the hundred and eight lusts and cares of the world are banished from the soul as the mass is said, as the prayers are offered up, and the bell is struck for the dead.

END OF BOOK IX.

ART IN JAPAN.

No. 3.

REFERRING to our last number, and to the article under this heading, giving a translation of a letter written by M. Bos-

* See Appendix.

quet to the *Paris Temps*, we now give two more *kakemono*, both of them pictures in the possession of, and highly prized by, the same old priest, to whom those presented last month belonged. They are in totally different styles from each other, as well as from those previously published; but they serve admirably to confirm M. Bosquet's remarks. The picture of the warrior is not only in the Chinese style, but is that of a Chinese celebrity of the second century of the Christian era, famed for his great bravery. He was named Kangu, and rose by his great merits from a very humble position to be the Viceroy of Shou-ku, one of the three great divisions of the Celestial empire. At the siege of Peking, he was killed by falling into a pit. And so highly was his valour estimated, that he at once became an object of worship. He is now venerated even in Japan by all aspirants for military fame; and his deeds form a theme for many a tale the object of which is to excite emulation in warlike enterprise.

The *kakemono* of which the photograph is a copy is very old indeed; but the drawing is far better than usual, and the colouring still retains a good deal of freshness, although the paper on which it is painted is tinged with the yellow of age. The position is one of the most approved of those adopted on the Chinese stage; particularly the mode of drawing the fingers through the beard.

The other picture is one of those thrown off with a few strokes of the brush, with Japanese ink* on white paper; and this is peculiarly Japanese. This particular picture is very much admired by Japanese connoisseurs, although to our eye, and, we think, in the estimation of most foreigners, it would not be considered a good specimen of its style. It may well follow the "*Hotei Sama*" of our last number, inasmuch as it represents *Hoko-roku-jin*, one of seven mythical deities called *Shichi-fudo-jin*. The names of the other six are *Dai-koku-Ten*, *Ebisu*, *Bishamon*, *Honten*, *Jirō-jin* and *Hotei*; and all of them are common subjects for the Japanese artist's pencil.

* Japanese and Chinese ink, are the same as that called Indian Ink in Europe.

The remark made by M. Bosquet that the artist rarely gives rein to his imagination or paints from nature, would appear to be too true; for, after all, we find always the same subjects over and over again: or, even where there is an attempted change, the various details of the picture are identical with similar details wherever drawn. If a landscape be chosen, we have the same bridges, the same temples, the same pleasure houses on the banks of a stream, the same trees, the same hills, the same clouds, and even the same groups, only differently placed; and thus there is but little to interest in such subjects. Having seen one, we may be said to have seen all. For there is even little variety in colouring; and we have little satisfaction in attempting to study them, with the view of comparing their respective merits.

In some objects, however, they do so excel, that although we find them repeated wherever we direct our steps, the drawing and the colouring are really so super-excellent, that we never tire of them. Such, for instance, are the more familiar wild fowl, certain flowers, and the like. And their execution of these is oftentimes of a merit quite worthy of finding a place in art galleries in Europe.

Of anatomy, either of beasts or human beings, they have, artistically speaking, no idea. Consequently it is a rare thing to see a human figure as well drawn by a Japanese artist, as that of the warrior Kangu, in our present number; whilst such monstrosities as the Hotei Sama of our last number, and the Ho-kuroku-jin of the present, are multiplied *ad infinitum*.

We suppose that Dancing is classed among the Arts. Music is unquestionably: and surely it is not travelling far out of the truth to allow a niche in Art's Temple as well to Terpsichore as to her sister Enterpe. No social entertainment in Europe would be thought complete from which these were excluded. And in Japan, as a general rule, they form an attractive feature on all festive occasions. But there is this difference between the Easterns and Westerns:—that, whilst the latter delight in their own performances, the former hire professional people to amuse them.

But occasionally, in Japan, such amusements are dispensed with, albeit so easily obtained. A few evenings ago, the guests of a Japanese nobleman, after paying due attention to a capital dinner in the European style, were entertained in a very remarkable, and particularly interesting, manner.

A professional artist made his appearance: and during the whole evening displayed his wonderful facility of drawing, for the edification of the guests. His materials were merely slips of silk, with brushes of various kinds and sizes, and an ink slab, some Japanese ink, and a little water.

The guests were invited to give him a subject; when, quick as thought, he set to work, and with a few smart strokes on the silk slips, he produced beautifully free, well-drawn pictures. He often had three brushes of varied sizes in his hand at once, and used them all with equal facility. But not once did he pause to consider how to treat any subject proposed. He had but the stereotyped idea; and directly the guest named his subject, it was begun, continued and ended, apparently without a thought.

So have we seen in the street, a man dashing off pictures on pieces of Japanese paper about a foot by eighteen inches in dimensions, and selling them to the lookers-on at a price so low as to be almost inconceivable to a Western mind. The favourite objects, because he found them most saleable, were pictures of the Kami; and though he sold them so cheaply, they went off so quickly, and he executed them so rapidly, that at the close of the day, he had doubtless made more money than the more aristocratic artist, who labours over the fine kakemono, and sells one where this poor street artist sold five hundred.

And having mentioned this Bohemian, we may stretch our theme a little to mention another, who does not paint pictures or use ink, silk, paper, colours or brushes of any kind, and yet struck us as an artist worthy of notice in these papers.

He moves from place to place in Tokei (Yedo), sometimes being found at one extremity of the city, sometimes at another; but more frequently in some central spot where are plenty of people and plenty of

space; a combination easily found in Tokei, where the streets are generally wide and open, with oft-recurring gaps or spaces where street-folk may ply their avocations.

This poor fellow, then, selects a space about twelve feet square, and clears it of all stones, gravel or loose dirt; making it, in fact, as smooth as possible. He then commences to write. But he neither sits nor kneels, nor squats; neither does he use pen or pencil or brush or stick. His sole implement is his right hand, doubled loosely fist-wise, held perpendicularly, the thumb uppermost. I have already said that he works without ink. But he has a bag filled with some kind of dust, which looks like coarsely powdered charcoal. Thrusting his right hand into the bag, he brings it out filled with the dust, and supporting himself on the tips of his naked toes, and on his left hand, stretches himself forward, and commences to write by allowing the dust to fall out of his hand, the little finger regulating the flow of the powder. There would be nothing particular in this, except the queer fancy of the very dirty man, (for his arm speedily becomes like a chimney-sweeper's and his robes almost as bad), were it not that in every variety of Chinese and Japanese character, ancient and modern, he writes more quickly than most men write with a brush, and as far superior to them in the formation of his characters, as print and copper-plate are to ordinary scribbling. His letters are about six inches square; and he makes on the ground, in this way, enlarged copies of celebrated tablet inscriptions, gives copies of celebrated verses of poetry, and—what enhances one's admiration of his cleverness,—he does them as well, as quickly, and as correctly upside-down as he does down-side-up in the ordinary way. Those of our readers who are in the habit of seeing (even though they do not understand or read) Chinese and Japanese characters, can estimate the artistic cleverness of this man, better than those who are unacquainted with their intricacies and minute differences.

But what can be that man's history? He surely must have one. It is not given to many men to write in all the Japanese Kana and square Chinese characters so freely and

so well, under any circumstances; and the inference is that he must be a man of education, if not actually a learned man. And, if this be so, he is most probably a samurai subjected to a great come-down. We never see this man but with a personal sympathy, even exceeding that we feel towards all artists.

It may be that some of our readers may think this a long digression from our theme proper; but we cannot admit it to be so. It is not pictures and painters only that we have in our thoughts as we indulge in these scribbles. Our subject is to tell our distant readers, rather than those resident with us in this land of the Rising Sun, of the state of art in general, among those whom it is the fashion, most erroneously, to call uncivilized. The state of the Arts, and the tastes of the people regarding them may fitly be used as items on which to form a judgment of the people; and before we conclude this series of papers, we shall give our views as to the tale they tell.

We have one very pleasant fact to record in connection with our subject. It is, that whereas it is quite a general notion that the advent of foreigners, the abolition of feudalism and consequent change in the condition of the higher classes, together with the growing taste among the Japanese for foreign things to the neglect of their own, have all wrought injuriously on Japanese art by reducing the demand for it, in any shape, to a minimum: the great appreciation it received at the Vienna Exhibition has given quite a fillip to it; and now, under the auspices of the Government Exhibition Commissioners, a great effort is being made, and we think very successfully, to resuscitate it, and give it new life.

There has recently been opened in the Main Street in Tokei, a shop in connection with the permanent exhibition in this city, where may be had, at fixed prices, articles of all kinds known under the generic title of curios, of the very best quality. Anyone may visit it. And we can promise those who do, that they will see there lacquer and bronze-ware, such as they have rarely, if ever, seen; and which their mouths will water to possess.

All these come within our scope, and in future papers will receive our attention. Carving, Engraving, the Ceramic art, and much more have yet to be noticed; and we shall be disappointed, if each of them does not possess an interest of its own; for all of them are engaged in under circumstances, and under a system, differing widely from the same thing elsewhere.

PERSONAL NOTES ON THE MISSION TO
CHINA.—BY ONE OF THE PARTY.

OKUBO'S MISSION was one of really peaceful intentions from the beginning. He was, from his first appearance, welcomed by the Chinese as a messenger of good, and the best feeling prevailed at the opening interviews. The diplomatic business was conducted somewhat informally at a temple set apart for the purpose. Both parties sat on chairs in the Chinese style, before long tables, the officials being ranged according to rank. No interpreters are furnished by the Chinese, and those foreign to their tongue, must bring interpreters themselves, or else be resigned to a silent and unsatisfactory interview. Notwithstanding the politeness which characterized the discussions, it was hard to arrive at any definite result, and not until Okubo had sent away most of his associates and packed his baggage preparatory to leaving himself, did the Chinese concede in the least to his claims. He told them frankly that to gain money or reparation was in no wise his object: but his instructions were to establish an understanding on three points, viz:—That his own people were justifiable in acting as they did towards the Formosans: that sufficient guarantee should be obtained, of good behaviour of the Formosans in the future; and that all documents of dispute on the question, which had been interchanged by the two Governments, should be mutually returned, and, if possible, forgotten.

At the last moment, the much-mooted question was satisfactorily adjusted; and although 500,000 taels was agreed to be paid by China, yet it was not the money that was considered of value, so much as it was the concession of the principle that Japan had a right to assert her dignity and punish the Formosans in the way she did.

Viewed from a Japanese stand-point, there is much to admire in China's old and substantial monuments of art and oriental civilization; but there is also much which even Japan can afford to smile at, in its rudeness and oddity, and in the contempt which is manifest towards the introduction of any foreign ideas or modern innovations.

Were the Chinese only to shew themselves equal to their privileges, and alive to the improvement of their resources, both physical and mental, they would undoubtedly excel the Japanese in much that characterises a great and vigorous nation. But, as it is, things are not only at a stand-still, but the country seems even in a state of disintegration: as though there were no real centre of governing life, and no progressive or even preservative influence extant.

The feebleness of China's condition was so apparent, that were it not that Okubo feared complications with foreign powers, (which might indirectly arise in case of war,) it would have been hard to resist the temptation, of bringing the prolonged discussions at Peking, to an abrupt close.

Peace having been ensured, however, Okubo dismissed sixteen of the suite who attended him at Peking, and proceeded with the remaining three, (Kanei, Kawamura, and Higakawa,) to Formosa, to reconcile the troops to the idea of taking their departure from the island, as had been agreed upon. But it needed no argument or persuasion to make them feel like returning home: for sickness and exposure had reduced them already to a sad plight. After a somewhat stormy passage from Amoy to Chiao, —the port of Formosa where the troops had disembarked,—the four persons mentioned arrived at the place where the troops were stationed. The first sight, that greeted them at the landing, was a long line of coffins placed by the roadside, and extending for some distance towards the Camp; these contained the remains of soldiers who had recently died, and whose bodies had been packed in quick-lime, previous to being transported back to Japan.

At the Camp itself, at which 5,000 troops were stationed, almost everybody appeared to have been sick, except General Saigo, who kept up his health and spirits. Fever and

THE FAR EAST.



A BUDDHIST PRIEST.

ague and other malarious disorders, were the chief cause of trouble to the troops, and carried them off more than any weapons which the barbarous Formosans could bring against them. The chief approach to a "battle" which had been fought, was at a place near the camp, and called "Stone Gate." Here the troops had to cross an open field, in the face of a fire from the enemy, and fifteen were shot down.

The Formosans are peculiar in some of their rites, and their houses, and dress and weapons are of the rudest description. Their houses are mere piles of sun-burnt bricks, and more like holes than habitations. The women are loosely dressed, with a short sack about their loins, and nothing below the knees.

The men have very long and inconvenient sleeves, and wear an apron in front, but nothing behind! At their marriages, it is said, that they are accustomed to have a Chinese head, which is placed on a dish, and is supposed to add greatly to the impressiveness of the occasion. Though what particular relation it has to matrimony, may be difficult to imagine, unless the "pig-tail" appendage be a sign of the long and lasting "tie" about to be made! They also put Chinese heads

in a hollow place under the mats of their floors; and those houses which possess the largest number of heads, are considered most fortunate. As may be judged from these and other rites, the Chinese are not very respectfully esteemed by the Formosans, who regard them as enemies, and speak of them with contempt.

The official hold which the Chinese have upon the island is very slight: no Government jurisdiction being attempted, except through one small local office called "*Tai-yan-fu*," this is in the N. W. part of Formosa, and west of a mountain range, where a Chinese colony lives, and on the other side, reside the Formosans themselves. There are certain customs-duties between the two countries, but the Formosans pay no taxes.

They are armed with sharp and featherless arrows, and short swords; and though they are not a little desperate at close quarters, yet the Japanese troops had little difficulty in driving them from one position to another.

There was little to gain in Formosa, except to teach the savages a lesson; and after much suffering and hardship, the Japanese troops are glad enough to have a chance afforded them, of an honorable withdrawal.

THE ILLUSTRATIONS.

THE ILLUSTRATIONS.

OF the pictures in our present number, three only require particular notice under this heading. They are the Shintoo temple of Shinmei, the Yamato-yashiki, and the Kogakurio.

SHINMEI.

WE have frequently alluded to the determined manner in which the present Government of Japan has exerted itself in order to annihilate the Buddhist faith in Japan, and restore the ancient religion of the Empire, Shintooism. There is no necessity here to reproduce explanations previously

given. Suffice it that very many of the temples formerly filled with Buddhist idols, are now deprived of them, and the symbol of the purity of the godhead,—a bright mirror, or slips of pure white paper,—is the sole occupant of the altar. The temple of Shinmei, in the precincts of Shiba, is one of the oldest and most popular of the Shintoo temples in Yedo. How plain is its exterior may be seen from the picture; and its interior is equally plain and without ornament. There are three simple deal tables as altars with the symbols above alluded to, and there is literally nothing else to be seen. Worshippers stand at the foot of the steps in front of the doors to pray, and throw their offerings of cash up to the floor of the temple, very few,

except the aristocracy or the wealthy, ascending the steps for the purpose. From time to time, a wealthy worshipper may be seen dressed in ceremonial costume, making his periodical visit, and then he enters the building, and makes his genuflections with more outward fervour and offers prayers at far greater length than the mere commonalty; but, at the best, there is nothing the least impressive in the temples outside or in, nor, in the manner of worship. Still they are "a feature" of Japan, and thus demand notice.

The origin of Shintoo temples and the steady adherence of many of the Japanese to ancient tradition, account for the simplicity of design. In a paper read before the "Asiatic Society in Japan", by Mr. Satow of H. B. M. Legation, on "The Shintoo Shrines at Isé," is the following interesting information on the subject:—

"Japanese antiquarians tell us that in early times, before carpenter's tools had been invented, the dwellings of the people who inhabited these islands were constructed of young trees with the bark on, fastened together with ropes made of the rush *Sugé* (*scirpus maritimus*), or perhaps with the tough shoots of the wisteria (*fui*), and thatched with the grass called *kaya*. In modern buildings the uprights of a house stand upon large stones laid on the surface of the earth, but this precaution against decay had not occurred to the ancients, who planted the uprights in holes dug in the ground.

The ground plan of the hut was oblong, with four corner uprights, and one in the middle of each of the four sides, those in the sides which formed the ends being long enough to support the ridge-pole. Other trees were fastened horizontally from corner to corner, one set near the ground, one near the top and one set on the top, the latter of which formed what we call the wall-plates. Two large rafters whose upper ends crossed each other, were laid from the wall plates to the heads of the taller uprights. The ridge pole rested in the fork formed by the upper ends of the rafters crossing each other. Horizontal poles were then laid along each slope of the roof, one pair being fastened close up to the exterior angle of the fork. The rafters were slender poles or bamboos passed over the ridge-pole and fastened down on each end to the wall plates. Next followed the process of putting on the thatch. In order to keep this in its place two trees were laid along the top resting in the forks, and across these two

trees were placed short logs at equal distances, which being fastened to the poles in the exterior angle of the forks by ropes passed through the thatch, bound the ridge of the roof firmly together.

The walls and doors were constructed of rough matting. It is evident that some tool must have been used to cut the trees to the required length, and for this purpose a sharpened stone was probably employed. Such stone implements have been found imbedded in the earth in various parts of Japan in company with stone arrow-heads and clubs. Specimens of the ancient style of building may even yet be seen in remote parts of the country, not perhaps so much in the habitations of the peasantry, as in sheds erected to serve a temporary purpose.

The architecture of the Shintoo temples is derived from the primeval hut, with more or less modification in proportion to the influence of Buddhism in each particular case. Those of the purest style retain the thatched roof, others are covered with the thick shingling called *Hiwada-buki*, while others have tiled and even coppered roofs. The projecting ends of the rafters (called *Ohigi*) have been somewhat lengthened, and carved more or less elaborately. At the new temple at Kudan-zaka in Yedo they are shown in the proper position, projecting from the inside of the shingling, but in the majority of cases they merely consist of two pieces of wood in the form of the letter X, which rest on the ridge of the roof like a pack-saddle on a horse's back, to make use of a Japanese writer's comparison. The logs which kept the two trees laid on the ridge in their place have taken the form of short cylindrical pieces of timber tapering towards each extremity, which have been compared by foreigners to cigars. In Japanese they are called *Katsuo-gi*, from their resemblance to the pieces of dried bonito sold under the name *Katsuo-bushi*. The two trees laid along the roof over the thatch are represented by a single beam, called *Munaoasae*, or 'roof presser.' Planking has taken the place of the mats with which the sides of the building were originally closed, and the entrance is closed by a pair of folding doors turning, not on hinges, but on what are, I believe, technically called "journals." The primeval hut had no flooring, but we find that the shrine had a wooden floor raised some feet above the ground, which arrangement necessitates a sort of balcony all round, and a flight of steps up to the entrance. The transformation is completed in some cases by the addition of a quantity of ornamental metal-work in brass.

All the buildings which form part of the

two temples of Isé are constructed in this style, so disappointing in its simplicity and perishable nature. I am acquainted with but few other similar shrines. These are the shrine to the gods of Isé on the Nogi hill, and that of Otô no miya at Kamakura. None but those which are roofed with thatch are entitled to be considered as being in strict conformity with the principles of genuine Shintô shrine architecture.

The one peculiarity which more than all others distinguishes the pure Shintô temples from those of the Buddhists is the absence of images, exposed as objects for the veneration of the worshipper. It has been observed that Shintô temples often contain a mirror placed in a prominent position, and this mirror has been supposed by foreigners to be their distinguishing mark; but it is only to be found in those which have been under the influence of Buddhism. It is absent from all the pure Shintô temples. At the same time these latter nearly always contain some object in which the spirit of the deity therein enshrined is supposed to reside. The common name of this is *mi-tamajiro*, or 'august spirit-substitute.' Another name for it is *kan-zandô*, or 'god's seed.' It is usually concealed behind the closed doors of the actual shrine, within some kind of casing which alone is exposed to view when the doors are opened on the occasion of the annual festival.

In the northwest corner of the area, between the *Itagaki* and the *Soto-tamagaki*, stands the *Géheiden*, or *Heihakuden*, of a construction similar to that of the two Treasuries. This building is destined to contain the *gohei*, or *mité-gura*, as they are called by the pure Shintoists. A *gohei*, when plain, consists of a slender wand of unpainted wood, from which depend two long pieces of paper, notched alternately on opposite sides, so that they assume a twisted appearance. In some shrines which have been long in the hands of the Buddhists, gilt metal has been substituted for paper. The *gohei* represent offerings of rough and fine white cloth (*aratae* and *nigita* are the words used in the *norito* or addresses to the gods), and as the offerings were supposed to have the effect of attracting the gods' spirits to the spot, it was by a natural transition that they came in later times to be considered as the seats of the gods, and even as the gods themselves. At Isé, however, the *gohei* have retained their original meaning. There is but one *gohei* to each god worshipped at any particular shrine, and where three or five are seen in a row the fact indicates that the building is dedicated to the same number of deities. I mention this because it has been stated that the three *gohei* which are often seen in one shrine have

some connexion with the dogma of the Trinity.

Gohei is compounded of two Chinese words meaning 'august' or 'imperial' and 'presents.' *Mité-gura* is compounded of the honorific *mi*, corresponding in meaning to the Chinese *go*, *té*, a contraction of *taé*, an archaic word for cloth, and *kura*, a seat. This is the derivation given in the *Wakunkan*. Motoori, in the *Kojikiden* (Vol. VIII. p. 43) says that *kura*, which he connects with *kureru*, to give, means a present, and that *té* is either 'hand' or a contraction of *tamuké*, an offering. If *té* is hand, then the compound signifies that which is taken in the hand and presented. The wand was originally a branch of the sacred tree called *sakaki* (*Cleyera japonica*)."

YAMATO YASHIKI.

OF this little need be said, except that the name is that of the old *yashiki*, or daimio's residence, which occupied the site previous to the revolution of 1868. Most of the old buildings have been removed, and residences have been built for the foreign members of the Survey Staff. The houses then shewn in the picture, are those of Mr. Stewart to the extreme right; Mr. Chastel de Boinville, the two-storied house; and Mr. McVean, the foreign head of the department. At the foot of the rise, in the foreground, is one portion of the old *yashiki*, now used as a school, presided over by Mr. Hamilton. The Survey Department was originally under the direction of the *Kobusho* or Public Works; but it is now placed under the *Naimusho* or Home Office. Its special duties are in connection with a general survey of the whole empire, and for this purpose a large and thoroughly competent staff of foreigners has been engaged, under whom the Japanese themselves are showing great aptness and cleverness in the work.

THE KOBUSHO, AND KOGAKURIO.

FROM the Yamato *yashiki*, this view has been taken. The *yashiki*, only separated by the public street from the *yashiki* now appropriated by Government to the office of Public Works, is as yet only sparingly encroached on by foreign buildings; but looking over it, in the background is seen the most

important institution connected with it, the Kogakurio, or "Imperial College of Engineering." This is entirely under foreign management; but internally it is most rigidly governed by its Principal, Mr. Henry Dyer of Glasgow University. The rules laid down by him, and minutely approved of and carried out by the Government officers, are based on those of European establishments of

a similar kind. His staff of assistants were carefully selected in the United Kingdom for their special work; and the consequence is that the Imperial Engineering College is more perfect in its arrangements, and less subject to Japanese interference than any of the educational establishments in the country.

THE PERIOD.

NOTES OF THE MONTH FROM LOCAL PAPERS.

THE first week or two of November were exceedingly barren of news and we have here little else to chronicle but the *fétes* in celebration of the Mikado's birthday, which have, however, been far less imposing than on previous occasions. What the reason of this may be it is hard to divine; but throughout Tokei far less enthusiasm in the matter of decorations was shown than last year, while the number of persons who were to be seen perambulating the streets in holiday attire were also fewer than usual. Still in Tokei, the day was observed as a general holiday, and there was a liberal supply of the national bunting to be seen at nearly all the house doors, the residence of Prince Higashi Fushimi-no-Miya sporting an enormous copper coloured flag, with the usual gold chrysanthemum. Early in the morning, some 5,000 troops were moved to the drill ground opposite the Gaimusho, and at 9 a.m., H. I. M. the Mikado, accompanied by the Princes Fushimi, arrived on the ground, and were received by a general salute from the soldiers, and a salvo of artillery, the band, under the direction of Mr. Fenton, playing the National Anthem. The troops were then put in motion, and executed a variety of manoeuvres, eliciting loud praise from the spectators, and evidencing a most thorough preparation at the hands of the Mission Militaire. A march past concluded the proceedings, when H. I. M. left the ground to receive the various officials, native and foreign. The diplomatic body expressed the congratulations usual on such occasions, and were in the evening entertained at a banquet at Hama-go-ten. The native officials presented themselves at the Mikado's residence in unusually large numbers. In the evening, the streets were illuminated, Mitsui's bank and other pro-

minent buildings being covered with lanterns from roof to basement. In Yokohama, the forts of Kanagawa fired a royal salute of 101 guns, as did the Shinagawa fort; and the foreign war-vessels in Yokohama also paid the usual compliment to the occasion. The Saibansho, Town Hall, and native public offices were gorgeously decorated, and there was a liberal display of flags in the principal streets. The Consular body, together with the officers of the services, were entertained at banquet in the new Town Hall, when the usual congratulatory sentiments were expressed. Thus the day passed away. The *Herald* affected to believe that the Mikado would publicly declare war before the nobles who had assembled at his residence; but, of course, nothing of the sort occurred. Sensational *tours de force* like that are reserved for the chroniclers of Hanley dog fights; or, perhaps, the late Emperor of the French might have been guilty of something equally sensational, but Kings and Princes are wont to leave such matters to their Ministers.

It is announced that an almost unlimited deposit of coal has been found in Yezo, the quality being most excellent. With much of the ordinary coal used for household purposes there is as much as forty-five per cent waste. The Yezo coal, in an open air experiment, and therefore very favourable, because tending to slow and thorough combustion, produced only two to three per cent. If, when burnt in a boiler furnace, the per centage should be only fifteen per cent, the coal would be of a very excellent quality.

The school in Tokei for teaching the use of telegraph instruments, of which M. Loughran is professor, is to be enlarged for the



THE SINTOO TEMPLE OF SHIN-MEI, (DAI-JIN-OU), TOKEL.

reception of some two hundred new scholars. This sudden influx is caused by the anticipated requirements of the private telegraph companies. Since the police stations were connected by telegraph, certain of the force have been instructed in the use of the instruments.

The Osaka correspondent of the *Hioogo News* writes the following concerning the Mint. He says:—"The Mint has an awfully deserted look about it just now. The cylinders of one or more of the engines are out and the machinery generally is receiving a thorough overhaul. After the holidays are over, say by the 16th of next month, the whirr and rattle of the Mint's many wheels will be resumed, and we may expect that matters will go along as of old for the succeeding ten weeks. But after then, What shall we see? It is very generally reported that the services of all the foreign employés, with the exception of one gentlemen from each of the following departments;—the Assayer's, the Chemist's, and the Engineer's, and possibly one of the accountants, will be dispensed with after January next."—We have no need to touch upon the question of the Mint again; but we may add to what we have already written that it is highly improbable the Japanese are sufficiently advanced to be able to conduct the Mint without foreign assistance; but supposing they have acquired the requisite knowledge, there is no reason why they should not dispense with assistance which must add largely to the cost of the establishment. We doubt not, it will soon be shown the Japanese are sufficiently alive to their own interests not to forfeit the reputation they have obtained, and although the Mint should be conducted entirely by natives, the coins will be as much appreciated in the future as in the past.

A meeting has been held in Yokohama with the object of discussing municipal affairs, which are in worse than the usual muddle. After discussion, the following resolution was passed:

"That an attempt be made to get the care of the affairs of the Foreign Settlement put under a Board composed of members chosen by the community, with certain other ex-officio members, to wit, the Governor of Kanagawa and the Chairman of the Board of Consuls, or any Consul chosen by the Board."

There is no doubt something should be done to improve the state of affairs in Yokohama; but it is to be feared that the Japanese will not be likely to give up the powers they now exercise, especially as their resignation

must be accompanied by a considerable sum of money, in accordance with the following resolution, also carried by the meeting:

"That it is essential that said Board should have from the Japanese Government not less than 80 per cent. of the ground rents, with which to meet the municipal expenses of the Settlement; and it is farther essential that such Board should have power to raise rates and [or] taxes, in case of need."

Two of the Imperial Princesses have contributed \$1,000 to the expenses of the Imperial Household, in consequence of the reduction which has been made in the Mikado's private revenue.

On Sunday the 8th inst., news arrived and was made public in Tokyo that the China-Japanese difficulty would not result in war, and that peace had been secured on the most favourable terms to Japan. The news was known to the Government at this time, also to the English and German legations. The telegram which announced the result ran as follows:

"Japan demanded an indemnity of two million taels, but the sum was refused as exorbitant. Okubo consequently broke off negotiations and announced his departure for the 26th October; but later the Chinese made an offer of 500,000 taels which was accepted, Japan undertaking to evacuate Formosa by the 20th December, and the indemnity to be paid at the same date. This treaty was signed at Peking on the 31st October."

The news is most welcome, and from all, whom prejudice and ill-feeling have not blinded, has drawn forth the warmest eulogiums of the Japanese Ministers, and Okuma and Okubo in particular. It has been shown plainly that the Japanese are capable of successfully carrying out great designs, and reflects the highest credit upon the members of the Government and their advisers.

From the first commencement of the difficulty there has been followed a system involving at once conciliation and firmness, and every step taken by Okubo or Yanigawara has been in exact accordance with the views and instructions of the Government here. Yanigawara, when in Peking, found that he could not do much, and the Government therefore commissioned Gen. Le Gendre to treat with the Viceroy of Fokien, and he at once started for Foochow (July 22nd). Having reached Amoy, General Le Gendre was arrested, the U. S. Consul discreetly waiting till there were no Japanese war vessels in harbour before carrying out Consul General Seward's instructions, which were to arrest the General if he could do so without offending with the Japanese authorities. Without

being allowed to speak a word in his defence, General Le Gendre was sent to Shanghai, where, before he landed, the U. S. Marshal came on board, and, without alleging any reason, stated that the General was unconditionally released. Here, orders were received which induced the General to proceed northward to join Okubo, who having left Japan in August—affairs in Peking being critical—was now at Tientsin. There the two parties were amalgamated, and on the 6th Sept. left for Peking arriving there four days afterward. Okubo had in Tientsin purposely neglected calling upon General Li, deeming that it was Li's duty to make the first advances. At Peking Okubo called on the officials of the Tsung-li-yamen, and the visit being returned, an interview was appointed. Okubo, according to his instructions, asked an indemnity of 2,000,000 taels, a recognition of the right of Japan to send a Mission to aboriginal Formosa, and an undertaking that the Chinese would take steps to civilize and bring into proper subjection the aborigines. To this the Tsung-li-yamen officials replied but with one sentence, without argument, without proof, "Formosa is ours; send away your troops." For four interviews, held alternately at the Tsung-li-yamen and at Okubo's residence at the German Hotel,—no one being present but Okubo, Yanigawara, and Tei the interpreter for the Japanese, Prince Kung, Wen Siang and one or two officials for the Chinese,—this same answer was returned. At last on the 23rd October, Okubo expressed himself as tired of this reiteration, and announced his departure for the morning of the 26th. On the morning of the 25th Gen. Le Gendre left Peking, expecting Okubo to follow next day; but, on the afternoon of the 25th, Mr. Wade, H. B. M.'s Minister, called on Okubo on behalf of the Chinese, to suggest another interview, alleging that the Chinese would give a reasonable answer. Okubo consented; and asked the same conditions, but reducing the indemnity by 1,000,000 taels. The Chinese agreed to all but the indemnity, and offered 500,000 taels; and Okubo, having thus secured all he wanted, for the money was the least part of the affair, accepted, and, having on the 1st November signed a convention assuring these terms, left on the following day for Tientsin, where he met General Le Gendre. Okubo then left by the *Appin* for Shanghai, General Le Gendre leaving for Chefoo, where he took ship on the *Kuroda Maru*, and after a passage of four days twenty-one hours, remarkably fast by the way, reached Tokei on Wednesday morning. With respect to the part played by the foreign officials who went to Peking their rôle was that of advisers, Mr.

Pitman, acting as a secret agent for Yamagata, the Minister of War, and rendering much service to the Japanese by his energetic efforts. There were, in all, some fifty Japanese in Peking; and so well had some of them used their time that had war broken out, the Japanese troops would have been supplied with most accurate maps of the whole surrounding country.

Such are the facts connected with the Mission, which has been able to accomplish such great results, at which every one friendly to Japan must feel great satisfaction. In conclusion, we may say that we are now in a position to contradict many of the absurd rumours which have been afloat as to lesser occurrences; but to what purpose? We would only say that so far from Gen. Le Gendre's presence complicating affairs in Peking, as the China papers alleged, his advice was of the greatest service to Okubo, who has fully recognized its value.

It is semi-officially announced that an arrangement has been made by the Chinese Government to raise, through the Hongkong and Shanghai Bank, a loan of 2,000,000 taels. Both Mr. J. Robertson, on behalf of the O. B. C., and Mr. Forbes of the H. and S. Bank, have made great efforts to secure the management of the loan, and the former would seem to have been unsuccessful.

It is reported that the Japanese are leaving Saghalien in numbers, and that now only a few officers and fishers remain. The Russians are reported to have ordered the Japanese to leave the island.

By the *Vasco de Gama* arrived a party of Mexican astronomers who propose to observe the transit of Venus from a station to be selected in Tokei. It is somewhat strange that a country having no treaty with Japan should send a party to this country when so many other fields are open; but we doubt not the Government, with its usual liberality, will accord them all required facilities. The Mission is composed of:

T. D. Covarrubias, President of the Mission and Under-Secretary of Public Works in Mexico.

F. Junez, assistant astronomer.

M. Fernandez, engineer.

A. Barroso, naturalist and photographer.

F. Bulnes, reporter.

There is a probability, says a contemporary, that seven or eight of the present employés of the Mint will be retained under the new administration.

THE FAR EAST.



HOKU-ROKU JIN. From a Japanese Painting.

On Sunday, the 8th instant, in accordance with the announcement previously circulated, the Roman Catholic Church to Saint Joseph, in Tsukiji, was solemnly consecrated by H. G. Mgr. Petitjean, Bishop of Myriofiti, and Apostolic Vicar of Japan. His Lordship afterwards celebrated high mass pontifically, assisted by Father Vigroux, Superior of the Seminary at Kudan, Officiating Deacon, Sub-Pilu, Father Deacon, and Fathers Marin, Langlais and Brotelande. The celebration of the sacrament followed and brought the ceremony to a close.

The boiler of a steamer, plying on Lake Biwa exploded on the morning of the 1st, no less than 23 being killed and 16 wounded out of 40 passengers. The *Hogo News* gives the following particulars:

"It appears that about 9 o'clock on the morning of the day above named, as the steamer from Maibara to Otsu was approaching the latter place, a sudden and violent explosion, of the boiler, as it is supposed, took place, causing the destruction of most of those who were on board. Eight lives were all that were saved, although from some of the survivors it has been ascertained that, at the time of the explosion, there were about forty persons on board. At the time of our informant's visit on Monday, not a single corpse of either passengers or crew, all of whom were Japanese, had been recovered. A portion of the shattered bulwarks of the ill-starred vessel are still visible, lying in rather shallow water about two and a half miles from Otsu. A number of boats have been stationed in the vicinity of the scene of the accident for the protection or recovery of anything that can be got from the wreck.

On the 29th ult., in Kochi Ken, a godown filled with powder exploded, the building itself being destroyed, but no one hurt.

We should mention that of the 500,000 taels indemnity to be paid by the Chinese Government, 100,000 taels is for the families of the Loo-chooans who were murdered by the Boutans.

The following is the Chino-Japan treaty arranged by Okubo.

ARTICLE I.

The present enterprise of Japan is a just and rightful proceeding, to protect her own subjects, and China does not designate it as a wrong action.

ARTICLE II.

A sum of money shall be given by China for relief to the families of the shipwrecked [Japanese] subjects that were maltreated. Japan has constructed roads and built houses, etc., in that place. China, wishing

to have the use of these for herself, agrees to make payment for them. The amounts are determined by a special document.*

ARTICLE III.

All the official correspondence hitherto exchanged between the two states shall be returned mutually and be annulled, to prevent any future misunderstanding. As to the savages, China engages to establish authority, and promises that navigators shall be protected from injury by them.

* Terms of contract have been agreed upon in the following manner.

With regard to the question of Formosa, Mr. Wade, H. B. M.'s Minister, having spoken on the subject to the two parties, they, the said commissioners of the two nations, have arranged for settlement thus:—

I.—China agrees that she shall pay the sum of one hundred thousand taels for relief to the families of the subjects of Japan who were murdered.

II.—China wishes that after Japan shall have withdrawn her troops, all the roads that have been repaired and all the houses that have been built, etc., shall be retained for her use; at the same time consenting to pay the sum of four hundred thousand taels by way of recompense; and it is agreed that Japan shall withdraw all her troops, and China shall pay the whole amount without fail, by the 20th day of December, the seventh year of Meiji, with Japan, or on the 22nd day of the eleventh moon, the thirteenth year of Tun Chi, with China: but, in the event of Japan not withdrawing her troops, China shall not pay the amount.

This settlement having been concluded, each party has taken one copy of the contract as voucher.

[Here follow the signatures.]

Considerable progress is being made at the Glass works at Shinagawa. Mr. Walton, the foreign manager, who lately came from England, expresses an opinion that he will be able to manufacture very excellent glass from native materials, which are especially suitable.

On Sunday last H. I. M. the Mikado received Okuma and Gen. Le Gendre at a private interview. He congratulated both gentlemen upon the success of the Mission to China, and complimented them upon their devotion to the Government.

On Monday, Sir H. Parkes was received when H. I. M. tendered his thanks to the British Minister for the intervention of Mr. Wade between the Chinese and Japanese.

The Horaisa has just purchased from the Government the Takasima coal-mines. They will be worked as before, and the *Idaho*, which has also passed into the hands of the company, will be used as a coal hulk in Yokohama.

The Government has issued a notification to all the maritime *Ken* ordering them to extend to the *Vittor Pisani*, which is to make a survey of certain portions of the coast, all the courtesies which were extended to the U. S. surveying vessel, recently making the same voyage.

On Monday last, at about 11.20 a.m., when all the classes were at work, a fire broke out at the Kaisei-Gakko, which, had it not been for the energetic efforts of two or three of the professors, might have destroyed the whole building, and, perhaps, the adjoining residences. The presence of smoke first gave the alarm, and, as soon as it was discovered, the professors directed their efforts to saving the chemical and philosophical instruments in charge of the various departments. The French, German and English professors succeeded in removing their instruments, without breakage; but the scholars and some policemen made sad havoc in the store-room. Boxes of tubes and retorts were thrown out, and of course smashed, and the loss in this direction will be great. In removing the books the students did considerable damage also, by throwing chairs, &c. from the upper floor verandah. While this was going on, a number of hand pumps were brought into service; but the fire having broken out in the roof at the north wing, the engines were of no service. Had this state of affairs continued, the whole building would have been burnt; but Mr. E. W. Clarke, Professor of Chemistry, ascended the garret between the ceiling and the roof, and vigorously fought the advancing flames with an *extincteur*, while the Japanese firemen stripped the tiles from above, and cut away the ridge-beam, which was all in flames. Several times, Mr. Clarke was obliged to partially retreat; but, with the aid of the firemen, who cut off the flames from proceeding along the north wing, he succeeded in preventing the spread of the fire southwards. Nor in this respect, must the efforts be forgotten of Mr. Smith, Professor of Engineering, and Mr. H. Poate, of the Go-Gakko, who ascended the roof, and, by their exertions, aided much, both personally and in directing the efforts of the coolies. Mr. Hatakeyama, Director of the Kaisei-Gakko, and Mr. Hida, Director of the Go-Gakko, together with the officials of both schools, exerted themselves vigorously to stay the fire. As

soon as the flames were extinguished, and the rafters cool, gangs of carpenters and labourers were set to work, and without ceasing night or day, soon restored the building to its normal condition; the classes not being neglected for a single day.

The subscription towards rebuilding the palace now amounts to 260,000 rios.

The following is the Tokei Police calendar for the month of October.

5	persons stripped in the street.
8	" accidentally wounded.
27	" fallen ill in the streets.
4	" murdered.
1	" "suicided."
11	" hanged.
23	" drowned.
2	" died in the streets.
1185	houses pillaged by thieves.
4	" wilfully burnt.
7	" accidentally burnt.
3802	yen stolen.
2	koku rice stolen.
2060	articles of clothing stolen.
4530	sundries stolen.
209	thieves arrested.
80	children lost.
6	children found.
33	animals accidentally killed.

On the 19th inst., M. Boissonade was received by the Mikado on the occasion of his return from Peking, whither he had been as adviser to Okubo.

On the 19th Oct. a meeting of the foreign Ministers was held at Yokohama to take into consideration the proposals of the Japanese Government for regulating the issue of shooting licenses. These proposals are of a most satisfactory character, and include a close time from March 15th to Sept. 15th. Nothing, however, is said concerning the trapping and snaring of game.

The Mexican astronomers are credited by public report with two missions. The one to observe the transit of Venus, and the other to prepare the way for a treaty between Japan and Mexico, if, indeed, they have not power themselves to complete any diplomatic arrangement.

Those who have an opportunity of knowing, report that, considering the interruptions caused by state duties, H. I. M. the Mikado is making very satisfactory progress in German, his teacher being a Japanese.

The following notification has been issued by the Government with reference to the offers of pecuniary assistance made by the people of this country to the Government, in case of war with China.

"The Government having sent Okubo as Plenipotentiary to Peking in reference to the Formosan difficulty, fully appreciates the enthusiasm shown by the Japanese people for the rightful cause maintained by the Government, and also the patriotism exhibited by the people in hastening to offer to the Government a portion of their savings or incomes, in order to assist in defraying the expenses which would have been incurred in the case of war with China. Having acknowledged that Japan had a just cause, China has asked for peace, and has consented to pay an indemnity to Japan. Consequently the Government has not required to make any such extraordinary expenses, and refuses the offers made by the people. H. M. The Emperor thanks the people for the patriotic sentiments displayed by them in this crisis."

Additional proof of the fact that the Japanese did not seek the intervention of Mr. Wade is afforded by a letter from M. Boissonade, published in the *Echo du Japon*. That gentleman writes to the effect that Okubo did not decide to accept the friendly offices of Mr. Wade till the morning of the 29th October, and they were offered on the afternoon of the 25th. M. Boissonade's evidence, as coming from one intimately acquainted with the facts, is conclusive.

The failure of a native bank, usually known as Ohno's Bank, is announced. Various reasons are given; but there is little doubt that indiscriminate and reckless trading brought about the unfortunate result. The bank issued no notes, and therefore the failure attaches no loss to the public.

M. Janssen and the French astronomical party who propose observing the transit of Venus, have paid a visit Kobe, but have seemingly found that location somewhat unsatisfactory; for the principal portion of the party have left for Nagasaki. If, however, they do not obtain there a suitable place they will return to Kobe. The *Hiogo News* remarks that, as the French party have a double set of instruments, they might form two stations, and place one at Nagasaki and the other at Kobe, a telegraph line being placed at the service of the observers in order to maintain constant communication.

After being postponed in order to suit the convenience of those who had to make up a mail for the *Great Republic* the Yokohama Rifle Association held its annual meeting on Tuesday and Wednesday last. The great feature was the repeated victories of Capt. Murata, a musketry instructor in the Japanese army. He is now one of the best shots in Japan, and always takes a high position at the meetings.

The following is the score.

FIRST DAY—TUESDAY, NOVEMBER 24.

LONG RANGE CUP.—First Prize, Cup, value \$25; Second Prize, \$10. 7 Shots, at 800 yards. Entrance \$2. Any Rifle.

	Total.
Dr. Dalliston ... 0 0 0 0 3 2 3	8
A. Vivanti 0 3 0 4 3 3 0	13
Capt. Murata ... 0 3 0 0 0 0 0	3
F. Townley 3 3 3 0 0 4 3	16
J. L. O. Eyton... 0 0 0 gave up	—
A. Barnard 3 2 0 0 0 0 3	8
Capt. Hill 3 2 4 3 3 4 4	23

RANGE SWEEPSTAKES.—First Prize, Two-thirds Entrance Fees; Second Prize, One-third ditto. 7 Shots, at 400 yards. Winner of Long Range Cup to give 4 points. Entrance, \$2. Any Rifle.

	Total.
Dr. Dalliston ... 3 3 2 2 2 0 3	15
—Tasae, 3 4 4 4 4 4 3	26
Capt. Murata ... 4 4 4 4 4 4 4	28
Favre-Brandt ... 2 0 3 3 3 0 3	14
A. Vivanti 4 4 4 4 4 2 0	22
J. L. O. Eyton... 4 3 4 4 4 3 3	25
C. Harriman ... 0 3 2 2 4 retired.	
G. C. Wood 3 3 3 2 2 0 retired.	
F. Townley 3 3 4 3 4 4 4	25
A. Barnard 3 3 3 4 3 3 4	23
A. Major 3 3 2 3 4 3 3	21
R. Jaquemot ... 0 0 0 0 retired.	
Capt. A. Hill ... 4 3 4 3 4 3 3	24
W. Baader 3 2 2 3 2 3 3	18

KITA GATA CUP.—First Prize, Cup, value \$25; Second Prize, Swiss Martini Rifle. 7 Shots, at 200 yards. Entrance, \$2. Any Rifle.

	Total.
J. H. Smith 4 2 3 2 2 0 3	16
H. J. H. Tripp ... 3 3 2 2 3 3 2	18
Favre-Brandt ... 3 3 3 3 2 3 3	20
Dr. Sarks 0 2 3 3 2 4 2	16
Alexandre 2 2 2 2 0 2 2	12
F. Townley 3 2 2 4 2 2 4	19
A. Major 0 0 3 3 2 2 2	12
—Tasae, 3 3 4 2 2 3 3	20
Capt. Murata ... 3 3 3 3 4 3 2	21
J. L. O. Eyton... 3 3 3 3 3 3 2	20
A. Barnard 2 2 2 2 3 3 2	16
W. Baader 2 3 2 2 2 3 3	17
F. Vivanti 2 3 2 4 3 3 3	20
Capt. A. Hill ... 2 3 3 4 4 3 3	22
R. Jaquemot ... 0 0 3 0 retired.	

SECOND DAY.—WEDNESDAY, NOVEMBER 25.

ASSOCIATION CUP.—First Prize, Cup, value \$35; Second Prize, \$10. Open only to Mem-

bers of the Association. 400 and 500 yards
5 Shots at each range. Entrance, \$2. Any
Rifle.

500 YARDS.

		Total.
A. Barnard	3 4 3 4 3	17
Hill	3 3 3 3 3	15
Major	4 3 0 0 0	7
Dalliston	4 4 4 4 3	19
Townley	2 4 4 2 4	16
Eyton	4 4 3 3 0	14
Vivanti	4 4 4 3 3	18
Murata	4 3 4 3 4	18
Smith	0 0 0 0 0	0
Capt. Purvis	0 3 0 0 3	6

400 YARDS.

		Total.	Grand Total.
A. Barnard ...	4 2 3 4 3	16	33
Capt. Hill	2 4 4 4 3	17	32
A. Major	2 2 2 0 0	6	13
Dr. Dalliston...	4 4 3 4 4	19	38
F. Townley ...	3 4 2 4 3	16	32
Eyton	3 2 3 2 4	14	28
Vivanti	4 4 4 4 3	19	37
Murata	4 4 4 4 4	20	38
Smith	0 3 3 2 0	8	8
Capt. Purvis...	2 0 4 2 0	8	14

TIE.

Murata..... 4 4 4 | Dr. Dalliston 4 4 3

HOMOKO CUP.—First Prize, Cup, value \$25;
Second Prize, \$10. 7 Shots, at 300 yards.
Any position. Winners excluded. Entrance,
\$2. Breech-loading Rifles only.

		Total.
Private Counter	0 2 0 3 2 2 2	11
A. Major	2 2 2 2 2 2 2	14
Private Cully ..	3 2 4 0 3 4 2	18
R. I. Saunders...	3 3 2 2 2 2 3	17
A. Barnard	0 3 2 2 2 2 2	14
J. H. Smith	2 0 2 2 2 2 2	12
Alexandre	2 2 2 0 0 2 2	10
Eyton	3 3 3 3 2 0 3	17
A. Vivanti	0 2 2 2 3 3 3	15
Tripp	3 2 2 3 3 2 2	17
Capt. Purvis ..	3 0 0 0 0 0 0	3
Leahy, "Thalia,"	3 3 0 2 2 0 0	10
A. Huntington	2 0 3 3 3 0 0	11
G. C. Wood	0 2 0 2 2 2 2	10

TIES FOR SECOND PRIZE

Tripp	2 2 3	5
Eyton	2 2 4	6
Saunders...	2 3 2	5

FUJIYAMA CUP.—First Prize, Cup, value
\$25; Second prize, \$10, 7 Shots, at 500
yards. Winners of events 1 or 2, to give 4
points, winner of both 1 and 2 to give 6 points.
Entrance, \$2; Any Rifle.

		Total.
A. Barnard	3 4 3 4 3 3 3	23
Tsao	3 3 3 4 4 4 4	25
F. Townley	3 4 3 4 4 4 0	23
Dr. Dalliston ...	4 4 3 4 4 4 3	26
Capt. Hill	4 2 2 4 4 3 3	22
Capt. Murata ...	3 2 4 3 3 4 3	22
H. J. H. Tripp ...	3 3 2 0 0 3 0	11
Eaton	2 4 4 3 4 0 3	20
Alexandre	3 0 0 2 2 0 0	7
A. Vivanti	3 3 3 3 4 3 3	23

SILVER MEDAL OF THE NATIONAL RIFLE AS-
sociation.—Open only to Civilian Members of
the Association. 600, 500, and 200 yards.
Five shots at each range. Entrance free.
Any rifle.

200 YARDS.

		Total.
Tripp	3 3 3 4 3	15
Eyton	3 3 1 2 3	14
Vivanti	2 3 3 3 3	14
Townley	3 3 4 2 4	16
Barnard	3 2 4 3 3	15
Major	0 0 2 2 3	7
Purvis	3 2 2 3 2	12
Dalliston	2 3 2 2 2	11
A. J. Smith	0 2 2 2 3	9

500 YARDS.

		Total.
Tripp	4 3 4 4 4	19
Eyton	3 3 4 3 4	17
Vivanti	3 3 4 3 3	16
Townley	4 3 3 3 3	16
Barnard	3 3 3 4 4	17
Major	0 2 2 2 3	9
Purvis	0 0 0 4 3	7
Dalliston	3 3 4 3 3	16
A. J. Smith	0 0 2 0 0	2

600 YARDS.

		Total.	Grand Total.
Tripp	0 0 3 4 0	7	41
Eyton	4 4 0 4 0	12	43
Vivanti	3 3 4 2 3	15	45
Townley	2 0 3 2 3	10	48
Barnard	4 4 2 3 3	16	48
Major	2 0 0 0 3	5	21
Purvis	4 0 4 0 0	8	27
Dalliston	4 4 3 3 3	17	44
A. J. Smith ...	retired.		

CONSOLATION.—Prize, \$20. Open to all who
have shot at this meeting, and not taken a
prize. 5 shots, at 200 yards. Any rifle.

		Total.
A. Major	4 2 2 0 0	8
Capt. Purvis	2 0 2 0 0	4
Alexandre	2 2 0 2 2	8
Dr. Sarks	0 0 3 0 2	5
J. H. Smith	3 3 4 4 3	16
A. Barnard	2 2 3 4 3	14
R. I. Saunders	2 3 2 2 4	13
Harriman	2 2 2 0 2	8
Tripp	2 2 3 3 3	13
Smith	2 2 2 3 2	11
G. C. Wood	2 2 3 3 2	12
Vivanti	3 3 4 4 3	17
Private F. Counter	2 2 2 2 2	10

H. M. S. gun-boat *Frolic*, while en route
from Nagasaki to Shanghai, picked up two
Japanese fishermen, who had been blown to
sea in a gale. They were placed in the care
of the Japanese Consulate at Shanghai.

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THE FAR EAST.

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ASAGAO NIKKI.

THE STORY OF KOMAZAWA JIROZAYEMON AND
MIUKI.

Translated from the Japanese.

IN the period of Oyei (A. D. 1363), there flourished Komazawa Jirozayemon Harno, formerly known as Asojiro, whose father was a retainer of Otogawa, a chieftain in Higo province, who conferred upon him an estate of the annual value of 430 Koku.

Asojiro was born a vassal of Otogawa, who favoured him very much on account of his great aptness in study and his growing ability. From this circumstance, he was envied by all his fellows, who made his life so wretched, that at length he was obliged to throw up his allegiance to Otogawa, leave his native province, and betake himself to his uncle Komazawa Riosai who resided in the province of Bizen. He was furnished by his father with a letter of introduction to his uncle, and happily, the latter being himself a man of learning and possessed of many valuable books, Asojiro remained with him five years benefiting by his instruction and advice. It was a happy time for both uncle

and nephew; for such was the intelligence shewn by Asojiro, and the extraordinary quickness of his parts and his avidity and profundity in the attainment of knowledge, that his uncle hoped to make him his heir.

On completing his fifteenth year, Asojiro began to feel himself capable and worthy of obtaining and fulfilling responsible duties, which should give him an opportunity of turning his abilities to some profit. He therefore begged his uncle to allow him to go to Kioto the metropolis, or Kamakura, at that time the residence of Ashikaga Shogun, in order that he might push his fortune. His uncle was full of regret at his request—not only on account of the affection with which he regarded him, but also because he had hoped that by espousing his daughter, Asojiro would become his son-in-law.

Ambition once having seized upon Asojiro, he found it irksome to remain in the comparative retirement of his uncle's home. He longed to assert his manhood and his freedom, and to work out his own fortune. Impatient then of restraint he wrote an affectionate letter to his kind relative, and privately left the house, determining to find his way as best he could, to Kioto.

His journey to the Imperial city was uneventful; but on his arrival there, he found his purse was empty. At his wit's end what to do, or how to obtain food and lodging, he had the good fortune to fall in with a man whose acquaintance he had formerly made in his own country, and whose profession was that of a quack-doctor. This man, Tachibana Keian by name, put him in the way of raising enough money to supply his present needs, by selling his clothes; and by his advice too he opened a school in Kioto, where he soon had so many pupils that all fear for the future was dissipated. It was quickly recognised that he was a teacher of no ordinary ability, and that his manner of imparting instruction was equalled by few in the city. And so he employed himself until he was twenty one years of age.

Near Kioto is a place called Uji, which, in the Summer season, was a fashionable resort, both on account of the natural beauties of the landscape, and particularly because of the astonishing numbers of fireflies (golden-flies) which were to be seen of an evening, and which had long made the district famous. Asojiro, one evening, in company with two of his favourite scholars, visited this lovely spot; and as they wandered along the bank of a stream, they observed a boat moored under some willows, from whence the sweet sound of a woman's voice was wafted to them; and the song was recognized by Asojiro as one by the poet Shiramu, and which very few persons in the whole empire could sing.

Charmed by the sweetness of the voice and the beauty of the melody, Asojiro and his companions hired a small boat, so that they might approach nearer to that whence the music came. They now saw through one of the bamboo blinds which had been partially raised to admit the breeze, that the first boat was occupied only by women, one of whom appeared to be an elderly high class lady. At her side a young lady, evidently her daughter, was seated, and they were attended by several maid servants.

As they looked out to admire the view, the young lady's head dress was blown into the water. Asojiro in an instant picked it

up, and handed it to one of the handmaidens. The lady bent forward to thank him, and invited him and his companions to enter their boat to take a cup of saké and receive their thanks. As, however, Asojiro was prudent and well disposed, he at first declined the invitation, considering it unseemly for a young fellow to intrude among females. The two scholars, however, had no such nice notions, and desirous of enjoying the society of the pretty occupants of the boat, entered without requiring much pressing. Asojiro, therefore, much against his better judgment, also entered; and room was made for him to seat himself beside the young lady.

Love at first sight took possession of both of them. Asojiro, in his heart, declared that she was the loveliest lass his eyes had ever beheld; and she in like manner felt that earth was thenceforth a mere prison unless she could enjoy it with him as his wife. The mother, also, experienced a similar thought on her daughter's behalf, and inwardly hoped they would become better acquainted and ultimately united.

Saké was offered to the visitors, and conversation of a most exhilarating kind commenced. After a while Asojiro alluded to the music by which they had been just attracted, remarking on the skill of the singer in performing the difficult minstrelsy of Shiramu. He asked the young lady whether she was acquainted with the song "Kiku-no-shi-horido." The mother replied proudly that her daughter knew it well, and should sing it; but the young girl, her heart fluttering with all the gentle emotions of first love, was so overcome with shyness that she could not obey, and with perfect good taste Asojiro forebore from pressing his request.

Miuki, for such was the young lady's name, now secretly asked her servant to get Asojiro to write a poem on her fan. He, perceiving that his passion was returned, eagerly complied, composing a sentimental ode upon the music of the samisen.

All this time they knew not each other's names, and they could not make any advances to each other; for it is bad manners, according to the custom of the country, for young men and maidens to speak to each other of matrimony; such affairs being arranged by a go-between.

The evening was very bright and peaceful, and the fire-flies lit up the darkness—but the brightest evening must come to an end. The happy moments sped, and it was time to part. As the young men were taking their leave, one of the servants, by her mistress' wish, asked one of the young students to write for her the name of his teacher—and he wrote 'Miyagi Asojiro.' She then told him that the ladies in the boat were the family of Akizuki Yuminosuke, originally a high officer belonging to Prince Murota, possessing an estate of 2,500 koku, and equally eminent as a soldier and a scholar. At this time he was living at Kami Okazaki-mura, a village in the suburbs of Kyoto. The elder lady was his wife, the younger their daughter, and the rest were servants.

To make my readers better understand, I will briefly tell how it happened that Yuminosuke ceased to be a retainer of Murota.

There was an inferior retainer of the prince, named Ashigara Denzo, whose sister, O Kan, was a very charming young maiden. When she reached the age of sixteen, two lovers aspired to her hand. One was Hanazono Sanjiro, a near attendant on the prince; the other, one of the prince's pages. As a natural consequence these two young men were filled with jealousy, of each other; and, as both had many partisans, a great disturbance in the house of Murota seemed inevitable. Unfortunately the old prince died, leaving a successor in his son only fourteen years of age, who was under the tutelage of his mother, a Shikoin princess. This lady knew the value of a good guardian for her son's early years, and selected Akizuki Yuminosuke for the duty. He first set himself to remove the unpleasantness caused in the family through the jealousy of the two young officers. He talked to them both calmly, and succeeded in reconciling them.

The brother of O Kan, Ashigara Denzo, unjustly indignant with his sister as the cause of the trouble that had existed, cut off all her hair, and sent her to a nunnery at the foot of Mount Mikasa.

When the new prince was eighteen years of age, he went out hunting one day in the vicinity of the mountain. A sudden storm came on, and he found himself compelled to

seek shelter in the nearest dwelling, which happened to be the very nunnery to which O Kan had retired. Struck with the pretty face of the young recluse and with her artless innocence, he ordered her to be brought back to his yashiki, and that her hair should be allowed to grow. Her influence over the young prince was soon so great, that she easily obtained her brother Denzo's promotion. This mean fellow, armed with a new authority, and full of his self-importance, managed to get his own creatures into office in his lord's household, and to displace the old and tried officers. The prince, enamoured of O Kan and encouraged by Denzo, was led into all kinds of excesses; and even the remonstrances of his wise and affectionate mother ceased to be of any avail.

Among the prince's retainers was one Masé Kiudaya, who, although not of inferior descent like Denzo, was a bad-hearted man. Denzo and he, being much alike in disposition, became great friends. Masé had a son, Kinnojo, for whom he expressed himself to Denzo as desirous of securing a pretty wife. Denzo at once directed his attention to Min-ki, the daughter of Akizuki, as the prettiest girl he knew: and offered himself as the go-between. Such was this Denzo's presumption.

He lost no time in going to Akizuki's house, and made his proposal without hesitation. But, with equal promptitude, Akizuki, well knowing Kinnojo's character, refused his assent. And Denzo, mortified at his failure, and at the contempt thus exhibited for his newly acquired rank in the household, appealed passionately to the foolish prince, to exert his authority, and compel Akizuki to consent to the marriage. O Kan added her entreaties, and the enraptured young chieftain gave the order as desired. But he had not counted on Akizuki's noble character. This true man perceived that as things were, the service of such an infatuated master was nothing more nor less than the service of Denzo; and he resolved to throw up his allegiance.

Yet he did not like at once openly to disobey his prince's command, and at first he seemed to yield. But on leaving his lord's residence, he wrote a letter which he gave in charge of an officer of high rank, stating

that as he could no longer do his duty acceptably to his master, he should resign his office and return his estate.

He then set out for Kioto, taking with him his whole family.

When the prince heard of his departure, he was mad with rage and vexation. He ordered soldiers to be sent in pursuit, and to bring them all back; but the princess, his mother, considering all the faithful service of Akizuki, prevented the soldiers setting forth, and so it happened that Akizuki arrived at Kioto safely; and, accepting service with another prince, was now residing at Kaimi Okazaki-mura.

When these events occurred, Minki was fifteen years of age. She was now seventeen, and lovelier than ever. It was time too that her parents should look about them for a suitable husband. And a friend visiting him one day, happened to speak of the learning and high character of the young teacher Miyagi Asojiro, saying that his person was as beautiful as his mind; in fact that he was a very excellent match for Minki.

Akizuki listened, and as his friend warmed with his description, he felt himself strongly impelled towards the subject of such eulogies, and determined to ascertain the truth concerning him. Whilst the matter was uppermost in his mind, and he was considering how he should set about his enquiries, Tachibana Keian, the quack doctor, visited him, offering to tell his fortune, or to manage any important private business, or to cure any sickness or disease. Entering freely into conversation with the extraordinary being who seemed to know everything and everybody, it was not difficult to come round to the subject of Asojiro. At once the quack pricked up his ears. At once he divined what was in the mind of Akizuki. He, therefore, determined that his friend should not suffer for want of a minstrel to sing his praises. He told Akizuki of his having originally known Asojiro in his own country, and that when he came to Kioto, it was by his, Tachibana's, advice that he had opened a school. He added that his advice was given conscientiously from his appreciation of Asojiro's learning, which, without doubt, entitled him to a very high rank among the teachers of Japan.

Thus did Tachibana pass forth his eloquence on the merits of his friend; and Akizuki became more and more desirous of making his acquaintance.

"The great competition in poetry takes place on the 15th day of this month," he remarked: "Could not Asojiro be induced to attend and compete?"

"He certainly should"; replied Tachibana. "I will convey to him your suggestion, and persuade him to do so."

Minki, on hearing what had passed, was beside herself with delight; for she recognized that the man her father was so eager to see, was the very idol of her heart. Her mother rejoiced equally with herself; but neither spoke to the father as to their previous introduction to Asojiro.

The appointed day for the competition of the poets arrived. Akizuki had looked forward to it with some impatience, so desirous was he of meeting Miyagi Asojiro. After waiting for some time at the place of assembly in anticipation of his arrival, he saw Tachibana enter, but unaccompanied and looking somewhat low-spirited. Advancing towards him and greeting him politely, he asked: "Does not Asojiro compete?"

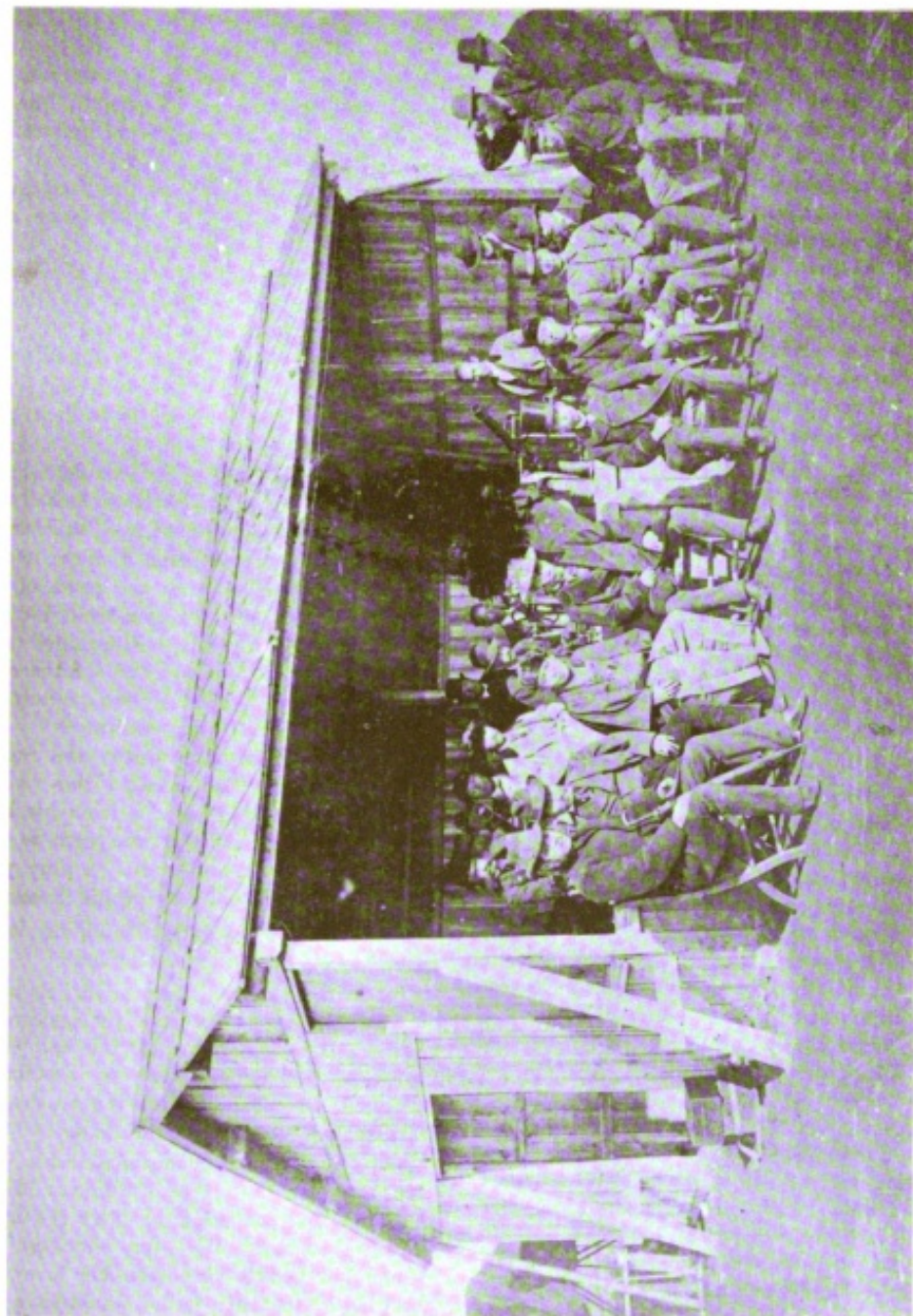
"Yes, indeed he does," was the reply; "but he was yesterday seized with a violent fever, and he is unable to rise from his bed. He has, however, entrusted his poem to me, and here I present it to you. I pray you, see that he suffers not through his illness."

Akizuki took the roll. Unfolding it, he read its contents over and over again.

"This is truly no ordinary mind," he said: "This surpasses all that has yet appeared." And he passed with it into the hall; but, not before he had expressed to Tachibana, his great disappointment at the absence of Asojiro, and his regret at the cause.

On reporting the circumstance to his wife and daughter on his return home, Minki with difficulty concealed the effect the intelligence had upon her; for, although she would not herself have seen her lover, she had hoped that her father would have met him; and she felt sure that, with all the predisposition in his favour which Akizuki did not attempt to conceal, the interview would lead to an almost immediate realization of

THE FAR EAST.



THE OBSERVATORY FOR THE TRANSIT OF "VENUS" AT SHINAGAWA.

her most ardent hopes. She felt sick with disappointment; and was not in any wise relieved when Tachibana reported the next day, that Miyagi Asojiro was now quite unable to walk, and that it would be several days before he could rise from his bed.

Akizuki, of course, knew nothing of the state of his daughter's feelings, and attributing her sickness to ordinary causes, gave little heed to it. But believing that it would interest Miyagi to read the competing poems, he obtained copies of them, and sent them by Tachibana for his perusal.

Miyagi heard her father and Tachibana speaking on the subject; and, with a quickness of thought and execution worthy of her affectionate heart, she ran to her chamber, and shortly after, when Tachibana was leaving, she followed him and placed in his hand another roll, saying, "Here is yet another poem which my father omitted to give you. Please deliver it with the others." And Tachibana took it and delivered it without suspicion. It was a poem calculated to please him more than all the others put together; for it was the simple story of her deep, imperishable love for him.

Now it happened that there came to Kioto at this very time, one Yuzen, the son of Ogino Yuan, of the province of Bizen. Yuzen was a heedless, if not a witless, young fellow, of whom little, either bad or good, could be said. On one of Tachibana's journeys in this part of the country, he had borrowed of Yuzen twenty rios; and as yet had done nothing towards repaying it.

This Yuzen whilst passing Kiyomizu Kuwannon-sama temple in one of his early walks, saw Miuki approach for prayer. With the utmost modesty she passed him without so much as seeing him; but he was smitten with her beauty, and asked an old woman who had bent to her, who she was. On hearing that she was the daughter of Akizuki Yuminoe'ke, his spirit fell, for he knew that there was a broad line between the daughter of such a man and the son of a provincial apothecary. He brooded over the sweet young creature, who had passed like a meteor before his dazzled eyes, and became melancholy and dejected. At length he thought himself, and determined to invoke

celestial aid to procure for him the fulfilment of his wishes. It is an old custom in Japan to practise some austerity, or perform some difficult or distasteful feat, in order to merit the favour of the gods. He, therefore, daily presented himself before Kiyomizu Kuwannon sama, and refrained from salt for seven days; and, as it seemed, in answer to his prayer, on that very seventh day, as he left the temple, he fell in with Tachibana, who, remembering his debt, would gladly have avoided him, but found it impossible.

Yuzen was thinking of his *inamorata* alone; and was in no mood to remind Tachibana of the money. But as they walked, the wily old quack flattered and cajoled him, so that Yuzen invited him to his house to take some food and saké. The artless youth told all his trouble, and asked Tachibana to assist him in obtaining an introduction, by some stratagem, into the house of Akizuki. Tachibana frankly related the affair of Miyagi Asojiro; but Yuzen declared that if he did not get the maid for his wife, he must die.

"Fortunately," said he, "Akizuki does not yet know Asojiro by sight. Well, I will impersonate him, and you shall introduce me in his name. Thus all trouble is removed; and I will pay you well." And he placed in the hands of Tachibana thirty rios in advance.

Tachibana not only felt displeasure at being called upon to act in this deceitful manner, but was quite convinced in his own mind that the plan would fail of success. Still, the money in hand, the cancelling of the old debt, and the further payment in prospect, lulled his conscience, and he agreed to watch for a favourable opportunity.

From this time Yuzen attired himself as a samourai; and one day called at Tachibana's house to accompany him to the residence of Akizuki. As they were on their way they met Akizuki, who stopped and asked after Miyagi. The young man, perceiving that it was the very person to whose house they were going, bowed profoundly to him, and said, "I am Miyagi Asojiro, and was, with my friend Tachibana Keian, about to visit you, to thank you for your kindness to me during my sickness."

But he had overreached himself, and at

the same time upset the dearest hopes of Asojiro, in these few words.

Akizuki did not suspect that he was not the person he represented himself to be; but he saw at once that he was an ignorant fellow. All his hopes in his daughter's behalf were dashed to the ground, and he felt that he had been altogether deceived respecting Asojiro, both by his friend and by Tachibana.

Yusen, eager to obtain his good will that he might press his suit, invited Akizuki into the hotel of "Nakamura," and here he commenced to flatter him in such a manner that Akizuki, feigning sickness, left the house in disgust.

Akizuki hastened home, and bursting with disappointment, told his wife, Misaho, that he had seen Miyagi; that he was a low, cunning fellow, and that Tachibana was a designing rascal, who, it was his strict command, should never more be admitted into his presence. Misaho could not understand this outburst of rage, for having met Asojiro at Uji, she knew him to be quite undeserving of such epithets as were now heaped upon him; and she felt very uneasy and dissatisfied at the turn things had taken.

It was not long before Tachibana went to the house to beg Akizuki's pardon, and reveal the exact truth; but it was useless. He could not obtain a hearing nor even an interview.

Miyagi also, when he really did recover from his illness, went to pay his respects and acknowledge the civilities of Akizuki; but the latter overhearing him announce himself to the servant in the hall, called out angrily to drive him from the door.

Innocent of offence, and entirely ignorant of the trick Yusen had played, Miyagi could not imagine the cause of such treatment; and he left the house, burning with shame and indignation.

Things were in this state, and there seemed to be an end to all the hopes of Miuki and Asojiro, when the latter received a letter from home, telling him of the dangerous illness of his grandmother, and requesting him to come to her without delay. In compliance with her request he left Kioto, and arrived just in time to receive her dying words.

He now remained at home a full year and a half; at the end of which time he set out

on his return to Kioto, taking ship at the port of Akamaga-seki. The ship arriving at Akashi, was obliged, by stress of weather, to anchor. In the evening, however, the weather cleared, and the glorious full moon made the night almost as bright as day. Asojiro was on deck enjoying the cool breeze and the peaceful scene when he suddenly heard a voice he could not fail to recognise, singing on the deck of a vessel near his own, the song of "Asagao," which he had composed himself and written at Uji on Miuki's fan. Had there been any doubt about the personality of the singer, there could be none about the song; and Asojiro was filled with wonder at finding himself in such close proximity to his loved one.

I will explain how it happened. I have already told under what circumstances Akizuki Yuminosuke left the service of his proper prince. After his departure from Chikuzen, things got from bad to worse, and through the influence of O Kan and her brother Denzo, the clan was so badly managed that all feared some great calamity would ensue. And it came at last. After enduring the meanness and the tyranny of Denzo until it became absolutely unbearable, the people rose in rebellion against their master's house, and threatened to go to the utmost extremes unless Denzo were dismissed. But O Kan's influence was paramount with the foolish prince, and he refused to comply with his clansmen's demand. In this emergency the good princess Shiko-in bethought her of Akizuki; and to him she sent a letter by a trusty messenger entreating him to come and exert his influence over the people, and so avert the impending danger to his former master.

On receipt of the letter, Yuminosuke, although when he left the province he had thrown off his allegiance, given up his territory, and determined to return no more, could not resist the appeal of his old prince's widow. He remembered the constant kindness she had conferred towards him, and the confidence she had always reposed in him. It extended back even to the days of his boyhood, when on one occasion he had accidentally committed a crime for which his life was forfeit: and he was only saved and forgiven

on the warm remonstrances of this good, true-hearted princess. He hardly hesitated; but reading the letter and perceiving that there was no time to be lost, he engaged a passage for himself and daughter on board a ship bound for a port in Chikuzen; and that ship had been driven into Akaashi by the same chance that had brought Asojiro there.

Miuki was ignorant of Asojiro's absence from Kioto. She had heard nothing of him during the long interval that had elapsed since he was driven from her father's door. But as the song says:—

"Love that's strong
"Lasteth long;

and she was ever thinking of her lost one, and singing the song he had composed for her.

On board the ship on which Asojiro was, there a blind woman whose profession was that of a teacher of music. Borrowing a samisen of her, Asojiro sang the song "Kiku-noshi horido," which Miuki hearing, at once remembered was that her lover had asked her to sing at their first meeting. She listened entranced; and impulsively jumped to the conclusion that the singer was Asojiro; for few could sing the song: and it was evidently sung in response to hers. Oh! the potency of love! What else was it that caused her heart to beat so violently, and her whole frame to tremble? What else was it that made her spring up from her sitting posture, and strain her eyes to discover the idol of her soul—her heart's deity? And what could it be that induced Asojiro, at the same moment to stand up and gaze earnestly in the direction of her ship; so that each saw and recognised the other at the same moment. Ah! it was the old, old story that has been told from the beginning and will continue to be true to all eternity. It was Love! All-absorbing Love! Soul and body strengthening or destroying Love! Love, the sweetest solace or the direst torturer of mankind! Love, alike omnipotent over gods and mortals!

In the bright moonlight they distinctly traced each other's form. The vessels were sufficiently near for them to hear and to see distinctly; but to make sure, and regardless of consequences, even though one should be the losing of her much prized fan, her in-

separable companion, she threw it towards the other ship with all her strength. With some effort he succeeded in picking it up, and there indeed was his own poem in his own handwriting upon it. What ineffable happiness to be thus near to his beloved one, and to have such proofs of her undiminished affection for him.

Miuki now sought her father, whom she found fast asleep, having retired for the night. Setting aside every thought of danger, she contrived by means of a small boat which was moored at the stern of her ship, to reach the vessel on board which Asojiro was. He assisted her to reach the deck, and they fell into each other's arms with a long and loving embrace; for some moments unable to utter a single word.

At length Miuki, raising her face fondly to his, her melting eyes looking passionately into his, said tenderly:—"Do you indeed remember me? I am Miuki, daughter of Akizuki Yuminos'ke. Since we first met at Uji, you have occupied my thoughts waking and sleeping, by day and by night. You are my all-in-all. Ah, what joy was mine when I looked to welcome you at my father's house? And what regret when your illness prevented it. Oh! my beloved! my only desire in heaven and earth, never, never let us part again."

"My angel!" he commenced to reply—"My life since our happy meeting at Uji, has been also passed in dreaming of you. You are to me as dear as you have declared I am to you. In heaven and earth I can never find another like Miuki; and without her, existence is and has been a desert. But, my best and only love—"

"Stop—do not deny me," she interrupted. "None other than you shall ever possess me. Therefore I implore you, do not hesitate, but now, at once, make me your own, your faithful, loving wife."

Asojiro listened to her appeal, and longed to comply; but his prudence and his sense of propriety did not desert him.

"Miuki," he said, still holding her in his arms, and fondly pressing her to his side, "Miuki! my passion equals yours. And your constancy and candour overwhelm me with happiness. But what you propose is

not worthy of our rank. We are of the samourai class, and we must not neglect the proper forms. Our marriage must be arranged with your parents, by means of a go-between; and then everything will be in order. At present, too, I am unsettled, as I gave up my school in Kioto long ago, when I went down on a visit to my own province. I hope, however, to obtain a good situation; and then I will boldly and publicly ask your father to give you to me in marriage in the ordinary way: and all will be well. Now, therefore, my darling, return to your ship quickly, before your father misses you. And mind, you must not fret or be sorrowful—for I will be true to you; and you must, for my sake keep up your spirits cheerfully, and preserve your health. I say—this you must do, for my sake."

"And will you, can you thus drive me from you? she asked, bursting into a passionate flood of tears. "Ah, you do not know. If we now part we may never meet again. My father and I are going down to our own province, where is a man—a hateful, common fellow—who formerly asked my father to give me to him in marriage; and when my father refused, our prince sent his command that I should be given to this person: a man whom my soul loathes. My father's love for me it was that led to our leaving the province and severing our connection with our clan. But now, if this man renews his suit, as I doubt not he will, what can my father say? What opposition can I make? I have no other refuge than death. And death I will gladly meet, rather than become the wife of that man or any other than yourself. I give myself, therefore, irrevocably to you. Take me and give me life. Reject me, and I die."

Thus saying, her tears falling fast, her face buried in her hands, she fell down on her knees at his feet. It was a trial few men's virtue could endure—and he once more tried to comfort and persuade her.

"Miuki, to lose you, to see you the bride of another, would be as death to me. Your Asojiro takes you. He cannot reject you. To give you an hour of happiness, he would gladly endure an eternity of torture; but if he takes you from your father now, he de-

stroy the peace of mind he would die to secure. Oh, Miuki-ya, if we act as you propose, your parents will hate us both, and all our acquaintance will condemn us. Let us be patient. You can easily avoid a hasty marriage to the man you dread, by feigning sickness, or by other means which your woman's wit will easily devise. Be then advised by me, and —"

"Say no more," said she springing to her feet, "You are unwilling to accede to my proposal, as unmaidenly. Be content, then, and wed some other damsel, and may she love you as well as I have done. Farewell—we part for ever; for I will live no longer." And with a hasty movement she was on the point of throwing herself into the sea, when he seized her by the waist and restrained her.

"Enough! enough, Minki. We are wrong, but it is better to offend against good manners than that you should die. Come then. You are mine now and for ever. Your will is my law and you shall return with me as my wife to Kioto."

"Is it so indeed, my Asojiro? Shall I truly go with you? Oh, fear nothing. My mother knows your true quality, your worthiness; and will never blame me. I will only write my will and a letter to my parents, and then I shall return to you."

So saying she went back to her own ship, collected her clothes and all her valuables and sat down to write as she had said. Whilst so engaged, her father awoke, and she was obliged to delay her departure.

At this moment she suddenly heard the voice of the captain giving orders to heave up the anchor and make sail, as a fair breeze had sprung up and the weather was bright and beautiful. Hastily putting up her writing materials she rushed on deck, and to her utter consternation found the ship was underweigh. At the same time looking despairingly towards Asojiro's ship, she saw that it was also in motion, bound in the opposite direction.

The lovers stood gazing at each other as long as their vessels were in sight; and then the their vessels were in sight; over the uncertainty of all mundane affairs.

(To be continued.)

ART IN JAPAN.

No. 4.

“*Ars longa, vita brevis.*” An excellent text. Shall I sermonize upon it? Shall I take the two truisms, divide them into heads, analyze them and prove them? Or shall I accept them as axioms needing no proof? Let us leave them as they are. Aye let us, as Mr. Silas Wegg might say,

Leave them alone, gentle readers;
And they will come home—to each of us, Sirs,
And leave their tales behind them.

But why introduce them at all? Ah! why, indeed? Well! they were the words which wound up a discussion founded on these papers; in which there had been little serious argument, and yet a good deal of difference of opinion. And it was closed with these remarks. Said one—“Well, all I can say is that New Japan is not equal to Old Japan in Art; and she had better look to herself; for when a nation decays in Art she gives evidence of weakness in a vital part. She is in danger of general decay.” “Then,” was the reply, “we may rest easy. For Japan gives many daily proofs of the life that is in her; and by a parity of reasoning we will look to see among the numerous signs of vigour and vitality which are constantly before us, a revival of Art in its highest sense. Ah yes!” added the speaker with a smile “*Ars longa, vita brevis!*” and the subject dropped.

Life is short—and the portion of that short life that most foreigners who come to Japan expect to spend in it is but a small speck on the ocean of Time. But Art! why should we suppose that the old aphorism does not hold good here as elsewhere? Has Japan shewn no Art life in the past? Why should she not do so in the future?

The fact is, that too many among us, whenever they speak of Japan, have got into a foolish habit of “running down” the people and all they do. The country they cannot decry. Its natural beauties, and its pleasant climate speak for themselves. But there is a want of generosity, a lack of candour in speaking of the people, which is often distressing to those who know them well. They are, however, as foreigners have made them. And in this sixteenth year of intercourse between Japanese and the world at large, we

have mainly ourselves to blame, if we do not find them what the first arrivals did—open-hearted, joyous, frank and hospitable. Such as they were in the days of Xavier, of Kämpfer, of Von Siebold—such were they when the Treaty Ports were opened. And if, at the Treaty Ports and in their vicinity, a change has come over them, it is, I repeat it, mainly due to our treatment of them. I honestly believe that Japan has far more reason to complain of us, than we have to find fault with the Japanese; and I think that any one of experience in the country, who will approach the subject without prejudice and in a spirit of fairness, will agree with me.

Well—as to Art. It is common to hear the assertion that Japan has lost her cunning in this respect. But is it so? If it be true, I assert that is one of the consequences of our advent among them. But I am not prepared to admit that it is true.

“Not true?” exclaims one cavalier, in indignant surprise. “Not true? why where will you find any new lacquer equalling the old?”

Oh! if lacquer is to be the test, I admit that we find very little new that can bear comparison with the old. But it is absurd to say that we can find none. True it is that the upsetting of the old nobility has done away with much of the demand for this particular branch of Japanese art. And this for two reasons. First, because the wealth that was lavished on luxuries of this description is no longer possessed by the nobles. Secondly, because the need of lacquered articles is not so great as formerly; is, in fact, passing away. The introduction of foreign habits is accompanied by the use of foreign appliances, which are as much admired by Japanese as their wares are by us.

For instance, in bygone days it was customary for every bride in high life to have a complete outfit of lacquered articles for the toilet. These were not generally ordered at a lacquer shop, and turned out of hand by unknown workmen, hap-hazard. They were made by persons skilful in the art, who attended at the family yashiki, and occupied weeks over their work. So with writing-tables, with boxes, cups with and without

lids for taking in their hands and filling with rice or condiments at their meals, or shelves,—what we ordinarily call cabinets,—to rest them on when not in use, trays, the small tables put before each guest at meal times, and the numerous other articles of household economy.

But the men employed on this work were men of note in their profession. The gold lacquerers in particular, who were looked upon as at the head of their profession, used to put on the usual ceremonial dress when they were so engaged; and the work they did had to be paid for. It was not like the "Fusiyama" cabinets that can be purchased for a few boos in Curio street, Yokohama, got up in a few hours for the foreign market. It was made with lacquer which sometimes occupied a year in bringing to its proper quality and purity, being every day stirred in the sun when that luminary lent its rays; and, it always took weeks to prepare. Then the gold and silver used were not only of the purest, but were often put in solidly. A few days ago, I saw a writing table which the Japanese owner told me he gave eighty rios for—and he said that it was only an ordinary specimen of good lacquer, but that there was fully fifty rios' worth of pure gold. He also said that in former times it could not have been bought for two hundred rios. To this extraordinary quality of the lacquer itself, and the intrinsic value of the precious metals worked into it, add the time and skill of a celebrated artist. And then estimate the value of the finished work. Who will now pay such prices for such articles? Doubtless they may still be found in the provinces, and in some of the houses of the noble and the wealthy in the capital. But they are no longer required as of old. Plates, and knives and forks, glassware, beautiful tea and coffee services, porcelain toilet articles, and handsome looking-glasses, chairs, tables, book shelves and escritoirs are fast taking the places of the old lacquer articles; and these are gradually finding their way into the hands of curio hunters—often at a tithe of their value. So is it that the Art of lacquering is rarely now exercised in the perfection of other days. But this change has all taken place within a few years, and many of the

old artists still remain. Pay them as of yore and they will give you lacquer of any quality you require.

But I will go further than this. I assert that there is even now turned out by some artists, lacquerware equal to the old. Granted that it is not in any great quantity; but it may occasionally be seen. It has, of course, to be mellowed by age. The old lacquer we now so much admire, once looked as fresh and new as that made to-day. Time has given it that mellow, soft appearance which so greatly enhances its beauty.

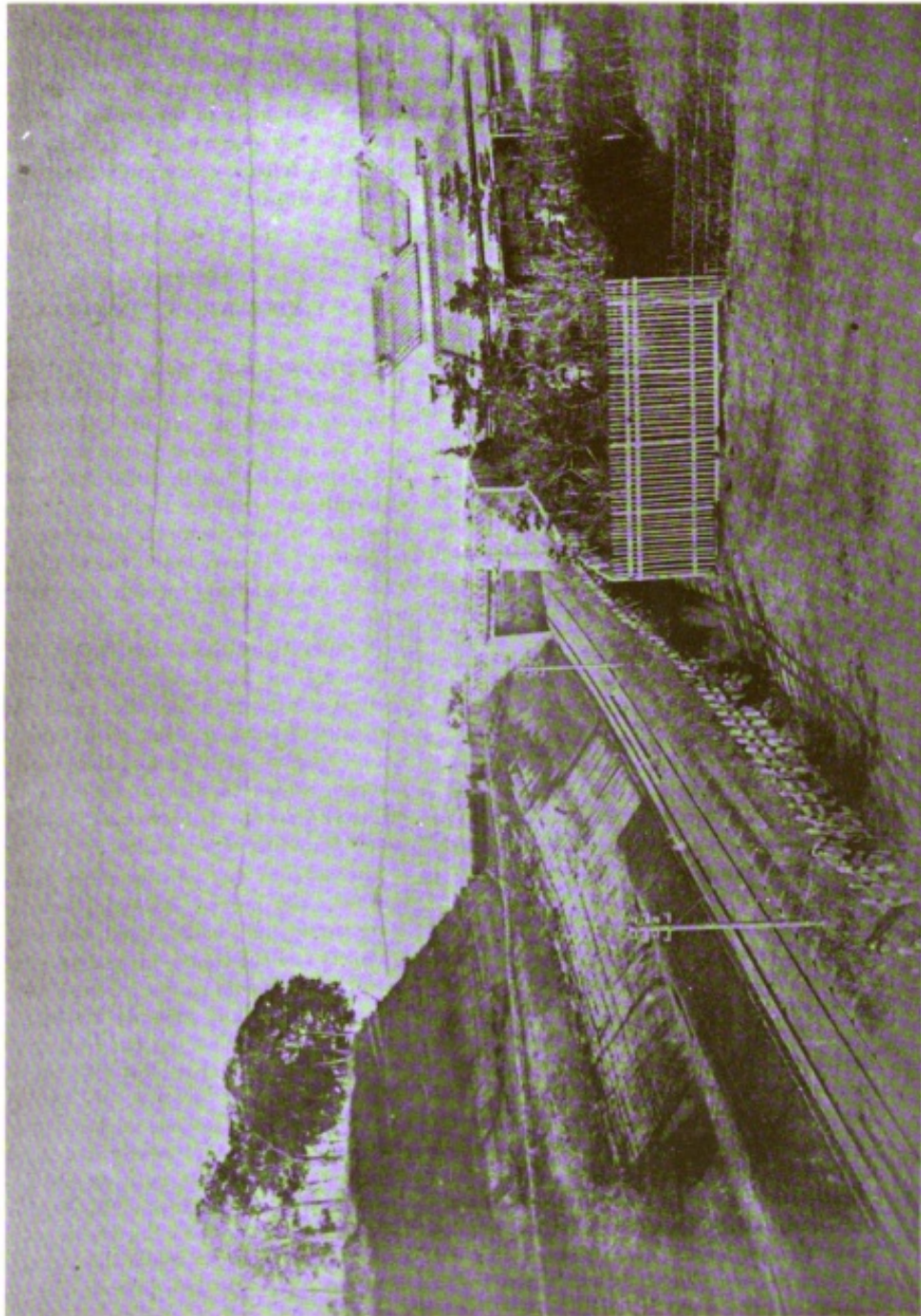
For the rest I repeat that to foreigners it is principally to be ascribed that most of the lacquerware now to be bought is of the inferior quality. Only now and then, often at long intervals, comes a buyer of taste willing to pay a good price for a good article. Hence is it that even in Curio street, Yokohama, although most of the shops have specimens of good lacquer, few care to shew them to ordinary buyers; preferring to wait until there appears a man who can appreciate them.

And these remarks apply to all branches of Art in Japan. We see comparatively little of the best quality of any kind. Everything is now made more or less for the foreign market. And as buyers are generally either looking for some small "remembrances" for presents to friends at home, (of whom it is the universal experience, that they appreciate the new and bright but inexpensive things more than the more costly and intrinsically valuable), or are desirous of selling at home at a profit: it is but natural that the cheap things that are easy of sale and pay best should be in largest supply.

Let us now enter that shop in the Main Street, Tokio, which we mentioned in our last paper, as having been established in connection with the permanent Exhibition in this city, where may be had, at fixed prices, articles of all kinds known under the generic title of Curios."

Here we see "things new and old." Here is lacquer probably over a century old; and there is lacquer made to-day. And both are of rare quality. The modern generally of less cost, because not so heavily wrought with gold. But beautiful as specimens of

THE FAR EAST.



SHINAGAWA RAILWAY BRIDGE, FROM THE TEMPORARY OBSERVATORY.

lacquer. The declared object of this establishment is the encouragement of Japanese Art. It is therefore to be hoped, that by securing an outlet for goods of the best quality, the various artistic industries may recover themselves. Native Artists will know where to send their productions, and foreign buyers will know where they can depend on finding the best the country can produce. Then Curio Street may continue to deal in its small wares made "for sale;" but connoisseurs, eschewing such Houndsditch Repositories, may take the train for Tokei, and within a five minutes walk of the Shinbashi terminus, inspect, and, if they like, select from, the works of the best artists yet to be found in Japan.

As we enter the shop, our attention is riveted by three bronzes in the window. And these are modern. A photograph of them is given in our present number; and it must be conceded that there is no falling off in either the design or workmanship in this branch of Art. The two smaller pieces call for no especial comment. But the centre piece, which is nominally a censer, is well deserving of notice. It is somewhat novel in design, but that cannot be considered a fault. It took three years to make the drawings, prepare the moulds and complete the castings; and it is valued at fifteen hundred dollars. It quite repays looking into; and the more it is examined, the reader will be the admission that it compares favourably with the old bronzes. It stands nearly five feet high.

But passing into the shop, there is a trophy of vases and Lacquer ware right before us, which has also been thought worthy of being photographed. And here again the new may claim equality with the old. The vases are all modern in design, but they are peculiarly Japanese in character. The lacquer also, if made with a view to foreign purchasers, is exceedingly good, and no connoisseur in the world need blush to see it in his drawing room, however handsomely furnished. The China is of excellent quality apart from its form and ornamentation; but it has to be seen whether it will "take" with collectors, like "old China." There is a good deal in fashion in these things, and probably the taste may continue to rest with

the old shapes and the time-honoured colouring. This is to be expected. Nevertheless do we recognise in the new designs, an effort in the right direction; an effort to improve; and a good proof that Artists are not indifferent; that they are not so bigoted as to adhere obstinately to the beaten track; and that they are eager to give life to and disprove the fallacy concerning the decadence of Art in Japan.

(To be Continued.)

A MOCK-BATTLE IN JAPAN.

OKUBO'S return from China, and the peaceful solution of the vexed Formosan question, which so recently threatened us with war in this part of the world, have given the Japanese sufficient cause for rejoicing; although the popular feeling in the army seems to be, that it would have been better to fight the Chinese, than even to obtain the victory (in diplomacy) which has just been won.

In order to celebrate the happy event of peace, and at the same time to afford such soldiers as were in a warlike mood, an opportunity of burning plenty of powder without hurting anybody, a bloodless battle was planned, which should combine all the elements of a deadly strife, *except* those which follow the track of the bullet.

The seventh day of December had been selected, and proved beautiful and clear. Long ere daylight had dawned, the sound of trumpets and the tramp of troops could be heard, as regiments passed through the various streets of Tokio, towards Ita-bashi, near Ogi,—a suburb four miles out from the city,—which was the spot destined to be the battle-field of the occasion. Notwithstanding the early preparations, the two "armies", consisting together of nearly ten thousand men, were not fairly in position until about eleven o'clock, at which time the Mikado and his suite appeared upon the scene. A long road extends from Ita-bashi, through a somewhat flat but cultivated district of country, and while one army stationed itself half a mile to the right of this, with its wing resting in the woods, the other occupied a posi-

tion considerably to the left, on a gently rising ridge with open ground between it and the distant line of its opponents.

The troops to the left of the road, were somewhat inferior in point of numbers to the others, and were destined to be defeated; so, for sake of clearness, we will designate them as the "enemy." When the Mikado's carriage arrived on the field, and took a convenient station in the road, skirmishers were being thrown out by either party, and soon came near enough to begin blazing away at each other; but the "enemy" beginning to advance, the skirmishers gradually fell back upon their respective lines, as the two armies approached one another.

A flank movement was first made by the "enemy," who attempted to turn the right wing of the opposing force by a bold cavalry dash. This was gallantly repulsed, however, without great slaughter, and then the firing became general along the whole line. Soon the "enemy" began to waver a little, and change one position after another, till they began that series of little retreats, which they were forced to continue, with more or less intermission, for nearly four hours. As the belligerents shifted their positions from time to time, thousands of people from the city followed in the wake of the advancing lines, and even the carriages of the dignitaries came slowly up as near as they dared. The Mikado appeared much interested in the scene; and behind his carriage were others containing Sanjo, Iwakura, Okubo, and a few other officers of state, as well as the foreign ministers who were present on the occasion. Sir Harry Parkes was mounted, but Judge Bingham and his other associates were in carriages. General Soga is said to have had command of the "enemy," and General Yamagata of the larger force.

When the fighting became general, it was almost impossible to keep track of the manoeuvres on all parts of the field at once, for double and triple lines of troops stretched across the plain and hid themselves in the clouds of smoke which rose from their ranks on all sides. After two hours and a half of heavy firing and cannonading, and after many mimic charges had been made, in

which the "enemy" were repeatedly worsted and slowly driven back upon a large woody knoll, which seemed to form the key or centre of their position, the climax of the battle was reached by the troops of both sides becoming closely massed in face of each other, and directly in front of this knoll, beyond which the retreat could not easily be carried.

To one who appeared on the field at this stage of the fight, nothing could be more impressive or war-like than the scene which presented itself before him. For a distance of two miles in front of the village of Hasunuma, where the mock-battle began, the fields were trodden into barrenness, by the thousands of feet which had just passed over them, and as all the crops, (which were only fairly sprouted above the ground, were trampled into nothingness, everything had the appearance of desolation. Far away, a column of smoke was rising like a cloudy pillar from an eminence on the plain, and the roar of cannon greeted the ear like the sound of distant thunder. White wreaths of smoke, also, overhung the woods on the borders of the plain, and the sharp rattle of musketry, made one quicken his steps to get nearer the thickest of the fight. On reaching the "seat of war," things began to get decidedly hot, and for those unused to the smell of powder, and the accompaniments of a battle-field, the experience was not merely novel, but intensely interesting,—as the only element of excitement it lacked was to hear the singing of the bullets, and see the ground covered with the fallen.

But as a representation of battle we have never seen it surpassed; for although we once witnessed a mock-battle of British troops, before the Queen and her guest the Sultan, near Windsor castle, yet as far as the spirit and extent of the present fight was concerned, it gave us a far more adequate idea of the reality and horrors of a battle in which human life and momentous interests are at stake; and made the sterner elements of history, real for a time.

The last "charge" was like the grand tableau of a drama; and being in the midst of the smoke and close on the heels of the advancing line, we were favoured

with all the beauty and excitement of a battle, without the danger and the sickening sights thereof. Covered by the heavy fire of a friendly battery on the neighboring hill, regiment after regiment responded to the bugle note, and bent their weapons for the "charge." On they went, sweeping across the plain, their long line circling up from the right, and throwing volley after volley of bulletless-smoke into the stubborn ranks of the enemy. The latter were massed at the foot of a knoll, and unseen regiments were also in the woods above; these opened fire by companies, and light lines of smoke drifted from the woods, and scattered among the trees, like snow-whiffs on a windy day, as the volleys followed each other in regular succession.

The wooded slope threw back ten thousand echoes, as the two combatting forces closed upon each other. It was a rattle and a roar loud and prolonged, and never did we imagine that mere rifles could produce such a continuous roll of sound. The shouts of the men, and the braying of bugles, mingled with the din and confusion; and clouds of smoke enveloped all parties. Indeed so thick was it at times, that nought could be seen save the glitter of steel, and the bright intermittent flashes of the guns. At last the "enemy" succumbed; the cloud slowly lifted, and the cracking and roaring ceased. The line of battle, on both sides, broke up into various detachments, and wearily the troops trudged homewards.

We wondered that they all should have come out alive, even though bullets were *not* flying about; and in fact, a few had been hurt, mainly in a cavalry charge however, where the horses fell pell-mell. As a little sequel to the fight, we saw a poor fellow being laid out on a stretcher, as we passed an old shanty in the woods; he was attended by doctors with green sashes, and by hospital-attachés, who wore the red-cross recommended by the Geneva Conference.

This review and battle were well executed, and reflect credit on the general discipline and efficiency of the Japanese army; the men appeared in fine condition, and their trappings and accoutrements were in the best order.

If the soldiers can do as well in the *real* fight, as they did in the "sham," they will prove worthy successors of their long-sworded forerunners.

ASIATIC SOCIETY OF JAPAN.

From a Special Reporter of the "Tokei Journal"
revised by Professor Ayrton.

ON Tuesday evening Professor Ayrton delivered a lecture on the Transit of Venus to the members of this Society and their friends, who filled the large room of the Grand Hotel and who numbered about 130. The meeting was presided over by Mr. Goodwin, who was supported by Sir Harry Parkes, the Russian Minister, Mr. Russell Robertson, Captain Oesterreicher, and other influential members.

In introducing the lecturer, the President expressed his lively satisfaction at seeing so numerous and intelligent an assemblage present to hear the approaching phenomenon discussed and briefly explained. He presumed that all his hearers felt interested in the Transit of Venus, although if they were asked definitely, to explain why they felt interested, and why they ought to be so, many might find it extremely difficult to adduce sufficient reasons. Yet all of them knew that learned men in all parts of the world attached great importance to the accurate observation of the event, that the Governments of various countries had appointed stations and fitted out expeditions to watch the events which were about to take place. Well, why this expense was gone to, and this trouble taken, Professor Ayrton had kindly undertaken to explain, and he now had only to ask him to fulfil his kind promise.

We were glad to see that the beaten path usually followed by the Asiatic Society of reading a written paper was departed from. Not only was Professor Ayrton's lecture not written, and therefore not read, but in addition no notes of any kind were used by that gentleman during the course of the evening. We feel sure that such extempore speaking carries with it a force and earnestness almost impossible to obtain with any read lecture, and in addition is the method best calculated

to hold the continued attention of a general audience, such as was assembled last Tuesday evening.

The Lecturer commenced by advertizing to the importance of the event, to which the world had looked forward for so long a time with the deepest interest—an event which, from its rarity and importance, had brought hither Mons. Janssen and his party from France, Prof. Davidson from America, Signor Covarrobias with his colleagues from Mexico—which had temporarily converted Egypt, the Sandwich Islands, New Zealand, Rodriguez, Kerguelen Land or Desolation Island into British observatories for the time being—and had led to many other countries sending American, French, German, Russian, Dutch, and Italian astronomers—which had been the cause of donations in the aid of astronomical science from the governments of France, America, Germany, Italy and Britain:—The British Government giving \$75,000, the American \$130,000, the German \$90,000, the French \$60,000, and the Russian defraying all the expenses at 26 stations. The Government grants for the expeditions amounted on the whole to more than one million dollars, and in addition expeditions had been fitted out by private persons.—by Lord Lindsay and Colonel Campbell in great Britain, and on the continent by several foreign astronomers. "What is there in this transit of Venus to-morrow which causes it to be regarded with such exceeding interest by learned men throughout the world?"

The immediate answer to this is:—

"It will enable us to ascertain accurately the Sun's distance from the Earth."

And to astronomers that is everything. It cut the Gordian Knot which had long perplexed them; though to very many persons it might seem an uninteresting problem. But when it was remembered that this distance being ascertained, the tables giving the moon's position at any moment will be much improved, so that the power of accurately calculating longitude will also be very much increased, it will be seen that the accurate determination of the sun's distance from the earth is a problem of immense importance to nautical men and travel-

lers. Without the knowledge of the sun's distance we know not its mass or size; a very slight error in the determination of the sun's distance would increase or diminish its volume by many millions of cubic miles, and would alter its estimated mass by many multiples of the earth's mass. The relative distances of all the planets from the sun are known; but not the actual distance. We have correct celestial maps, but they are wanting in completeness—we don't know the scale on which they are drawn. The sun's distance from the earth being accurately known, the scale of our astronomical map will be known.

In order to arrive at the ends which astronomers desire to achieve, it will be necessary to determine very accurately the longitude of a very large number of out-of-the-way places. For example, at all British stations the parties of observation will wait three months to correct the longitude of their sites. Thus, each party of observation will be the means of indicating the exact position of its station on the earth's surface more accurately than has hitherto been done by geographers. Then, as each has been accompanied by geologists, botanists and naturalists, the knowledge of the flora and fauna incident to their place of observation, and of its mineral peculiarities will probably be increased.

He had heard it remarked:—

"If there was only an eclipse to-morrow, or something one could see! but a mere spot in the sun, how very uninteresting!"

But this is not the way it is regarded by men like Janssen, like Struve, like Airy. To them it means a world as large as our own coming between us and another world millions of times as large as this earth; to them to-morrow's Transit will furnish the key to the lock every astronomer longs to open. They know that their calculations will lead to almost immediate results, and those too practical ones—the rectification of the lunar tables, after—who should say what? Galvani's experiments on frogs which he was dissecting for purely philosophical purposes, led to the discovery of Galvanic electricity; and astronomers might feel that when they are dead and gone, but certainly not forgot-

THE FAR EAST.



JAPANESE BRONZES.

ten, to-morrow's observations will lead to discoveries and results of a kind now little anticipated,—results which now none of our ablest minds could anticipate or even divine, just as Volta's experiments which followed those of Galvani's have led to the discovery of the Electric Telegraph. Before considering how the Transit of Venus led to the discovery of the sun's distance, he might mention that the ordinary method which a surveyor would employ in measuring the distance of an inaccessible spot from his site, it was utterly impossible to employ in the measurement of the sun's distance, although in the case of the measurement of the moon's distance it might be utilized with very great accuracy. (The lecturer here illustrated by means of diagram I. the method by which a base line being measured and known, together with the terminal angles, it was possible to ascertain the moon's distance.) By this method, we were enabled to ascertain the distance of the moon within about 20 miles; but if it was conceived that the method, instead of being applied to an object 31 times the distance of the earth's diameter, was applied to one 11,000 times that, then the lines of observation would become nearly parallel, and the method gave no satisfactory result. So, to determine the distance of the sun, it became necessary to apply an indirect method.

We knew the relative distance of all the planets from the sun. If, therefore, we could find the *absolute* distance of any planet from the sun, or any planet from the earth, we should know the absolute distance of the earth from the sun. In the case of Venus, we should see that the transit enabled us to ascertain Venus' distance from the earth: knowing the relative distance, we should know Venus' distance from the sun, and afterwards, the earth's distance from the sun. Venus, we all knew, passed between the earth and the sun; in other words, the orbit of Venus was smaller than the earth's orbit. When at V^1 diagram II, she would be merged in the back distance and unilluminated. At V^2 she would appear like a morning star rising before the sun; at V^3 like a half moon; further on again at V^4 she would look like a full moon, at V^5 gibbous, and at V^6 like a half moon again. In the latter two

positions she will be an evening star seen shortly after sunset. When Venus is nearest the sun, she is 26,000,000 miles from the earth; when farthest from us, she is about 158,000,000 miles away. Consequently her apparent size differs very much as is shown in the lower part of diagram II. Now we may consider how a passage of Venus across the sun's disc will enable us to ascertain Venus' distance from the earth. Venus as seen from a point E^1 (diagram III) in the northern hemisphere will appear to describe the chord $l'm'$; from a point E in the southern hemisphere she will apparently describe the shorter chord $l.m$. If we can ascertain the perpendicular distance between these two chords which is the same thing as the angle which this perpendicular subtends at the earth, we shall then know the angle that this line subtends at Venus, since this bears to the former the proportion the earth's distance from the sun bears to Venus' distance from the sun. In fact, it is in the ratio of 7 to 2. We then have a triangle, the base of which we know, and a vertical angle. The only point is "How are we to know this aright?"

There are various methods of ascertaining this. The first is to photograph the sun with Venus upon it a great number of times during the transit. Then, by combining all the photographs, you get the line required, and find your problem solved. Another method consists in measuring the distance between Venus and the sun's centre at every moment of transit, and taking the shortest distance in each hemisphere, which will give us the result required. The earliest method, however, suggested, is the method due to Halley, which consists in observing the time taken by Venus to cross the Sun. We know the rate at which she apparently does so, that is how fast a telescope must be turned in order to follow her motion; therefore, if we know how long it takes for her to cross the sun we know the angle which she describes. We know the apparent diameter of the sun, and therefore we can draw the chord correctly on a picture of the sun. Thus we have the photographic method, the heliometric method, and the method of duration.

It might be considered that every time

Venus came into such a position as V^1 diagram II. there would be a transit. Venus and the earth were then said to be in conjunction. But really, the orbit of Venus was not correspondent with the orbit of the earth. Their planes did not agree; the plane of the orbit of Venus being tilted, so to speak, with respect to the earth as seen in diagram IV. Now the periodic times of the Earth and Venus were,

Earth took 365 $\frac{1}{4}$ th days to go round the sun.

Venus " 224 $\frac{1}{4}$ th " " " " " "

Hence a very simple mathematical calculation would show that they would be in conjunction every 583.9 days. All therefore to be considered was this question:—

Supposing there is a conjunction accompanied with a transit, when will another occur? We had to see what whole number multiplied into 365 $\frac{1}{4}$ will give us the same product as another whole number multiplied into 583.9, the number of days intervening between conjunctions. Five times the latter gives us 2910 days, eight times, the number of the earth's journeys gives us almost the same result, differing only by about three days. If then we have a transit tomorrow Venus is being at V^1 diagram V, and the earth at E^1 , then in eight years hence Venus will be at V^2 and the earth at E^2 , and we shall have another transit. But if, to-morrow, there were a central transit, then eight years hence, the earth would be at E^2 diagram V^1 , Venus at V^2 , and there would be no transit. When there is a central transit, we do not have one eight years after, but when it occurs at the top of the sun in December, or bottom in June there will be another transit in eight years. This, it is important to note; since the intervals 8, 105, 8, 122, &c., given in most books on astronomy require correction. Nearly half the transits are single transits, that is, not followed by another in eight years. Why the transit was to take place the next day, why again in 1882, and why again 105 years after, depended solely on certain multiplications of these numbers.

Going back for a moment to Halley's method, it was evident, it was necessary to select a station very far to the north, so that the transit should last as long as possible in view of the observer, and also to select a station to the south, where its duration

should be as short as possible. The disadvantages of this method were, that it was necessary to see the planet at each stage of the whole of the transit. Now, there were very many places where might be seen the beginning of the transit, but not the end, whilst there were others, where one could see the end, but not the beginning. Besides this, there was the chance of a cloud coming over at the important moment. In consequence of this, in 1716, Delisle the French astronomer suggested another method, which consisted in observing at two distant points the exact times the contacts occurred. Now, knowing the rate of motion of Venus round the sun, and also the difference of time at which contact appeared to commence to the two distant observers, that is the time she took to move over the small arc, VV^1 (diagram VII.) we knew the proportion this arc bears to the whole circumference; also we knew the length of this arc, for it must be (referring to diagram) five sevenths of the earth's diameter; consequently we knew the circumference of Venus' orbit, therefore its distance from the sun, and as a necessary consequence, the earth's distance from the sun. The advantage of this mode of observation was that it was only necessary for the two observers to see the beginning or the end of the transit, but not necessarily both as in Halley's method. But it required that the difference of local time between the two stations should be accurately known. The two chronometers employed must be not merely going at the same rate but must each indicate true time. The difference of longitude between the two stations, must, therefore, be accurately ascertained. Whereas for Halley's method all that was required was any good chronometer that would go correctly for a few hours, and give the time Venus occupied in the transit while the hour indicated by the chronometer might be totally incorrect.

The first transit of which we had any history, was predicted by Kepler to occur in 1631. His calculations were in error, and the transit occurred when the sun was below the horizon in Europe; so that though many persons went to appointed places to observe the transit, nobody saw it. Kepler, though a famous astronomer, had no conception that

there would be another transit eight years after. But another person whose name was Horrocks, who lived at Hoole, near Liverpool, who was quite a young man and very poor, who had neither elaborate tables nor costly instruments, but only tables which gave him inaccurate results, set to work, corrected their erroneous calculations, and himself deduced from their corrected reasoning that a transit ought to occur in November 24th, 1689, old style. He communicated this idea to his friend Crabtree, who lived at Manchester. Horrocks' method of observing the transit simply consisted in making a hole in the shutter of his window, and fixing in it a telescope—not an elaborate combination of philosophical and optical devices such as fortunes are spent on now; but a thing costing half a crown. By this method he succeeded in viewing a bright image of the sun cast upon the wall of the darkened room. His calculations based on the published tables all gave him November 23rd as the date of the expected transit, while the corrections he applied to these tables gave him November 24th. On the 23rd he watched and saw no transit, but on the 24th he saw the black spot passing across the bright solar image. He, however, was not able to turn his observation to any great practical account, because he died two years after, at the age of 28.

The next transit, which occurred in 1761, was predicted by Halley. Previously to that, the method of Delisle's had also been suggested. Both these methods—that of duration and Delisle's—were employed in watching the 1761 transit. The results were tolerably in accordance. In the next transit, 8 years after, both methods were again employed, but the results were far from being in accordance. At the beginning of the 19th century Encke worked at all the results which had been obtained by the two methods up to the era of the 18th century. He was compelled to reject the results obtained by certain observers as being quite wrong. By doing so, and taking the amended observations as the basis for fresh calculations, he obtained a result approximating to 95,000,000 of miles as the earth's distance from the sun. This was accepted for many years, as correct.

It might be thought it would have been impossible that any doubt should be cast on Encke's result, until the occurrence of a new transit; but Laplace, the French astronomer suggested a totally different method of determining the sun's distance. The moon goes round the earth, in addition to both going round the sun, and when the moon is between the earth and the sun, it is attracted by the sun more than when it is on the other side of the earth. It is a very slight difference of attraction, but it differs sufficiently to enable us to determine the sun's distance. The method was worked out in 1854 by the distinguished astronomer Hansen, who deduced a result nearly 4,000,000 miles less than had been determined by Encke. Leverrier considering the slight irregularity in the earth's motion, due to the earth and moon revolving round the common centre of gravity of the two, was enabled to calculate the sun's distance, and arrived at a result differing by only about 600,000 miles from that obtained by Hansen. Another experiment also led to the same result. We knew that sound took a certain time to reach us. Similarly, although for all practical purposes light may be considered to come to us instantly, it is not really so, when we take long distances. It was found that the moons which accompany Jupiter, of which there are four, were eclipsed by Jupiter later than the time calculated, when Jupiter and the earth were on different sides of the sun, and before their expected time when they were on the same side. The Dane Rømer, in 1675, suggested, as an explanation of this, that light takes a certain time to come to us from Jupiter, and that consequently it took less to come when they were on the same side of the sun than it did when Jupiter and this earth were on different sides of the sun. It had been observed that 16 minutes 36 seconds was in reality the time taken by light to travel across the earth's orbit. From that Rømer decided that light must move with a velocity of 196,000 miles a second. Afterwards M. Foucault, the French philosopher, experimented on the velocity of light with a rotating mirror, and instead of that number obtained 186,000 miles a second, which showed either that the experiments were

wrong, or that the diameter of the earth's surface could not be so great as Encke had determined it. This, and other experiments, showed the necessity of reducing the earth's orbit from 95,000,000 of miles to about 92,000,000.

The lecturer now referred to a diagram VIII illustrative of the apparent contact of the planet with the sun, commenting on the apparent largeness of a luminous hemisphere as compared with a dark disc of similar size, due to the irradiation of light. When Venus crossed the sun the contrast of the dark planet on the bright disc caused the sun to appear too large and Venus too small. In diagram VIII the continuous lines indicated the appearance the sun and Venus would have at the moment of true internal contact if there were no irradiation, the dotted lines their actual appearance; Venus having consequently a *pear shaped form*. Some of the old astronomers had noted the true contact of Venus in their observations of former transits. Mr. Stone very carefully read what they stated and endeavoured to find the real time of each True contact and Apparent contact. To arrive at these he had to allow as much as seventeen seconds in some of the observations. When he had done this, he arrived at almost exactly the same result as had already been obtained by Laplace and Leverrier, viz: 91 millions and a half.

The next diagram (No. IX) showed the appearance of Venus on its entering the sun in the transit of 1769 illustrating very clearly the "Black Drop," which had been a cause of much difficulty in getting the true time of contact. To obviate this an artificial transit was prepared in England and elsewhere—a bright disc representing the sun and across which a glass plate, on which was attached a small black disc, was made to move by clock-work at a speed corresponding as nearly as possible with that at which Venus actually crossed. Each observer noted all the particulars of each transit a great number of times, and by sending electric signals at the moment any stage was completed to record his observations, the *personal equation* of each astronomer was obtained. They will thus be prepared all to agree in their observations, and accuracy is ensured. In addition to this Struve

the Russian astronomer had been travelling from country to country and comparing his observations with those of the various observers—Consequently this indirect method which had been pursued with indefatigable perseverance by Struve would enable the astronomers of different countries to compare their results with one another.

He had said that the relative distances of all the planets were known to us. They were so by Kepler's law, but in the case of the planets, such as Venus and Mercury which pass between the earth and sun, it was comparatively easy to determine their relative distances in a very direct way, (the lecturer here explained diagram No. X showing the periods of approach and recession.) The telescope was first pointed on Venus when the sun and earth were in conjunction, and then turned gradually, day by day, following Venus, till it is found that to do so any longer, it is become necessary to turn it back again. This maximum angle SEV was noted, and its incident ray was the tangent of Venus' path. We had then a right-angled triangle in which one of the acute angles was known, therefore the ratio of the sides.

For the practise of Halley's method it was necessary to get a northern place of observation where the transit would begin as early as possible and end as late as possible; that is, a place where the duration would be a maximum; and another southern place of observation where transit would begin as late as possible and end as early as possible, that is a place where the duration would be a minimum. We required in fact a place *both* of accelerated ingress and retarded egress, and another *both* of retarded ingress and accelerated egress.

For Delisle's method two places were required, one where it should begin as early as possible; and one where it should begin as late as possible; or, on the other hand, one where egress should be as early as possible, and one where it should be much retarded.

Now must be considered what places on the earth's surface satisfy these conditions, and which in addition are accessible and likely to be favoured with fine weather.

Diagrams No. XI and XII, were here referred to for the purpose of illustrating the points of contact, and egress, together with



DIAGRAM XI.

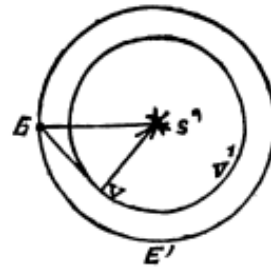


DIAGRAM XII.



DIAGRAM V.

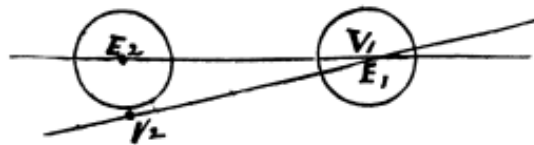


DIAGRAM VI.



DIAGRAM I.



DIAGRAM III.

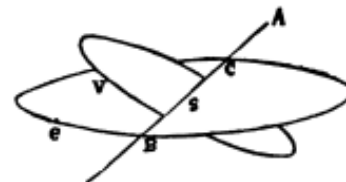


DIAGRAM IV.

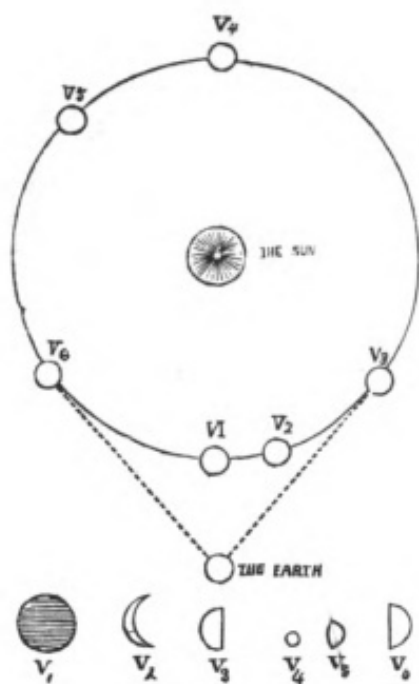


DIAGRAM II.

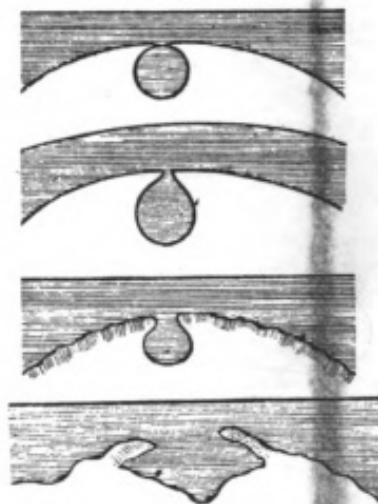


DIAGRAM IX.

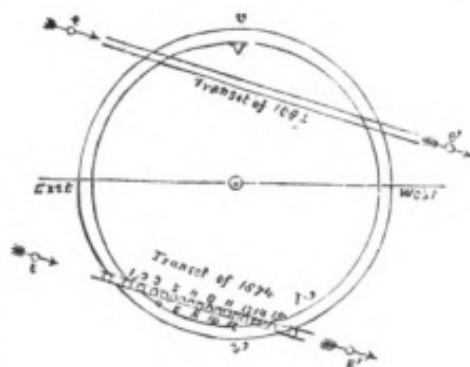


DIAGRAM VII

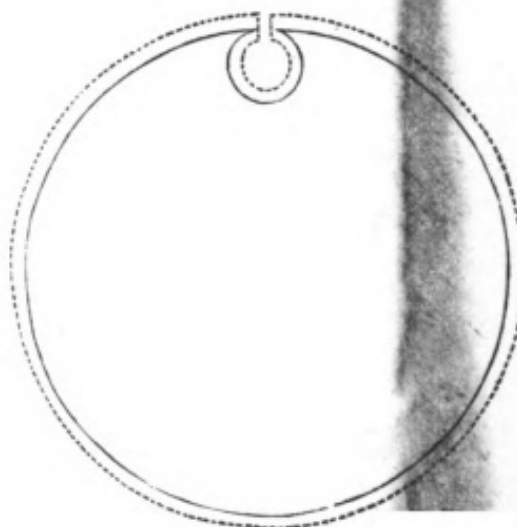


DIAGRAM VIII

another No. XIII, giving the appearances of the earth, seen from the sun. From diagram No. XIV, which represented the earth as seen from the sun at the moment Venus' shadow-cone VV' (diagram XII) passed over the centre of the earth at ingress it was seen that the places where ingress was most accelerated were Hawaii and Woahoo. The next position was at Tokei, where as seen from the cross lines it would be visible about four minutes later than in Hawaii. Next, it passed to Nagasaki, where it would be observed two minutes after Yokohama and Tokei. Thence, to Shanghai and Peking, and so on. Those were selected as northern stations. Now, these were required at which to watch the most accelerated ingress, and next others had to be selected at which to watch the most retarded ingress. There were Macquarie Island, Rodriguez island, Mauritius, Bourbon, Kerguelen, MacDonald island, to almost all of which observers had been sent. To persons there the transit would commence late, some twenty two minutes later than it would appear to persons at Hawaii, these being places of retarded ingress. Again by referring to diagram XV, which represented the illuminated portion of the earth at the moment Venus' shadow cone VV' (diagram XII) passed over the earth's centre at egress, it was shown that the places of accelerated egress were to a great extent coincident with those of retarded ingress and the stations of retarded egress coincident with those of accelerated ingress. In addition, however, South Australia might be reckoned among those of accelerated egress and Peshawur and Egypt among those of retarded egress. But Peshawur and Egypt did not see the beginning of the transit, in the same way that Hawaii and Woahoo did not see the end. Consequently the very best station for observing accelerated ingress, though useless as regarded the end of the transit, was Hawaii and, therefore admirable for Delisle's method, though useless for Halley's. But at Hawaii the sun would be down, and by reason of refraction of the mass of air through which the light had to pass, Japan would perhaps, however, answer better for even Delisle's method. Similarly Peshawur, Alexandria and Cairo answered well for stations of retarded egress, but as at these it

would be night during ingress, these stations, though very valuable for Delisle's method would be useless for Halley's. Certain circles on the map indicated the elevation of the sun when the transit passed over each place.

With reference to the photographic method of observation, it was the first time photography had been applied for such delicate observations; but it would be largely employed by the American astronomers, though it was attended with many obvious difficulties, arising from defects in the plates on which photographs were taken, the collodion employed, etc. After numerous experiments, it had been found that the dry albumen process had given the best results yet obtained. It had also been adopted by Mr. De La Rue, the English astronomer, because, in places where the temperature was very high, the wet process was almost impossible, though the shrinkage of the film might be reduced to a minimum by the use of albumen, and the irradiation by the employment of a highly bromized collodion with a strong alkaline development. The French would use the Daguerreotype process, which also reduced the shrinking of the film. The German astronomers would employ the Heliometric method to a great extent. This chiefly consisted in measuring Venus' distance from the sun at various times, and determining the bearing of Venus with reference to a fiducial line and was effected by a very ingenious invention. The object glass of the telescope was divided into two, one half sliding over the other so that by optical displacement, Venus always appeared to coincide with the sun's centre, and the distances ascertained by the aid of a micrometer screw motion. England would chiefly confine herself to the employment of Delisle's method, and Halley's—the method of duration—secondarily. The Russians intended to apply all the methods and compare results with those obtained by other nations. Lord Lindsay—who had a most complete expedition of his own,—would use photography chiefly; but also other methods.

The times, at which the transit would be visible at Yokohama would be:—

First external contact.....	11h. 0m. 42 sec.
First internal "	11h. 27m. 42 "
Second "	3h. 22m. 24 "
Second external "	3h. 49m. 42 "

To the ordinary observer with a telescope, it would be very difficult to obtain the exact moments, because, owing to the irradiation, Venus would not appear to be in the sun to the eye, till sometime after it really was so. It would also be impossible to see it with the naked eye, for a similar reason. The transit would take place across the upper part of the sun, to-morrow. To give some idea of the delicacy of astronomical measurement, he might state that the times of contact could now be calculated to the first place of decimals of a minute. This was a very striking fact; but what was wanted now was to obtain, if possible, the right figure for the second place of decimals, and this under favourable circumstances, would probably be obtained. Mr. Ayrton here demonstrated the minuteness of the observations of Stone, Laplace and others with regard to measuring the distance of the sun, mentioning as an illustration that the recent corrections were equivalent to *accurately* measuring the diameter of a five yen piece at eight miles distance. He drew especial attention to the erroneous idea of relative sizes and distances of the planets that must be obtained from any ordinary diagrams, and showed how correct notions might be arrived at, namely, by considering the sun as a globe two feet in diameter Venus a small pea about 146 feet away from the sun, and the earth another small pea about 200 feet from the sun. He then resumed his seat.

M. Goodwin tendered the thanks of the assemblage to the lecturer for the remarks just heard, which must have so greatly increased the interest of all present in the approaching event, a former repetition of which phenomenon had 240 years ago been witnessed by one obscure Englishman alone of all mankind. Let them bestow a thought in devout reverence upon the memory of that man. Professor Ayrton showed us the advance the human mind had made up to this moment, how we had attained an accuracy of observation almost beyond dispute, how the degree of intellectual science we had attained enabled our learned men to calculate the movements of the heavenly bodies, to observe the fulfilment of their anticipations with an accuracy of record almost incredible. But let us not

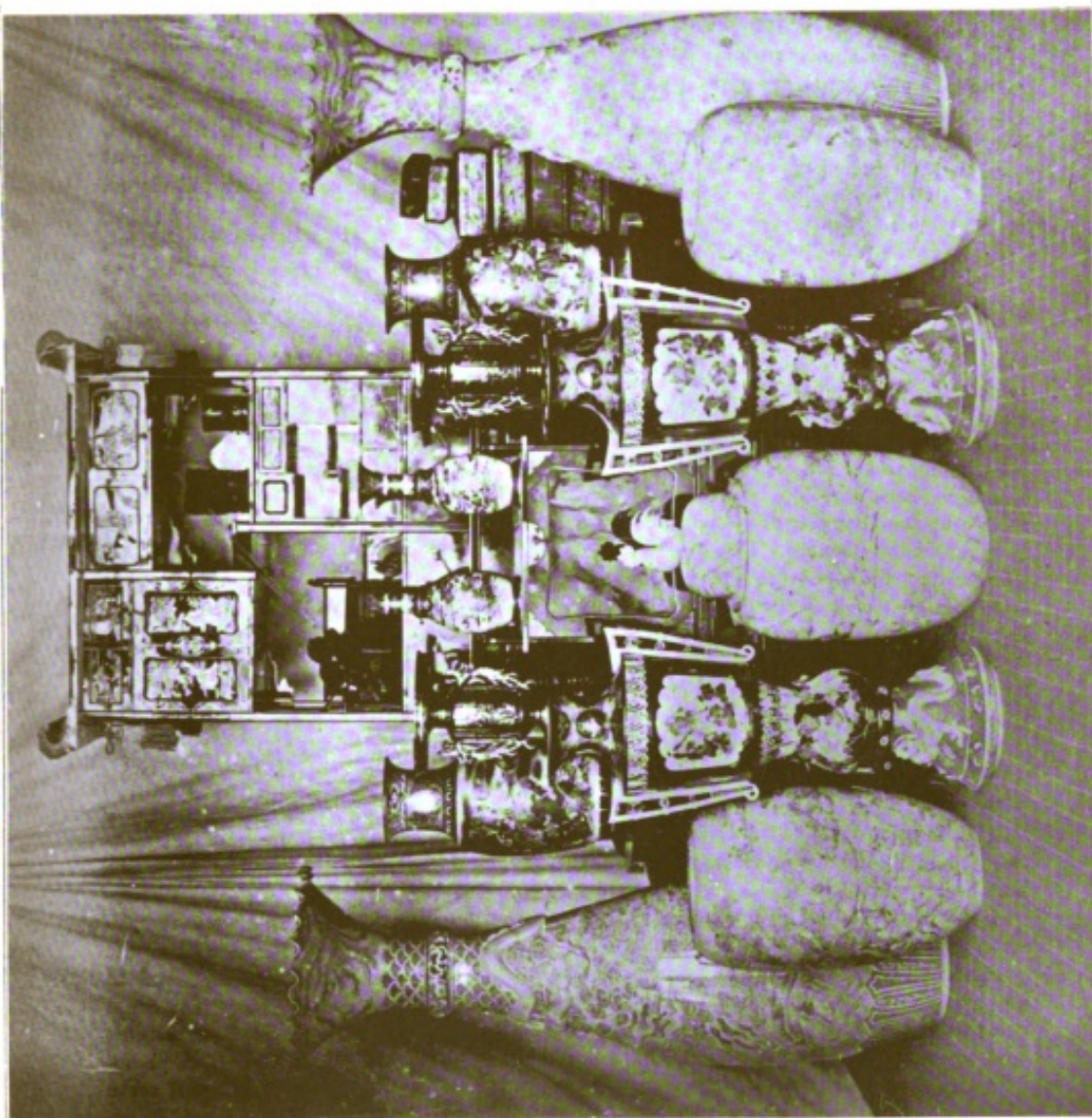
be too elated. We were but pigmies standing upon the shoulders of a few intellectual giants, whose aid enabled us to intelligently witness some of the great wonders of the universe. He would say no more, but only ask them to award their thanks to the lecturer for his admirable exposition of the subject he had treated upon; and also to Mr. Smedley, who had prepared the diagrams under the direction of Mr. Ayrton, by which the points, somewhat difficult to understand without their aid, had been so skilfully elucidated. (Applause).

Mr. Ayrton acknowledged the compliment, observing that a piece of smoked glass was all that was necessary, to see something of the transit; and suggested as a hint to the ladies not to put the smoked side towards their faces, as by that means they might avoid extraneous black spots. He added that the transit would be across the upper limb of the sun. There had been some confusion, because some people thought the eclipse would occur on the 8th. The reason of this was, that astronomers reckoned the day to commence—not from twelve at night—but, from twelve at noon, and to end at twelve at noon. So thus, the next morning, the morning of the 9th, was a portion of the 8th to astronomers. The local time, of the eclipse written in astronomical time would be 8th December 23h 0.7m.

The meeting then separated.

THE Transit was observed in Tokyo from a temporary observatory erected at Shinagawa, a suburb of Yedo. The observers were Messrs. Scharbau, Klaser and Cheeseman, and the instruments used were the admirable ones ordered by Mr. McVean, the head of the Survey Department, when at home. The day was everything that could be desired; but, of course, it is impossible yet to give the results. We give a photograph of the temporary shed, as it will serve to commemorate a deservedly memorable occasion. The central figure, in front of the edifice, is Sanjo Saneyoshi, Daijo Daijin (Prime Minister) of Japan.

The picture of the Shinagawa Railway Bridge was taken from the same spot, so that it will serve to give an idea to our readers of the locality of the observatory.



JAPANESE POTTERY AND LACQUER-WARE.

THE PERIOD.

NOTES OF THE MONTH FROM LOCAL PAPERS.

THE event of the month has been the Transit of Venus, but, to that which appears on this subject elsewhere, we have little to add, except that the day was everything that could be wished. The following are the various observations taken as to the time of contact:

External Contact at Ingress,	h.11, 2', 48", $\frac{11}{13}$
Internal " " " "	h.11, 29, 49 $\frac{13}{13}$
Least Distance of Centres,	
Internal Contact at Egress,	h.3, 21', 47",
External " " " "	h.3, 48', 35",
Diameter of the Planet,	1', 2",
Proportion of Relative Diameter,	1 to 31.5 (about).

We have to announce the death and the funeral of M. Cazeneuve, Lieutenant d'Artillerie, member of the Mission Militaire, and Chevalier de la Legion d'Honneur. The death of M. Cazeneuve was caused by small-pox, and took place on the 22nd of last month in the interior, near Sendai. On the 2nd inst., the funeral took place, the service being held in the Catholic Church at Yokohama, the French community of Yokohama and Tokei assembling in large numbers to do honour to the deceased, as did many of the foreign Ministers, the members of the Mission Militaire, a number of the officers of the Royal Marines, and the officers of l'Infanterie de la Marine. At the grave Col. Munier pronounced the following *éloge* :—

" Gentlemen,

He whom we have just consigned to his last resting place, left Yedo, only some few months ago, full of vigour and courage, to undertake a long journey in the interior of Japan, to fill an important Mission. To-day he is no more; he has died far from his native country, far from his family, having near him but one devoted friend, to whom fell the supreme consolation of closing his eyes.

Truly death has its sorrows. The bravest man needs all his courage not to feel anxiety at its approach—alas! how much more terrible must it have been to our poor compatriot.

And yet, Gentlemen, Cazeneuve was worthy of a better fate. A young soldier of the class of 1850, he, in the year 1854, entered a regiment of horse artillery as quarter-master, and as a member of one of the batteries of this regiment went through the rough Crimean campaign, by the side of that magnificent English army, the repre-

sentatives of which we are proud to see here to day. Later we find him in Italy, at Magenta, where he remained alone on the field of battle with a cannon, belonging to a battery of which he was chief, which he defended heroically, and was taken prisoner, after having seen his *adjutant chef de section* fall, and all the artillerymen killed, or at least seriously wounded. As a reward for his noble conduct he received on returning to France, the military medal. In 1864 he left the service to be employed in the stud department. It was then that he brought to Japan the Arabian stud horses, offered as a present to the Taikun by the head of the State, soon after which he was attached to the Military Mission commanded by Captain Chanoine. You know, Gentlemen, how, in 1868, in that year of trouble, he, struck by a Japanese bullet, watered with his blood that earth which now enshrouds him. Returned to Europe, Cazeneuve, hardly recovered from his wound, reentered the service at the moment when invaded France called for help from her children, and aided in the defence of Paris as a lieutenant of artillery in the *garde mobile*. The cross of a *chevalier de la légion d'honneur* was the just reward of his brilliant services, rendered under such unhappy circumstances. Shortly after, he returned to Japan, where he was attached to the new Military Mission.

Such has been, Gentlemen, the well employed life of this honest and brave man. As a soldier who succumbs in executing his orders, he died in doing his duty. He had yet a long life to hope for; he could yet dream to enjoy the peaceful and happy life he deserved among his own people. God, whose mysteries are impenetrable, has not so willed. Let us bow the head before this supreme decree, however cruel it may seem.

May these feeble expressions of our regret and our grief cross the seas, and bear consolation to those who have known and loved him.

And thou, Cazeneuve, who hast been so suddenly taken from us, thou, whose death causes so much sorrow and mourning, receive here this last testimony of the affection of thy compatriots, who leave thee with the hope of again finding thee in a better world.

Cazeneuve, *au revoir!* in the name of the comrades of the Military Mission, in the name of thy friends, *au revoir!*

The *Hio-go News* publishes the following account of a serious accident which took place on the railway between Kobe and Osaka. There is little for us to add, except that it seems probable the accident was the result of wilful malice. It is to be hoped the Government will be able to ascertain the culprits; for, whether aggrieved or not, the farmers have no right to attempt to commit murder.

The passengers by the train leaving Kobe at 5.50 on Monday, December 1st, had a very narrow escape indeed. The train had just left the Kansaki Station, and was within a few score yards of the bridge crossing the Kansaki-gawa, when the engine came in contact with a bullock which had strayed upon the line. The night was dark, so that the engine driver did not see the beast, but as soon as he felt the shock he stopped the engine. Either the shock of the sudden stoppage, or the passing over the bullock of the comparatively lighter carriages, caused two carriages—a 3rd and a 2nd class—to run off the line: a 1st and 3rd then turned over, and fell on their sides upon the embankment, but fortunately did not roll over. The doors being locked, the passengers in the overturned carriages had to climb out through the windows. After the alarm had subsided, notes were compared and, miraculous to relate, it was found that only one passenger was injured. This was a foreigner's banto travelling in a 2nd class carriage, who fell with his leg through the plate glass window, a foreign passenger falling on him. The man received a cut in the thigh; fortunately a mere flesh wound only. The scene of the accident is about half a mile from the Kansaki Station, and only three and a half miles from Osaka. The carriages which fell over were not much broken. The train, it is asserted, was only going at the rate of about eight miles an hour. It was to this slow rate of speed that the passengers owed their escape from serious injury—not to say their lives. When the driver felt the engine run over the cow or bullock, he immediately shut off steam and ordered the break in the tender to be screwed down; the guard in the adjoining break van, quickly screwed down his break, and thanks to all this promptitude and the low speed, the train was brought up within about fifty yards. It is supposed that when the engine struck the beast some projection beneath one of the carriages caught the body, and turning it partly round, threw it under one of the wheels of the fifth carriage, and caused that to leave the line, dragging with it the next three carriages, but the couplings between the sixth and seventh and between the eighth and ninth only broke, so that the seventh and eighth, a first and a second class carriage, were freed as soon as they left the rails, and the pot sleepers not affording them sufficient support, over they went. The train consisted of fourteen carriages, including the two break vans.

But now comes the most serious part of the affair. It is openly asserted by at least three of the foreign eye-witnesses of the disaster—and none deny it, that I am aware of—that the beast was dead before the engine touched it. Portions of the flesh were touched—and I may here remark that the hind quarters were intact—within a quarter of an hour of the accident, and were found to be quite cold! For it so happened that some one having made a remark about obstruc-

tions having on more than one occasion been found placed across the line, two or more of the passengers went up to where the bullock was lying and felt it, and both assert that it had no warmth left in it; a third foreigner stirred up a mass of entrails, and though he had a lamp in his hand, he says he saw no steam arising from them, such as would be the case with those of an animal killed but a few minutes before on a frosty night, such as last Tuesday was. The animal did not appear to have been many hours dead, as the eyes were still bright. The *Hio-go News* says editorially, "Twice at least have obstructions been wilfully placed across the line of rails, and the guilty parties have not been discovered. In one of the two instances to which we refer the obstruction took the form of a block of wood, and this, it we happens, was found placed across the line not very far from the scene of the last mishap. In the second case a bundle of bamboos was found lying athwart the rails about two miles from here. The owner of the bullock has been discovered. He is a farmer living at some little distance from Kansaki, and his statement is that at about half past four o'clock on Tuesday afternoon he was ploughing, when the yoke of his bullock broke. He then went home to fetch something, fastening the animal in the meantime by a rope to a stone. On his return he found the beast gone, and immediately went in search of it, but darkness coming on, he had to give up the task. On hearing that the upset on the Railway was caused by a bullock, the man says that he went at once to the Kansaki Railway Station to enquire about it. On being shewn the remains of the animal, the farmer identified it as his property. It must be allowed that there is no inherent improbability in the man's statement. On the other hand, three of the foreign passengers with whom we have spoken upon the subject are strongly of opinion that the bullock was dead some hours before the engine ran over it."

Yokohama, which has so long been pressing upon the Government the necessity of a harbour, is at last to have its wish gratified. It is reported on good authority that an appropriation of \$1,600,000 has been made for the purpose of building a good harbour and wharves. The plans were entrusted to Mr. Brunton, who has ably discharged his trust, and has sent in to the department full and detailed plans for a harbour extending from the English Hatoba towards Kanagawa. We believe it is intended that ships shall lie alongside the wharves to discharge, or take in cargo, and there will be accommodation for a very large number of craft. It is also proposed to build a harbour at Shinagawa or Tokai, but this is to be undertaken afterwards. There is much satisfaction in knowing that Yokohama will in due time be provided with proper accommodation for its shipping, an advantage which ought not to be without its effect on the prosperity of the port.

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THE FAR EAST.

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TOKAI, JAPAN; JANUARY 31ST, 1875.

THE CHIUSHINGURA. OR THE LOYAL LEAGUE.

(The two books in the present number have been translated by the Editor, with the assistance of a Japanese Gentleman.)

BOOK X.

SENSHIU is about one hundred and fifty-seven ri from Tokio. The chief town is Sakai, which is the largest and most prosperous port in the three provinces Tsu, Idzumi and Kawachi.

There lived in Sakai a wealthy merchant named Amagaya Gihei; and to him Ohoboshi Yuranos'ke applied to furnish him with arms.

Amagaya Gihei having procured the articles, they were packed in seven long chests, and arrangements were made for their shipment to Yedo. One evening about sunset the sailors went to his house for the boxes, but great caution was necessary to conceal their contents and to avoid suspicion.

The son and heir of Gihei was a child four years old, named Yoshimatsu, whose attendant, Igo, was half foolish.

YOSHIMATSU.—Koriya! Igo, I am tired of my doll. Call my mother to me.

Igo.—"Nonsense. If you are so discontent-

ed I shall tell my master, and he will send you away, and you will be a poor orphan. How would you like that? So be a good boy. Do you not know that, during this month, all the servants have been sent away; and the dismissal of the cook was very strange. He was boiling the rice, and being very tired he yawned heavily; my master became very angry with him, and drove him off at once. I fancy your father, my master, is intending himself to make his escape from the house; for every night he sends goods on board ship."

Whilst they were thus speaking, two samurai stood at the door and enquired if Gihei were at home.

Igo.—"Yes, Sir, he is within; but, as I am busy playing with the child, please enter, and you will see him."

SAMURAI.—"Tell him that Hara Goyemon and Ohoboshi Rikiya wish to see him."

Igo.—"Your names are Hara Heriyemon and Omeshi Kuniya,* eh? They are curious names. Master! master! Here are very strange visitors. You had better not see them, because as one of them is very hungry and the other a great eater, perhaps they

* The one means a hungry man; the other, one who eats much rice.

will devour you. I am much afraid of them. Come Yoshimatsu sama; come, let us run away before they eat us.

GIHEI.—"Silence, fool! Don't make such a noise." Then coming to the door and seeing them, "Iya! Goyemon sama and Rikiya-sama; you are very kind to visit me. Pray sit down."

They sat down, and having taken the offered cup of tea, Goyemon said:—

"By your liberality all the articles have been provided to Oboboshi. Yuranosuke ought therefore to come and thank you in person. As you well know, however, he is very busy preparing for his departure, and we go with him to-morrow morning. Rikiya accompanies me to offer you the thanks due for your kindness; and I hope you will forgive our unworthiness."

RIKIYA.—"As Goyemon has said, our departure is now near at hand: and my father is very busy. Instead of him, therefore, I have come to thank you. My father told me to ask you whether the last of the things would really be on board to-night?"

GIHEI.—"Oh yes; seven boxes are already shipped. They contain the most important weapons, the gauntlets and greaves. The dark lanterns and the *kusari hachinaki** remaining, will be sent overland after your departure."

RIKIYA.—"Do you hear, Goyemon sama, how much he has done for us?"

GOYEMON.—"Among all the merchants who received the patronage of our lord, none is more spirited than Gihei. And, thus it was that Yuranosuke dono asked him to provide the weapons. But, let me ask you a few questions. The spears and halberds are weapons which are commonly used, (and excite no suspicion); but, such as the *kusari-katabira*† and the rope ladders are the reverse. When you bought them, did the workmen shew no suspicions?"

GIHEI.—"Iya! when I ordered them I did not tell my name; so they do not know who I am."

* This is a kind of armour for the head, neck and shoulders. It consists of chain armour tacked on to cotton cloth, is about four feet long, and hangs in slips of about three inches wide. It was tied over the head and fell over the shoulders, and was effective against a sword cut.

† A coat of mail.

RIKIYA.—"That's right. But, when you brought them to your house, how did you prevent your servants from seeing them?"

GIHEI.—"A very proper question. From the time that I was requested by your father to obtain them, I made my wife repair to her father's house; and I managed to find fault with my servants, and dismissed them also. There only remain here myself, my son and his half-witted attendant. So there is no chance of any one discovering us."

RIKIYA.—"Your kindness is indeed wonderful. I shall tell my father of your zealous management, and thus relieve his mind of anxiety. Now then, Goyemon Sama, let us go."

On their departure, as Gihei was closing the door, the father-in-law of Gihei, Ota Riyochiku came up.

OTA.—"Don't shut the door. Don't close it. I am in good time to see you."

GIHEI.—"Oh, father-in-law! I have not seen you for a long time. I intended calling upon you, but my time has been so occupied by business, that I have been prevented. I sent my wife to you for her health, and fear I put you to much trouble. Is she taking her medicine?"

OTA.—"Yes, yes. She is taking her medicine. But, Gihei, when I was in my own country I received rations from Ono Kudain Sama, and so I was rich. But, now I have not even a servant, for, as you know, I am poor. Yet knowing my poverty, you send me your wife. There must be some meaning in this. But be that as it may, my daughter, your wife, Sono, is a young woman. If she behave ill, I must commit suicide. I think the better way is for you to give her a writing of divorce. If you wish to have her back I will bring her at your desire."

Gihei, seeing that if he refused, her father would bring her back to him, was obliged to comply. Otherwise Gihei would be ashamed before Yuranosuke: as he had told Rikiya and Goyemon that she had gone back to her father. He therefore wrote it; and giving it to his father-in-law, said:—

"Since I give you this, I am no longer your son, nor are you my father. You must come to see me no more. I regret to give it you, and it is not with my free will."

OTA.—Oh! You say well! Lately you have been much visited by *ronin*. I have asked my daughter about it, but she always replies, that she knows nothing about it. I cannot have her united to such a son-in-law. Fortunately a noble wishes to marry her, and I have had to promise him that as soon as I receive the writing of divorcement, he shall marry her. I have never had such happiness before.

GIHEI.—Though you had not received the writing, I have no wish to retake her. She has a son, and yet she will marry another man! It is brutal."

Ota Riyochika was about to reply, but Gihei took him by the shoulder, thrust him out and shut the door. This was about ten o'clock at night.

About midnight, when all was silent, two officers with their servants came to the house. One of the officers calling one of the servants, whispered to him, and in obedience to the order just given, he knocked at the door, exclaiming:—

"I am a sailor who received the things this evening. The calculation is incorrect. Please open the door."

Gihei opened the door without suspicion, and the officers and their servants rushed into the house, brandishing their weapons. One of them then said:—

"Amagaya Gihei! rebel! You made weapons for Ohoboshi Yuranos'ke and his companions. It has reached the governor's ears; and we come to take you and bind you as a criminal. You cannot escape, so submit yourself quietly and honorably."

GIHEI.—Your command surprises me. I have no such recollection. Perhaps, you have mistaken me for some other man.

OFFICER.—"This is mere pretence. We have evidence which will convince you that you must confess all you know. Servants, bring them in."

They brought in the long chests, and Gihei's heart was struck with astonishment. As they were about to open one to see the contents, he pushed the servants away, and leaping upon the chest, said:—

"You are very ill-mannered. In this chest are many articles ordered by a daimio. If you open it, you will be bound instead of me."

OFFICER.—"You will not confess with gentle pressure. Bring him of whom we have spoken together. Do you understand, servants?"

They answered "yes, yes;" and running to the room in which Yoshimatsu was, carried him into the presence. One of the officers now drew his sword, and said:—

"We will no more enquire of you about the chest. But you must know what revenge Ohoboshi Yuranos'ke will take upon his enemy. If you do not confess it, I will kill your son without mercy."

GIHEI.—I shall not confess, although you put my son to death, because I know nothing of Yuranos'ke's plans. But what right have you to take such a hostage? You may make a woman confess for fear of torture, but I am a man. If you doubt me, kill the child. I care not!

OFFICER.—You made the weapons, such as the spears, guns, *kusari katabira*. If you deny it, we must torture you. Your body will be cut into pieces.

GIHEI.—Cut it into pieces. I have no fear. Do you accuse me of making the weapons? It is a very extraordinary charge. A merchant must sell everything—from the most valuable, such as the hat of a noble, to the smallest, such as the slipper of a servant. I am content to die for my trade. You may kill my son and me too. Will you first cut my arms, or shoulders, or back? If you cannot slay my son, I will shew you the way to do it. You may follow my example."

He was about to kill the child, when a voice was heard from inside the chest on which he had been sitting:—"Do not kill the child." And at the same moment Ohoboshi Yuranos'ke came out of the chest. At sight of him the officers bowed themselves.

GIHEI.—"Ha! Yuranos'ke sama!"

YURANOS'KE.—"You are indeed a spirited fellow. You are like a handsome lotus flower growing in the mud. As I believed you to be so, I requested you to provide the weapons. I never doubted you, but those who were ignorant of your true character, were afraid that as you were of mercantile origin you would confess having made the weapons if caught by government, or if your son were taken as a hostage. It is not right that you should

have been put to such a proof; but by this our companions will be freed from anxiety. Your spirit surpasses that of samurai. Had our lord lived, he would have rejoiced in your loyalty. We shall take you as our example, and avenge ourselves upon our enemy. I hope you will forgive our rudeness."

The persons also who had behaved so roughly to him now knelt and asked his forgiveness.

GIHEI.—"Though I was not aware of your stratagem, I was true. When I was young I was poor; but when I received the patronage of your lord I began to accumulate wealth. Accordingly, when I heard the circumstance of your lord's death, I was filled with sorrow. Happily you applied to me for the weapons, and I complied willingly. If I were not a merchant, I would accompany you, to draw water for you when you were thirsty. When you see him in the other world, tell him that I would serve him even there."

YURANOS'KE.—"We shall leave for Kamakura to-night, and within one hundred days shall avenge our lord upon Moronawo. Now, it is time to start. I hope you will continue to enjoy good health."

GIHEI.—"Pray wait a moment. This is a joyful occasion. Let me offer you a cup of wine."

They entered the room, and as they were in the midst of their merriment, Sono, the wife of Gihei, whose father had taken the writing of divorcement, knocked at the door, and called upon Igo to admit her.

IGO.—"Who calls? You must not frighten me! Ah! mistress, welcome! welcome! If you walk alone at night, you will be bitten."

SONO.—"If I were bitten, it would not cause me much grief. Is my husband asleep?"

IGO.—"No."

SONO.—"Is he absent?"

IGO.—"No."

SONO.—"I cannot understand you."

IGO.—"Neither can I understand. A short time ago, there was a noise in my master's room, and now some men are drinking with him."

SONO.—"Is the child sleeping or not?"

IGO.—"Yes, he is sleeping alone."

Just then the master cried out:—"Where is Igo? While you are wanted in this room, why are you playing there?"

SONO, (preventing the closing of the door):—"Master, master; I want to speak with you. Pray open the door to me."

GIHEI.—"No, brutal woman; I have no ear to listen to you. Go away. Go away."

SONO.—"Alas! You doubt me. My father acted without my consent. There is the evidence. Pray look at it."

While Gihei was taking it up, she entered.

GIHEI.—"Oh, this is the writing that I gave to your father last evening. What do you mean by returning it to me?"

SONO.—"When my father brought it to me he told me I was to go to a noble. Though struck with consternation, I put on a cheerful face; but I seized my opportunity, and having stolen the paper, I have escaped to you. Do you not love our son Yoshimatza? Will you divorce me, and allow a stepmother to nurse him?"

GIHEI.—"Iya! When I sent you to your father, do you remember what I said? I would not divorce you; but for a while you must retire from me, and pretend to be sick. If you eschewed the bath, and did not dress your hair, no one would desire to marry you. To-night I have visitors, and have no time to talk more with you. Take back the writing. I cannot have you any more."

Gihei entered the room and shut the door. She had only made two or three steps, when a tall man whose face was concealed, seized her, and, drawing his sword, cut off her hair. He then snatched the writing out of her bosom and ran away. Sono cried out in her agony, and Gihei impulsively ran to the door. While he was gazing on his wife, Yuranos'ke came up to take leave."

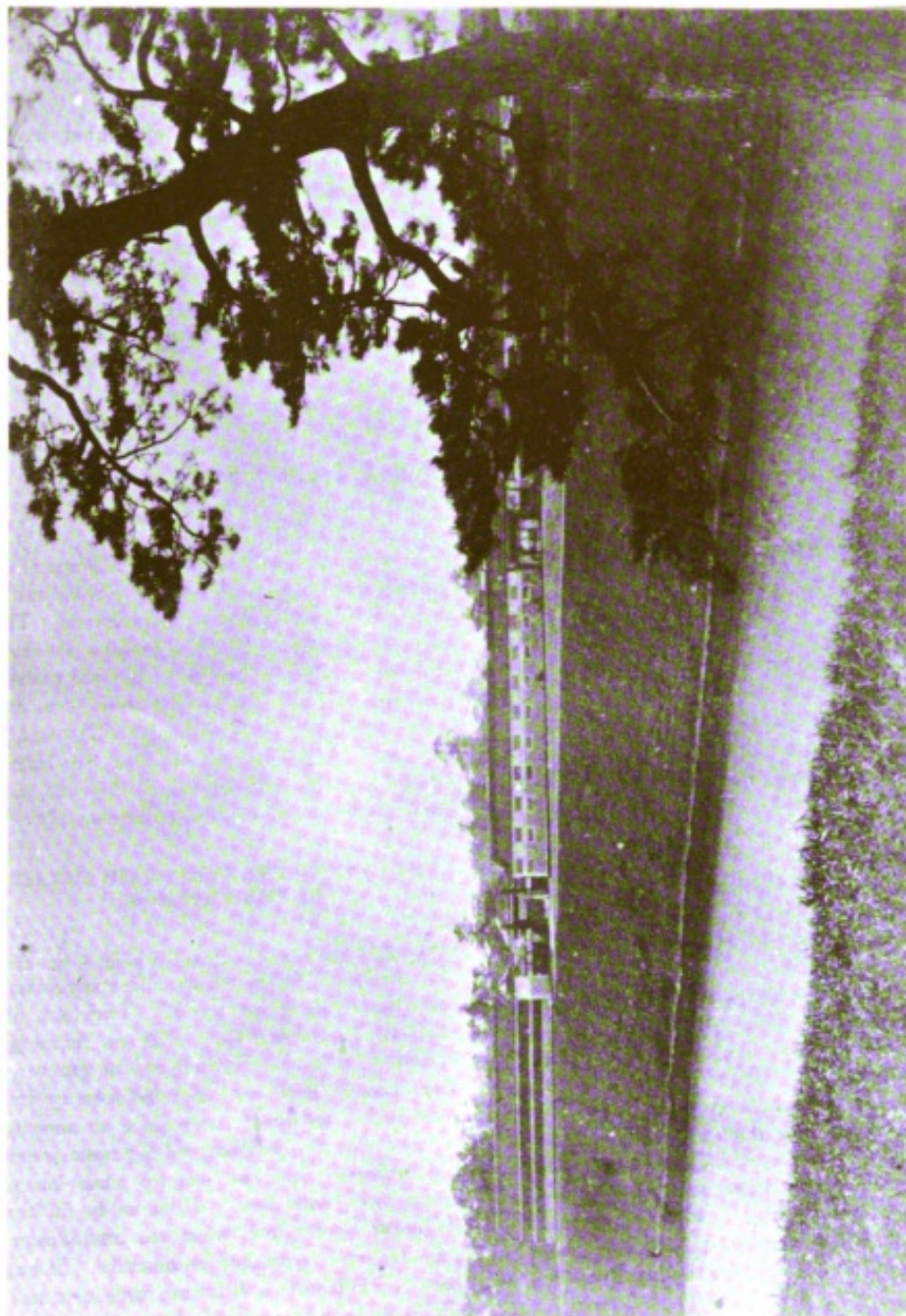
YURANOS'KE.—"I am deeply obliged to you, and cannot in language make you any return. When I arrive at our destination I shall let you know by letter. Yazama and Owashi offer our parting presents."

Taking them out of their bosoms they laid them before Gihei, and said "One is for you, and the other for your wife."

No sooner did Gihei see them, than he became very angry, and exclaimed:—

"If I wish to receive a present I am not a

THE FAR EAST.



THE ENTRANCE TO THE MIKADO'S TEMPORARY RESIDENCE.

true man. I did not provide the weapons in order to receive a present, but I made them in return for your lord's kindness. Because I am a merchant you offer me money for my services. This is insolence. You do not appreciate my spirit."

He cast the package away, and as it fell, the string gave way and there appeared two parcels: one containing some woman's hair, and the other the writing of divorce.

GIHEI.—"So then! would you cut off my wife's hair?"

YURANOS'KE.—"Yes! I told Owashito to do it. Without her hair no one will want to marry her. The time it will take for her hair to grow again is about one hundred days, by which time I will have avenged our lord upon his enemy. At the end of that time you must marry her again. I, Yuranos'ke, will be the middle-man. When we enter our enemy's house we must have a watchword. It shall be your name, and so it will be as if you were with us."

And so Yuranos'ke and his companions departed for Kamakura.

BOOK XI.

YURANOS'KE AND HIS COMPANIONS EFFECT THEIR REVENGE.

All preparations having been made, Yuranos'ke assembled his companions, and embarking in fishing boats, went up the river Sumida, which flows through Yedo, and landing at Riogoku* bridge, made for their enemy's dwelling, which was not far off.

They then divided into two bands. Those who accompanied Yuranos'ke advanced to the back gate. Rikiya headed the other band, and went to the front gate. Yuranos'ke gave orders to Rikiya, "When I blow the flute you must enter the house by the front gate; and remember the only head we want is that of Moronawo; so you need not kill any others who wish to escape."

The two parties then went to their allotted stations.

Moronawo and his retainers had that night been feasting and carousing without apprehension of any danger. At last, when they

* Bridge of both countries. Formerly the one side of the river was Shinagawa, the other Musashi. Now both are Musashi.

were asleep, Yazama and Zenzaki, at the front gate, boldly ascended the wall by means of a rope ladder, which they had brought with them. As they were descending inside, one of the night guards saw them, and thought to catch them. But they succeeded in quieting and binding him. They took possession of his *hiyoshige** and prevented his giving the alarm. After a time, hearing the blowing of the flute at the back gate, they opened the front gate, through which Rikiya and his party entered the courtyard. They now saw that the doors of the house were too strong to be opened without sound. Rikiya, therefore, ordered the bamboos, which were bent like bows, to be brought; and putting these between the threshold and lintel, cut the strings. The bamboos springing up, raised the lintel, so that the doors could be silently removed.

The servants of the neighbours on both sides, ascended the roof of their houses, and cried out:—

"Your house is filled with noise as if of fighting with swords and arrows. Is it rebellion or thieves? Our masters told us to enquire."

Yuranos'ke answered:—

"We are the servants of Yanya Hanguwan, and have come to avenge our lord. The noise is fighting. As we have no cause for revenge upon you, there is no reason to injure your house; but, as you are neighbours of Moronawo, if you assist him, we must fight you."

The servants answered:—"You are true samurai, and are justified. You may fight and kill him." And they descended from the roofs.

The fighting lasted about an hour. Whilst the companions of Yuranos'ke received but few and very slight wounds, their enemies were very severely wounded.

But, for a long time, though they searched high and low, in the ceiling and beneath the floors, they could not find Moronawo. Teraoka Heiyemon perceiving that his bed was still warm, said that he could not have escaped far; and, at length, Yazama Jintaro, cried out; "Oh, my companions, here he is! I caught him among the charcoal;" and straightway brought him forward.

* Two pieces of wool used as a clapper.

Rejoicing at the intelligence, Yuranos'ke commanded not to kill him without law, or ceremony, because he was a man who managed the public affairs of the country. Placing him in the upper or raised portion of the room, he said to him:—

"I hope you will excuse us for taking revenge on your house for the death of our lord, and that you will give us your head."

MORONAWO:—"I am prepared. You may cut off my head."

With this word, seeing the opportunity, Moronawo drew his sword, and attacked Yuranos'ke. But he, skilful in fence, escaped the danger, and seizing him by the arm twisted it and said, "Though you intended to slay me you cannot." He then turned to his companions and said:—"Now, take your revenge." Yuranos'ke drew his sword and was the first to cut him, and the others followed. Yuranos'ke then drawing the sword which he had received from his lord when he committed suicide, with one swoop beheaded Moronawo. He now took the Ihai* of his lord out of his bosom and placed it on a table that was near him. Washing the blood from the head, he offered the head to the Ihai, saying, "My dead lord, I have cut off Moronawo's head with the sword you entrusted to me, when you committed suicide. Deign then to receive the head now offered to you from the grave." Then all burnt incense before it.

THE COMPANIONS (to Yuranos'ke):—"As you are our leader please begin."

YURANOS'KE:—"No! Yazama must burn it first, because he found our enemy in the charcoal cellar. I think our lord helped him to catch him."

YAZAMA:—"Well then, by your permission, I will burn it first."

He then burnt it, and the companions said:—

"Now it is your turn, Yuranos'ke Sama."

YURANOS'KE:—"No, not yet. There is a man who must burn it second."

As the companions looked, he took out a money pouch, and burst into tears. He then continued:—

"Do you remember this money pouch?"

* Ihai, a woollen tablet on which the posthumous name and time of death of a person are recorded. It is placed in the Butsudan, and prayers are offered to it, with flowers, rice, tea, &c. morning and evening. Butsudan is the altar on which the family idols are placed.

This pouch is the patriotic servant Hayano Kampei. As he could not be one of the company, he sold his wife towards building the grave. As his father-in-law had the money, and was killed by Sadakuro, the money did no good; and Hayano Kampei committed suicide. It is my greatest crime that I returned the money to him. I do not forget his death, and I brought him with me to-night. Heiyemon, he was your brother-in-law, let him burn incense next."

Yuranos'ke then gave the pouch to Heiyemon.

HEIYEMON:—"Many, many thanks! I am sure he will be glad of your great kindness. I will let him burn the incense."

No sooner had he said this, than an alarm was given by a great noise at the front gate. It was a sound of shouting, of horses and men.

Yuranos'ke hearing it, said: "I think the retainers of Moronawo besiege us. It is time, therefore, for us to commit suicide."

Then Momonoi Wakatanos'ke came to them, and said:—"Iya! Yuranosuke! Now the servants of Moronawo besiege you at the front gate; but you should not commit suicide here; for if you do, people will laugh and say you did it for fear. It were better to retire to Sengakuji, and die there."

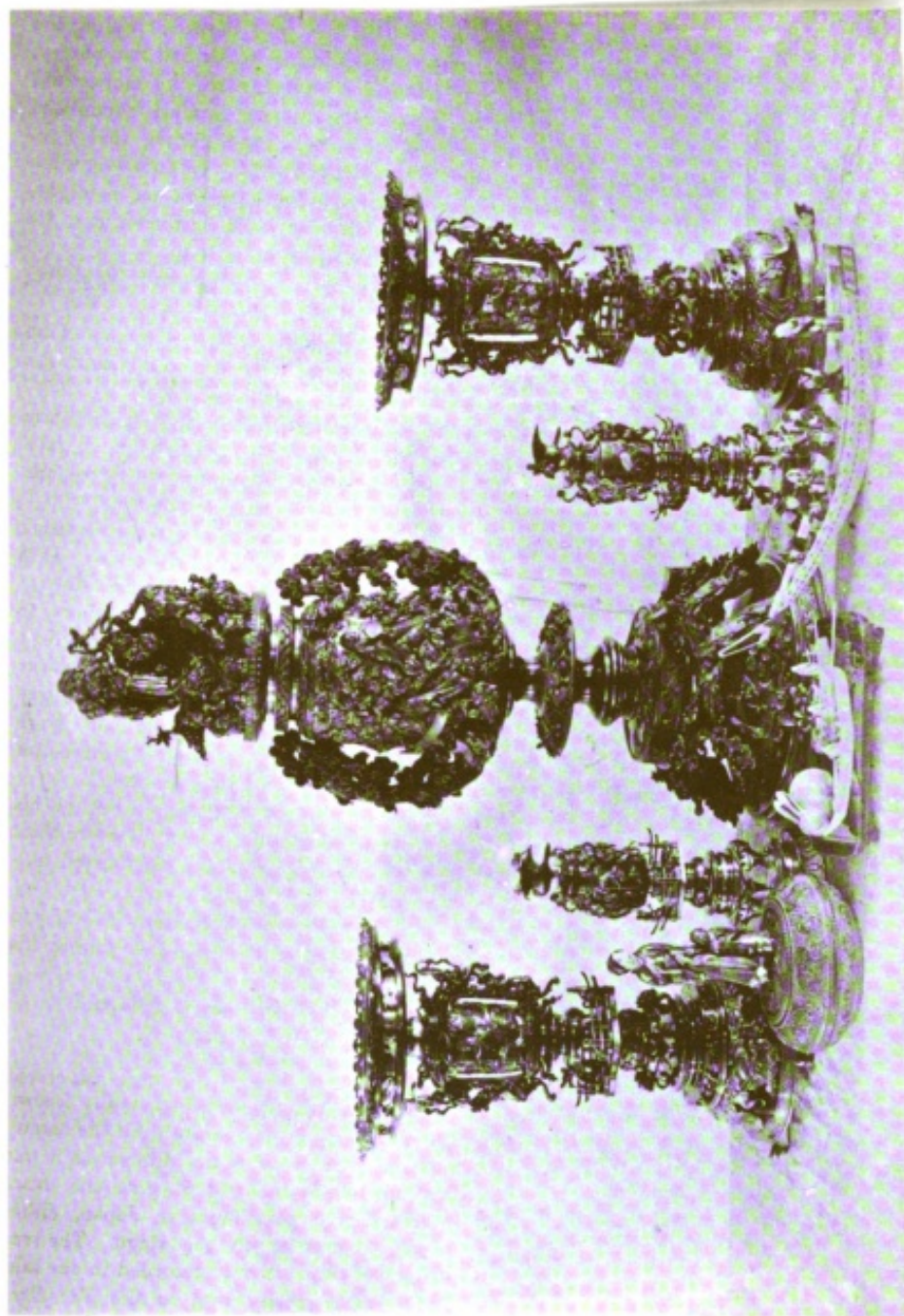
In accordance with this advice he and his companions retired to the temple where their lord was buried, and there committed suicide.

This is the story of Yuranos'ke. If you read it through you will see and admire his true chivalry.

This story is very famous in Japan.

THE END.

NOTE. The reader will have perceived that this story is that generally known as "The forty seven ronins." All the names, however, of the parties are altered, as it was not, until lately, allowed to give the exact names of high personages in Japan, either in story books or on the stage. The true history of the incidents recorded in our tale, have already been given in the *Far East*. But the story will serve to portray the feelings of honour and loyalty which animated the Japanese samurai, down to a very recent period.



ASAGAO NIKKI.

(Continued from page 128.)

WE have told how Asojiro and Miuki met in the harbour of Akashi, and of the passionate pleading of Miuki, which overcame the prudence of her lover, and how, when all their resolves had been taken that they would never part again, a cruel wind was the means of separating them and upsetting all their plans. The favouring breeze which sprung up, and which was simultaneously taken advantage of by the captains of both the ships, sped one onwards towards Chikuzen, the other towards Osaka; and it was long ere the lovers met again.

Asojiro arrived safely in Kioto, and there he received a letter which altered all his prospects in life.

It is nature's law that a flower may not bloom a hundred days, and a hundred years exceeds the ordinary span of human life. The uncle of Asojiro, Komazawa Riyosai had become one of the higher officers in the service of Oochinos'ke, a prince whose territories were in the province of Suwo. Being now an old man, and attacked with a dangerous illness, he sent for such of his relations as were within call, and addressed them on the subject of his heir.

"I had a son," said the old man; "a son, Shioichi, whom I was obliged to disinherit on account of his ill-conduct, and I have heard nothing of him for many years, as you all know. Notwithstanding I have no special ability, yet my prince has employed me as one of his high officers, and rewarded me with a heavy salary. I much regret that I have been so imperfect in my services during life; and I feel that I must appoint an heir who can ably and faithfully serve my master. I know no one who can do this so well as Asojiro, and him I appoint to be mine heir, though I fear he will not be satisfied, as I know his desire is to obtain a higher situation under the Shogun. There is one thing, however, which he cannot decline. Send him a letter informing him of my serious illness, and tell him I desire to see him before I die. If I should not live to see him arrive, shew him the letter in which I have expressed my wishes; and he will be obliged to obey my last directions."

It was this letter telling him of his uncle's wish to see him, that Asojiro received on his return to Kioto.

He immediately made preparations for his journey to Yamaguchi, and reached his destination without any accident.

On his arrival at his uncle's house, he was cordially received by his relatives; but his uncle was not among them. He had died some days before, and all that could be done was, to give him the letter containing his uncle's will; and trust to his sense of gratitude for former kindness, to his carrying out the old man's designs.

Asojiro sincerely bewailed his uncle, and particularly regretted that he had not arrived in time to see him alive. He read the letter with tearful eyes, and without hesitation agreed to act upon it. The prince, in the course of a few days, appointed him to the office held by his uncle; for it was well understood that though still young in years there were few whose reputation for learning stood higher.

And so time passed on, until it became necessary for his prince to go to Kanakura; for under the feudal system, the Sankin—i.e. the residence of each daimio at the capital of the Shogun, periodically, was regularly enforced.

The Prince, Oochinos'ke, went therefore to his house in the imperial city.

At that period there were in the city, quarters entirely devoted to the residence of courtezans. The best of these was called Shin Oiso, and at this particular time, the most beautiful damsel in the region was named Segawa; and of her the prince became deeply enamoured. He could not leave her. He spent days and nights at the house in which she lived, and altogether neglected his proper duties to the Shogun. It was soon in every one's mouth, that his conduct was disorderly, and utterly unworthy of his exalted position. His own subjects expostulated with him, but such was his infatuation, that he raged violently against any who were bold enough to do so, and even ordered some of them to death. At last, of those who were with him, not one remained who would offer him any advice or attempt to check him in his course of folly.

But it became impossible to disregard him altogether. For Uyesugi, one of the most prominent daimies in the government, told Reisen Tatewaki, one of the foolish prince's highest retainers that his profligacies had come to the ears of the Shogun; and warned him that unless an alteration took place, he would be abandoned by the whole class of daimies.

Reisen, having received this kind confidential warning, sent a letter, by express messenger, telling the officers of the clan the whole of the circumstances. Yamaoka Genka, the chief officer in the province, on receiving the letter, assembled all his colleagues at the prince's house, that a conference might be held, and some action determined upon. All were desired to give their opinions, but none seemed inclined to offer any advice. The meeting reassembled next day, with a like result. At length Asojiro—now called Komazawa Jirozayemon—advanced and said, "I think I can devise a plan by which our master may be changed. I am willing to go to Kamakura to make the attempt, though I cannot explain my plan beforehand."

Yamaoka, whose crafty nature rather rejoiced in his prince's excesses, inasmuch as they would be likely to shorten his career, and serve to increase the influence of Yamaoka in the clan, strongly objected to so able and patriotic a man being employed to advise his master; and taunted him with his youth, and his presumption in attempting to push older and more experienced men aside. Much discussion arose on this point, and in spite of all Yamaoka's remonstrances, it was determined that Jirozayemon should go, accompanied by a good man, Sagaro.

Yamaoka did all he could to frustrate the success of the mission. He wrote to Iwashiro Takeda, the principal retainer of the prince in Kamakura, and warned him against Jirozayemon. All the prince's vassals, hearing of the appointment of Jirozayemon to such an important duty, talked much of him and his great learning, and the effect he would be likely to produce on the prince. And Oochinos'ke himself, hearing about him from an over-talkative attendant, flew into a great passion and said:—"This new-comer!

This Jirozayemon! A monkey-like fellow! It is like his presumption and impertinence to expostulate with me, his master. If he even utters one rude word I will cut him down."

Taking advantage of his anger, Iwashiro, a worthy colleague of the crafty Yamaoka, tried further to excite the prince against the expected messenger.

"I have heard," said he "that this vain stripling, Jirozayemon, is a forward fellow; and if your highness meets him I fear he may insult you, and your only course will be to kill him. I think, therefore, it is best to keep him out of your sight, and refuse him an audience when he solicits one."

The prince was not without sense, but his mind was now altogether upset by his love. He therefore yielded to Iwashiro's persuasion,—a flatterer whose aim was to keep all good patriotic men from him,—and trusted to him all the matters connected with the new comer.

In the course of a few weeks, Jirozayemon arrived at Reisen's house at Kamakura, and immediately sent notice of his arrival to the prince, enquiring when he should be honoured with a first audience.

Acting on the suggestion of Iwashiro, the prince took no notice of his application. So Jirozayemon was obliged to wait quietly for a whole month; at the end of which time, he received Reisen's approval of a stratagem he had devised for the purpose of obtaining the desired interview. They directed a trusty attendant to see the prince, and tell him, as if he were merely relating the gossip of the day, that people were saying he was afraid to see the messenger sent from the province. The plan succeeded. Roused by the report, Oochinos'ke ordered a great revel which should make Jirozayemon open his mouth with surprise. For the prince supposed Jirozayemon to be an awkward country lout, and hoped to make great sport of him. He so arranged that Jirozayemon should be admitted, in the midst of the theatrical performance, when he was attended by ninety of the prettiest girls who could be engaged.

On Jirozayemon's entrance, all were taken by surprise. His manly appearance, fashionable equipment, and gentle bearing, sent a pleasant thrill through all of them, and a

momentary silence prevailed. He addressed a few words of respect to the prince, and the latter, fancying he was now going to commence his remonstrances, was about to dismiss him at once; but by the persuasion of his favourite, who in common with the rest of the black-eyed beauties, was charmed with his appearance, he changed his mind and bade him approach. They conversed, and the prince was glad to see that he was not a mere formal courtier, nor a country bumpkin. He offered him a large cup of *saké*, which he drank with well bred ease, and presently repeated the draught.

At this the prince was so well pleased, that he said:—"I supposed you would be a stiff, stuck-up fellow, dressed in vulgar clothes; but I find you the exact opposite."

Jirozayemon respectfully but cheerfully answered:—"Your supposition was right; but I corrected my vulgarity a few days ago, by the kindness of a girl whom I became acquainted with at Kise-gawa, (a courtesan quarter inferior to that of Shin Oiso). I don't know whether you are acquainted with Kise-gawa, but I assure you, it seemed to me to be the most prosperous place in the world!

Though this speech seemed to all to proclaim Jirozayemon's ignorance and vulgarity, yet it was in fact, only his stratagem to take in the prince, and establish his influence over him.

Then the prince fancying Jirozayemon to be a "good fellow," said proudly, "I pity you if you know nothing better than Kise-gawa. Come with me. I will take you to Shin Oiso; which you will not compare to Kise-gawa. And the prince rising, ordered a few private attendants to accompany them, and led the way.

And so it happened, that Jirozayemon seemed to jump with the prince's inclinations and he became his greatest favorite. Indeed there was much jealousy concerning him, on the part of those he supplanted; and particularly in the mind of Iwashiro, who now entered heart and soul into Yamaoka's hatred of him.

On a certain evening, when Segawa, his chief charmer, Iwashiro and Jirozayemon were present, the Prince fell asleep; and no sooner was he in sound slumber, than signs seemed

to Iwashiro to pass between the young lady and Jirozayemon; and they exchanged some papers which looked like letters, with an appearance of doing it on the sly, and as if they wished to be unobserved.

This was just what Iwashiro wanted. He had been watching the clever young fellow with hawk's eyes for some time, hoping to discover some weakness in his character which he would be able to reveal to his master; and he now lost no time in accusing the two favorites of unfaithfulness. The next morning he told his tale, and with many expressions of loyalty on his own part, he laid bare the wickedness of the two plotters against the prince's peace of mind. The prince told him to be careful not to let it be known that he had revealed their secret, and said he would that evening judge for himself.

Accordingly, he so managed that the same party assembled, and presently pretended to fall asleep as before. Again the two exchanged papers; and the prince opened his eyes as they were passing them, jumped up, and caught their hands, calling out loudly for his servants to come and seize them. Iwashiro and several others quickly surrounded them; and the prince, thinking to expose their amours to their confusion and consternation, opened the letters to read their contents aloud.

But they were not love letters, and disappointment fell up on all. They were copies of Chinese poems in most difficult and learned Chinese characters; and the prince felt ashamed, when he found he could not read them. One of those present, a very learned man, read them, and expressed the greatest delight at their beauty and high moral tone. Iwashiro, indignant beyond control, insisted that the two were guilty, and had Segawa's room searched for proofs. At length, Segawa made a confession. She said: "The truth is, all the girls of Shin Oiso, when Jirozayemon came amongst them, felt ashamed of their extreme ignorance, and he had kindly consented to teach them. I, like others, got him to help me; and I used to give him my verses to correct, he returning one when I gave him the other. I knew that you, my master, did not care for such things, and so I

gave them to him when you were asleep. I am very sorry for my crime; but Jirozayemon is innocent."

This was a rebuke most admirably administered, and found its way to the prince's feelings. "What?" said he to himself "Am I so ignorant that I cannot read, and so rude that I cannot appreciate, such literature?" And, from that moment he was an altered man.

It was Jirozayemon's stratagem. He and Reisen had managed it; so that, whilst the girls really thought of their own improvement, for nothing adds so greatly to the charms of beauty as an alliance with wit, it was solely intended by the two faithful officers to be brought to bear upon the prince exactly in the way described.

If the entire change in the demeanour of the prince was not effected in a day, it was not the less certain and effective. He now began to respect Jirozayemon, and plainly called him his benefactor, who had shown him his folly and restored him to a sense of his manhood and his duty. Jirozayemon became his teacher and his most constant friend; and, as a consequence, his fame spread far and wide.

And, now Komazawa Jirozayemon began to experience some of the effects of extreme popularity. Men of rank, power and wealth, sought him as a husband for their daughters, and nothing but the sincerest love for his absent Miuki could have resisted the persuasions and the tempting offers he was subjected to.

"Miuki," he said to himself, "My only love! I will never take another wife than thee. True, we have met but twice. But such meetings! Even though we never meet again, I know that thou art true. And, never shall it be said that thy love surpassed mine. No, while I live, I love; and my love is Miuki!"

At this time, her father Akizuki Yuminos'ke was residing in Kamakura, on his master's service, his wife and daughter remaining in Chikuzon. He heard of Jirozayemon, whom he did not suspect to be Asojiro; for he had heard nothing about him by that name since the time he had him turned from his door. He, like the rest, made

overtures to him for a son-in-law, by the usual channel of a mediator. It was hardly thought likely that he would consent; for what had Akizuki that others had not? The go-between, therefore, approached him timidly; but what was his delight to find his suit responded to, his offer accepted?

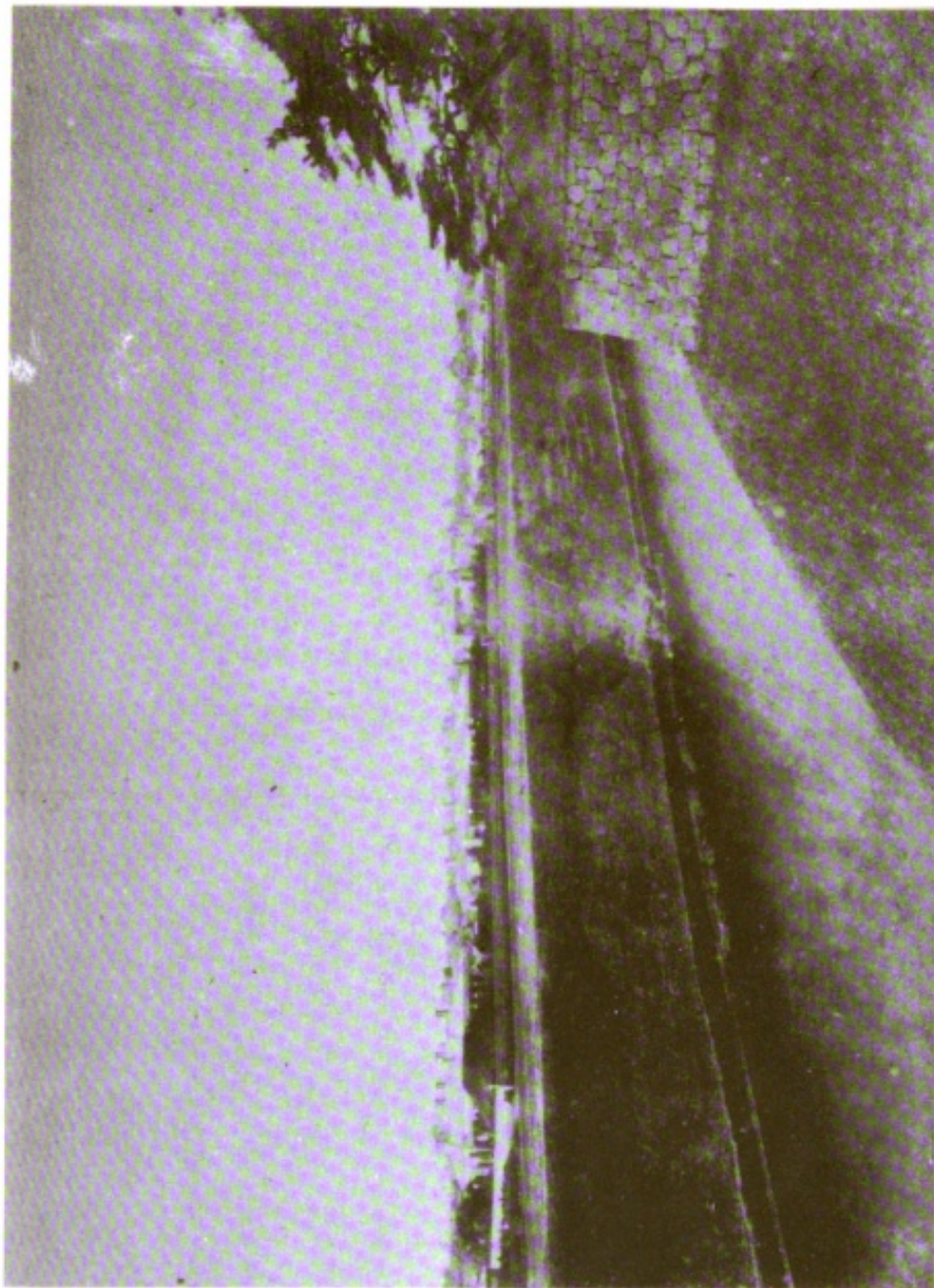
Akizuki rejoicing in his good fortune in securing such a connection, wrote home, describing Komazawa's quality and manly appearance.

Alas! the news intended by the father to bring so much happiness to his daughter—for he knew nothing of the state of her feelings towards Asojiro; nor was he even now aware that Asojiro and Komazawa Jirozayemon were one and the same person—fell like a chill upon her heart. For a while her mother, knowing of her devotion to Asojiro, abstained from telling her that she was to be given to Jirozayemon. The day came, however, when she was obliged to reveal it. She broke the intelligence with all the tact at her command, and with all the loving gentleness a fond mother could evince. She pointed out to Miuki the impossibility of disobeying her father in such an important matter, and painted the anxiety he had long shewn to secure for her not wealth but worth; and now he had obtained a man possessing not only both of these, but personal beauty, learning and universal popularity besides, she urged upon her daughter to respond to her parent's consideration for her welfare by acquiescing dutifully and affectionately in his arrangements.

Miuki was as one from whom all life is gone. She felt cold as stone; as if the power of resistance had equally gone from her. To all her mother said she made replies—aye replies; but she knew not what replies. Her brain seemed palsied. She had not the power of thought. Her mother spoke; and she heard—but as though she heard not. Still she made no sign of opposition, and the good wife thought she was justified in telling her husband of their daughter's willingness to marry the man of his choice.

Hitherto, in spite of the bitter disappointment that had overtaken her at Akaishi, when she was so suddenly and unexpectedly separated from Asojiro, in the very hour in which

THE FAR EAST.



VIEW OF THE NEW ENGLISH LEGATION BUILDINGS, TOKEL.

he had agreed that they should never part again, Miuki had lived in hope, and had shown no lack of outward cheerfulness. She had revealed to her mother the true state of her affections; but as the man whom she dreaded, and who had been formerly rejected by her father, did not renew his suit, as she had feared he would, she looked forward to the possibility of bright days returning when she should once more yield herself up to minister to, and be tenderly protected by, him who was in her sight the only man on earth.

But now all was changed. Not one chance remained. Not a hope could be entertained. The very possibility of future happiness was removed. What could she do? She could not love any but her own love. She might obey her father; but how could she do her duty to her husband?

There was one thing she could do. She thought of it as soon as she became capable of thinking of anything. It seemed to be the best, the only thing she could do. She put it to herself over and over again—"I can die! Yes! I told Asojiro I would belong to nobody but him. Aye, and to prove my love to him, rather than wed another, I will die. And yet"—for remembrance would come over her—"And yet, how can I throw away the life he prevented my ending, when he saved me from casting myself into the water at Akashi, and bade me take care of myself for his dear sake? Oh, no! no! I will not destroy what belongs to him. I will go—I will find him—I will place my life in his hands; and Asojiro shall dispose of it as it seems best to him."

She went sadly about the house; she spoke to no one; she occupied herself but little. Sometimes she would take her samisen, tune it and strike a few chords, and put it aside again, totally unable to use her voice in harmony with its well-beloved tones.

This went on for some weeks, until seeing that preparations were beginning to be made, and that the time for the marriage approached, she determined to act at once upon her dangerous resolution. Supposing Asojiro to be still at Kioto, she made up her mind to go there to him, and to live or die at his command.

She now quietly put her things together, such particularly as were most portable or of sufficient value to be saleable in case of funds running short, and one night when all the household slept, she slipped out, and with tearless eyes, but a heavy heart, she fled—hardly knowing which direction she took.

In the morning she was missed, but there was no suspicion of actual flight. After a time servants were sent out to make enquiries at houses likely to have been visited by her. But when it was discovered that she was not in the neighbourhood, the alarm was given; search was made in every direction; scouts scoured the country making enquiries everywhere, but all to no purpose; and the sad news of her disappearance and probable death by some accident, had to be sent to her father.

And now this unhappy occurrence must be revealed to her lover. How little did Aki-zuki imagine the blow it was to Jirozayemon, when he sent the report to him of her death. And how did the thrice disappointed Asojiro bear this cruel stroke? My pen is unable to describe the depth of his lamentation. He wept in secret as only the true-hearted can weep; and addressing the spirit of his adored one, he declared that he would remain as a widower, true to her memory as long as he lived.

And poor forlorn Miuki, how fared she? Alas! she knew not the wickedness of the world; nor did she imagine any one would think of harming her. But soon she discovered that the most specious are sometimes the most dangerous. Twice in her journey to Osaka did she fall into snares: from the first of which she with difficulty escaped by flight, and from the second she was rescued by the womanly feeling of one, who though helpless for herself, pitied the evident grief and forlorn condition of the maiden who had been beguiled into seeking refuge in a den of infamy. These things we pass by, and find her after a long and wearisome journey by land and by sea, and after encountering perils and deprivations, hard for any woman to bear, arrived at Kioto. She had been robbed of her money, and had sold most of her clothes; but she showed a bold spirit still, not doubting that she should easily find Aso-

jiro; that all her troubles would end; and that his fond reception of her would repay her for all that she had undergone. Every day for a fortnight did she pursue her enquiries from morning until evening, but without success. At last she fell in with one who remembered him, and who gave her directions to find his house at Shimogawara. Thither did she bend her steps, full of exuberant hope; for she was satisfied that she had reached the limit of her sorrows.

Ah why, why, Miuki, did you learn the locality of his Kioto residence? Such joy to hasten your steps to throw yourself into his arms! Such bitter, crushing disappointment, to find that he had gone to a distance from Kioto greater than that you had already come!

She had now no money, and only one garment left. On receiving the intelligence, she fell to the ground as if dead; and though every kindness was shewn by the inmates of the house, and restoratives were administered, it was long ere she gave any signs of life. When she did return to consciousness, she stood not knowing what to do or where to go. She gradually, however, collected her thoughts, and imparted to those around her, the terrible position in which she found herself. They generously contributed a small present towards the expenses of the journey to Kamakura, which she said she was resolved upon.

Leaving the hospitable strangers who had thus befriended her, she set forth, without delaying one day. Such a helpless maiden! Such a long and perilous journey! Her misfortunes in the former time were as nothing to that which now befell her.

She had walked to Osaka-yama, and arrived near Otsu, when she became sensible of an increasing weakness, and of pains in all parts of her body. The wind had been piercing through her single robe, and produced a sensation of illness, such as she had never before experienced. She sat down by the wayside, and when she essayed to rise again to resume her journey, she was unable to do more than drag herself to a small temple, where, solitary and famishing, she passed the night in agonizing suffering.

The next morning, one of the local officers happening to pass, found her apparently half

dead. He made a small roadside shed into a shelter for her, as she was not fit to be moved, and the neighbours made it weather-tight, and brought her food and remained with her by turns. Fever had grappled with her, and she, for a long time, seemed likely to become its prey. But youth and, perhaps, her strong will and determination to reach her lover, fought for her, and she recovered. But all was dark.—She had lost her sight. What should she now do?

As she was far on the way to recovery, a good old woman, who had attended her in the height of her fever, told her that from her utterances when she was in delirium, she judged that it was her intention to go to Kamakura. And, as Miuki had no means, she suggested that if she were able to play on the *samisen*, she might, as a poor blind girl, manage to make her way to her destination. Hope at once revived in the maiden's breast. She could play on the *samisen*, and that too as few could do; and she could sing with a sweetness that had hitherto fascinated all who heard her. The poor people who had tended her in her illness, therefore, presented her with a *samisen*, and with warm clothing: and when she was sufficiently strong to set forth again on her journey, she bade them farewell, and turned her steps northwards.

Her voice and her *samisen* secured for her the sustenance she required, and lodging night by night. As, however, she could no longer see, and she thought that chance might bring her lover along the road, on his return to his own country, she determined to sing his song "Asagao" everywhere, that he might recognise her by it, if he heard her.

She travelled upon the Tokaido, and as she made but slow progress day by day, she became well-known, and all who passed her spoke of her sweet voice, and in ignorance of her true name, called her by that of her song "Asagao."

It happened as she partly expected, that Prince Oochinos'ke's term of service at Kamakura had expired, and he made preparations to return to his province. As his advance guard, Jirozayemon and Iwashiro, preceded him some three or four days, to secure proper accommodation for him and his suite on the road.

On reaching Shidzuoka, at the hotel where they stayed, Jirozayemon, to his surprise, saw on a picture hanging on the wall the song of "Asagao", which he had written on Miuki's fan. Enquiring of the maid servant, he was told that it was written by a gentleman, who heard it sung by a blind girl staying in the town, on her way to Kamakura. She said, the song was so popular on the Tokaido, that she wondered it had not reached Kamakura.

Though it seemed difficult to believe, Jirozayemon thought that the blind girl must be Miuki, who had been reported to him as dead. He asked therefore that she should be sent for.

She came. Alas! She was none other! She was Miuki!

Surrounded as he then was, it was not possible for Jirozayemon at that interview to make himself known to her; so he permitted her to leave the house, intending to see her privately before his departure. But again they were unfortunate. He sent for her the same evening, but another gentleman at some little distance had also required her to amuse some friends at his house, and she had gone before Jirozayemon's messenger arrived. An intimation was left at her lodging that she should go to the hotel directly she returned; but as she was detained at the house she had gone to, her lover was compelled to proceed with his party, without seeing her again. He did not neglect, however, to leave ample funds for her to follow him, with the mistress of the house: and he also committed to the landlady's charge the fan on which he had originally written the verses for Miuki, and which, it will be remembered fell into his hands at the meeting in Akashi harbour. On the back of it he wrote that he was Asojiro, but that he had now changed his name to Komazawa Jirozayemon.

On going to the hotel, in answer to the summons left for her, and receiving the money and the fan, she experienced sensations hardly less painful than those she endured when she heard of her father's disposal of her hand. For some time she could not realize what they told her, when they said a gentleman had left money for her, and she was to follow him. But

presently the fan, which for awhile she had dreamily toyed with, as if she did not know she had it in her hand, suddenly seemed to recall her to herself.

Hastily she put it forth, and said to the landlord, who was by, "Ha, Sir! let me use your eyes. You see I am blind. Is there written on this fan, the song of "Asagao," which you have heard me sing, and a picture of the Convolvulus.

"Yes, indeed, young lady," said the host kindly. "It is as you say. And on the other side is a note that he who left it has changed his name from Asojiro"—

"Asojiro?" she exclaimed wildly.

"To Komazawa Jirozayemon," continued the man.

"Oh! alas, alas! what an unhappy fate is mine," she cried. "Why did they not tell me this before? Now, how can I approach him? I cannot see him; and he will not wish to see me—a poor sightless, fever-and-travel-wearied maiden! alas!—alas!"

"Nay, young lady," returned the landlord, in the most respectful manner, "do not entertain such unworthy thoughts of your lover. He saw you. He knows you are blind. He perceived that you had been a great sufferer. Yet he left the money, with particular instructions that you should follow him. Fear not; though you should not become his wife, he will most certainly receive you, and shelter you as an honorable man should do."

Thanking the good people of the hotel for their kindness and their comforting words, Miuki left the house. She had no preparations to make; for she was but a wayfarer, and it mattered nothing to her which way she should turn her steps, so the road led to him she sought.

As she was leaving the lodging, it had commenced to rain heavily, and as she would not be persuaded to delay her setting forth, the old woman of the house threw a rain-coat over her shoulder: and with a fervent expression of sympathy, wished her god-speed.

Even now misfortune did not leave her. The party with Jirozayemon had made good progress, and crossed the Ooigawa without difficulty; but when she came to it she found it flooded, and not even a boat could cross it

for two or three days; and thus it happened that she arrived at Yamaguchi five days later than her lover.

But Jirayemon was not to return home in the full blaze of favour and popularity which he had hitherto enjoyed. On his arrival the karoo Yamaoka had him imprisoned in his own house on a false charge of treachery, and having employed a man to rob the treasury of the prince. Though strong in his innocence, such were the machinations of Yamaoka and Iwashiro that there seemed little chance of his escape.

When Minki came to Yamaguchi, she asked for Komazawa Jirozayemon, and easily found his house; but on presenting herself at the door, was told that he was confined by order of the Prince's highest officers, and that no one could have access to him.

Hearing the serious nature of the crime alleged against him; she could bear up no longer. Buoyed up with hope through all her tribulations since she left her father's roof, she had bravely surmounted every obstacle. But now, when it seemed she had but to break through the paper windows to be clasped in his arms, she was rudely told she could not approach him, and the probability was that if the charge were proved against him he would be condemned to die, and all her faithful efforts would have been in vain.

She threw up her hands and uttered a wail in the street, bemoaning her cruel fate like a mad woman.

A female attended by a samurai, passing at the moment, saw and heard her. But—ha! who are the strangers? Why does the woman rush forward and seize the hands of the poor blind girl?

"My young mistress; my dear young mistress! O Minki San! surely it is herself. What? sightless? Can you not see me, my sweet young lady? Do you not know my voice? Nay, do not struggle to get away from me! I am your own maid-servant Asaka, and I have been sent by your good father, our master, Akizuki, to seek you. I am not alone, I am accompanied by a true

man, one of our master's *kerai*, who will be the happiest of men in being able to extend the care he has taken of me, to our dear young mistress."

Minki suffered herself to be led off by the maid-servant, walking as if totally unconscious. She was taken to a nice comfortable lodging, and tended by the most constant and assiduous of servants; but it was days before she came sufficiently to herself to remember all that had taken place. Meanwhile her parents were made acquainted with her having been found, and of her condition; and she submissively allowed herself to be taken to them.

To tell of Jirozayemon's long imprisonment; of the cunning with which the charges against him were attempted to be proved by two false witnesses; of the chain of events by which their falsity was finally discovered; of the friendship of Reisen, who never ceased his efforts to discover the truth; of the confession of one of the false witnesses and the suicide of the other; of the full acquittal of Jirozayemon, and the conviction of his enemies; of the final banishment of Yamaoka and Iwashiro; and the ever increasing prosperity of Jirozayemon; all this is beyond the design of this story.

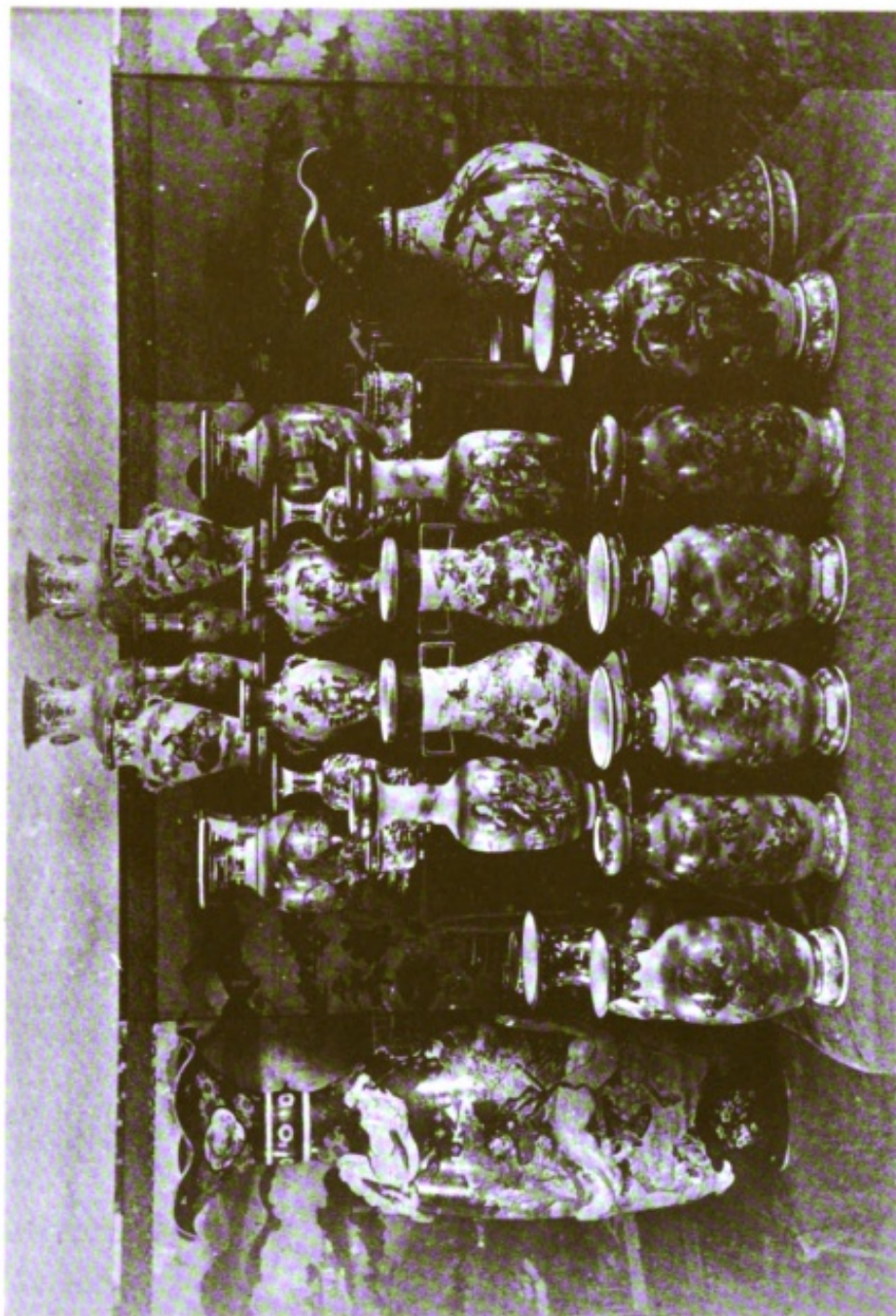
No sooner was Jirozayemon acquitted than the circumstances of his love, communicated to the prince, he sent to Akizuki, now the highest officer of Dazai, prince of Chikuzen, and acted as mediator, at Jirozayemon's request, to reopen the marriage negotiations.

And now happiness and the unremitting care of her parents and all who served them, soon restored Minki to health. A skilful doctor lent his aid, and happily not only her beauty but even her sight was restored. And so these two faithful lovers were at length united.

Jirozayemon was called to the service of the Shogun, and after serving honorably, until he was sixty years of age, he transferred the headship of his family to his heir, and with Minki retired into private life.

The fidelity of Minki has been handed down as an example to all, in this story of Asagao Nikki.

THE FAR EAST.



GROUP OF JAPANESE PORCELAIN.

THE FAR EAST.

A TALE OF JAPAN; FIRST AND LAST.

POLO'S DISCIPLE.

BOOK I.

OUR story opens in Venice; in one of those palatial residences of its former great men, now-a-days used as kolees or boarding houses, but still admired by all beholders who have an artistic eye, or who have read of the many vicissitudes of this once "Queen of the Sea."

A lad of goodly proportions, and intelligent countenance, is eagerly perusing an old manuscript, from which he appears to be making extracts; for, beside him lies a sheet of parchment on which he has evidently been labouring. A lamp is burning on the table at which the youth is seated, in this by no means cheerful apartment; and its fitful rays only make the gloom of the corners of the room the more apparent. As from time to time the lad lifts his head to ponder on the meaning of some obscure sentence or unknown word, his brain conjures up out of the deep shadow, shapes that appear to his vision, as realities. Presently the door behind opens, and an elderly man enters the room. A glance shews that they are father and son. Stepping up to the table he watches his son's employment, and sighs audibly. Then laying one hand, gently yet firmly, on the boy's shoulder, he closes the volume with the other, saying, "My boy; your future patron and superior awaits you below. Come with me to meet him." The lad unwillingly relinquishes his employment, and follows his father; first taking up the parchment, folding it, and placing it safely in his bosom.

With a story-teller's liberty, we will pause, that we may see what the youth has been reading so intently, and explain who these are—the father, the son, and the person awaiting them.

We will also endeavour to trace out the shadows the coming events throw before them.

First, the tome. It is a manuscript copy of Marco Polo's *Le Livre des Merveilles du Monde*—copied from that written by Rusticien de Pise at the great traveller's

own dictation, while imprisoned in Genoa, A. D. 1298. No doubt the language it was written in was French. Not the French of the present, nor written in the clear style of our day; but French, written by a person at the dictation of another who had been during a generation out of Europe, and away from those speaking its languages. The writing was crabbed, and indistinct from age. The volume had been gone through, from the first page to the last, but the portion describing Zipangu had been carefully transcribed on the parchment, and the finishing touches were being given to his copy when the interruption just-mentioned occurred.

The youth had found the book more than two years before, when, with a boy's curiosity, he was rummaging over some old papers lying in a massive, heavily iron-bound chest, that stood in an unfrequented room in the house; said to have belonged to the family in former times, when they were wealthy and powerful: and then used as a repository of deeds and heirlooms.

When he first found it he could not well read, far less understand, it; but shewing it to the monk who had taught him since childhood, he learned of its contents so much as incited him to search further, that he might if possible comprehend all. For that purpose he applied to an old friend, a gentleman who had long lived in Paris, and, with this help, soon learned the contents, and also became able himself to read the book. Ere long, attention was called to his neglect of other studies and useful pursuits. But for some time he kept his secret.

On one occasion something about "Messer Marco Millione" was mentioned in the presence of a number of guests, which was met with such utter unbelief as to chill the fervour of the boy. Only for a short time, however; for his old friend told him he knew that Charles de Valois had received a copy from Marco Polo himself, through his representative in Venice, Thubault de Cepoy, whose eldest son, Jehan, had a copy made for presentation to the king; and subsequently others for persons of high estate; and that only within present memory, Charles V. had, with great care, collected for comparison, all the copies obtainable, being

much interested therein. Thenceforth doubt or derision were in vain thrown on the great traveller's story; and the current of the boy's thoughts constantly turned into this new channel. New to his friends and compatriots: but originating in one of his own ancestors; for the boy's family had become allied with the descendants of the Polos, in the preceding generation.

Now, to return to our story.

Descending to the reception room together, they met one whom the son recognized as an occasional, and highly-honoured, guest of the family; a gentleman whose mother was a patrician lady of Venice. She had met and loved a noble Englishman detained in Venice by illness, on his return from an expedition against the Paynims; and had, much against her haughty relatives' wishes, forsaken the home of her childhood, to share that of the adventurous Briton. After a most ceremonious marriage in the old church of Santo Marco, he almost immediately set out for his home, whither duty called him, and to which his fond spouse accompanied him, proud of the islander she had won. They arrived just in time for him to join his King, Edward III., and his gallant son the Black Prince, and lend efficient aid, now that he had inherited the family broad acres and was master of brave and honest yeomen, who could strike a sturdy blow for Albion across the Channel in defence of their country's liberty, and the patriotic, far-seeing King, who was not too proud to style himself the "Avenger of Merchants."

After the death of the Black Prince, he had turned his attention to trade; and his house in London became the resort of, not only his wife's fellow-countrymen,—then the most energetic traders in the world,—but, also of all the noble and enlightened travellers of the age. They were blessed with two noble boys, and a fairy-like daughter—the youngest, and her parents' darling.

The English climate had not agreed with either the lady or her daughter; but the two lads grew apace; and it needed much persuasion to induce the mother to take the daughter to visit the south in search of health, and leave her sons at home. During one of the lulls in the

almost incessant warfare, however, they set out for, and arrived safely in, Italy: and the change proved of great benefit to them. In their absence, the eldest boy joined the fleet of Alderman Philpot, who had, at his own cost, raised a strong force to sail in search of Mercer, the Scots' privateer.

The first news the mother received of this detailed the entire success of the expedition; the capture of not only the ships Mercer had seized in Scarborough, but, also, of some fifteen richly-laden Spanish galleons. At the same time she learnt that her boy's valour had been so conspicuous that the Earl of Stafford hearing of it, became at once the lad's protector and patron. By this nobleman's interest, the boy was rapidly advanced, and became an important member of several of the embassies sent from England to foreign courts. He had not only been able frequently to see his mother and sister, but even, in Venice, to visit his maternal grand-parents and relatives; and had, by his tact, succeeded in establishing a better feeling between the families. He was now about to start on an important secret mission; and, requiring the assistance of the father of the youth we first introduced to our readers notice, happened, to hear of the boy's uncontrollable desire to travel, and of his absorbing belief in Polo.

Our Englishman was much interested, having heard his own father speak of Million Polo and his Oriental stories, at a time when they were altogether discredited. He desired to see the lad, offering to take him in his suite, and, when he was satiated with travel, to send him back to his father and brothers.

We omitted to say that the lad's mother had been some years dead, and he was naturally lonely—being much younger than his brothers, grave citizens without any feelings in common with his. His only companions were the old *padre* his tutor; and latterly, the wonderful book, and the old friend who had helped him to understand it.

For the lad the interview was an important one; but his father had not yet communicated to him the offer of his English friend. He loved the lad as the child of his old age; the only child of his second wife,

the darling of his declining ayers, whose features he traced in the boy's face. The dewdrops gathered in his eyes when he thought of the hardships and dangers the lad, in his zealous ardour, was like to rush into.

After the first formalities of introduction and the cumbrous complimentary phraseology of the olden time, with its stately bows and platitudes, were over, the gentleman gradually drew the young lad into conversation, and with wondrous tact gained his confidence. Indeed he so interested him that the boy poured out his whole soul to him, and declared his ambition to follow in the steps of Polo, his favourite and his model. At the request of his new friend he was induced even to bring the book out, and no sooner had the quick eye of the man of the world perceived the value and authenticity of the copy, than he determined to secure both the boy and his book for the English king.

It was finally arranged that the lad was to go at once with his future mentor; and with the buoyant spirits of youth, forgetting all the sorrows of parting, and borne up by his ardour to follow in the track of his great predecessor, he expected, first of all to dispel the doubt cast upon the story of the countries of the East, and eventually to find them, and if possible return with still fuller accounts of those regions. His hopes even went so far as to picture himself having a suitable vessel built and equipped out there, and by steering due east, accomplishing the circumnavigation of the world; a thing then looked upon as among the wildest chimeras of the brain.

In a few days they left Venice in a swift vessel, and after an uneventful passage arrived off the coast of Sicily.

Travelling during the thirteenth and fourteenth centuries, even in Europe, was not easy or safe; and as it had been settled in England that the diplomat should bring back his mother and sister with him to their island home, he had chosen the sea route; which, though it had its dangers, was safer than and not so fatiguing as the land journey. Many a circuitous course must, however, be steered to avoid corsairs and other enemies; but the

monotony of the voyage would be broken by frequent halts at places of interest, all which would be arranged with a view to the comfort of the ladies.

Upon arriving at the port where his mother and sister awaited him on the coast of Sicily, the gentleman landed to meet them, leaving Antonio, for that was the lad's name, in charge of the beautiful felucca that was to carry them swiftly homewards. So deeply was he wrapped up in his ruminations about his yet unvisited countries, that he little thought about his patron's mother and sister. Scarcely an idea suggested itself to his mind beyond that of a staid gentlewoman and her little girl, neither of whom could ever be likely to interest themselves in him. Love and home had no place in his thoughts. His soul ranged far, far away, over ocean and mountain, through storm and strife. The gentle thoughts and dreams of domestic pleasures were not for him. As he gazed over the sea to the horizon where it lost itself in the azure sky that dipped to meet it, the splash of sweeps in the water and a grating sound on the other side of the vessel awoke him from his trance; and, as he turned round, he saw his friend mount the deck, followed by two ladies closely veiled. He doffed his cap and the elder lady raised her veil, while the Englishman introduced her as his mother, to the no small astonishment of the lad, who immediately recognized in the lady the original, (despite the flight of time), of a portrait hanging in the ———— palace, of the daughter of the race—the beauty of the time,—who had married the English cavalier. He stammered a few hasty words of compliment, but was immediately at ease when a few kind words of welcome, in a motherly way, passed her lips in the language of her childhood. Then turning round, she said:—"Isabel, here is our old friend's son, Antonio. Bid him welcome." Isabel lifted her veil and timidly greeted him in a few conventional phrases in perfect Italian, yet with that unmistakably foreign accent which showed it was not the language of her native land. She then hastily drew her veil, blushing at the ill-disguised and ardent admiration of the youth. He had, in these few moments, caught a glimpse of that fair girl's face, and it reminded him

of a lovely countenance which had faded from his gaze too, too early in life. Until to-day, he had but once since childhood seen the like of it; and that was in his father's private room, where it hung behind a heavy curtain. He had once, and only once seen it drawn aside, when, as a child, he had stolen in unobserved, and found his father standing before his mother's picture, grieving and silently weeping.

Yet it was not the childhood memories of his mother's face that sent the warm blood coursing madly through his veins. 'Twas more the realization of a dream. That perfect face—those lustrous eyes—he had often

dreamt of and tried to banish from his thoughts, as a hindrance to his nobler aspirations. And, often had he risen, and, with the companionship of his precious book, had driven the vision from his mind.

Now, however, he was entangled irrevocably in Cupid's net to make a journey in such sweet companionship. With the mother's help they gradually overcame their mutual shyness; and full confidence was thoroughly established between them.

Then did the youth pour into her willing ear the wondrous story of the *Far East*.

(To be continued.)

THE ILLUSTRATIONS.

THE ENGLISH LEGATION, TOKYO.

UNTIL recently, the English Minister in Japan has had his principal residence in Yokohama, his Legation being in a very pleasantly situate Japanese edifice in the suburb of Takanawa—at a distance of some two or three miles from the Gaimusho or Foreign Office. This arrangement, however, was very inconvenient, and must have been most irksome to Sir Harry Parkes, who had, before the opening of the railway, to ride up and down, a distance of about twenty miles each way, sometimes going and returning on the same day. In these railway days, it has been easier; but travelling backwards and forwards four or five times a week, with an uninteresting drive to and from the Legation besides, is more than any Minister should be subjected to. Besides this, the different members of Legation were obliged to have their residences outside; and some at considerable distances. The English Government has now built on ground granted for the purpose by the Japanese Government, a thoroughly substantial Legation, including residences not only for the Minister, but for all the secretaries and *attachés*; with a consulate and a residence for the Consul adjoining. These buildings covering a large area of ground, cannot be given in a photograph so as to exhibit them all architecturally. In-

deed, with due respect for the designer, we confess that we have never seen public buildings of a less imposing appearance. The picture we give in this present number, therefore, merely shows how they are placed, on ground outside the second moat; on the road to Kudan, in Koji-machi. The buildings are all now occupied; and Sir Harry Parkes himself will move his family up, and enter upon residence, almost immediately.

THE GATE TO THE TEMPORARY PALACE OF THE EMPEROR.

THERE is not one single palace in the whole of Japan which offers any external attractions to an artist. They are all more or less alike, the buildings being so low as to be entirely hidden by the gateway. How simple these are, may be seen by the picture. It has been determined at once to proceed with the building of a proper imperial residence, on the site of that burnt down two years ago. It is to be in the European style; but what the real design may be, we are unable to describe. It has been committed to a Japanese architect, and we have never yet seen anything of any kind worthy to be called an architectural design emanating from a Japanese. There are one or two large houses in the city of Tokio, such for instance as Mitsui the banker's,

THE FAR EAST.



THE PRINCE OF SATSUMA.



A KIOTO GENTLEMAN'S DAUGHTER.

which are quaint specimens of a hybrid attempt to unite native and foreign notions; and there are buildings for various public offices in the castle; but not one has anything whatever to show that the designer knew what he was about in rearing for Japanese occupation an edifice meant to be in the foreign style; and now this costly palace, upon which, with the public offices of the government surrounding it, is to be expended an enormous sum of money for this country, is to be confided to a Japanese architect. Well! It is no business of ours to interfere. We show what the exterior of the present palace is. In the interests of art and of good taste, we would be glad to hear that the design for the new one was put for competition among all the artists in the country—native and foreign. But we may be sure that the government will neither ask or take our advice either one way or the other. The present temporary palace is the well known yashiki of the Prince of Kiishiu, but the Mikado has occupied it ever since the destruction of his own residence nearly two years ago—and His Majesty certainly deserves to have as handsome a palace built for him as the money to be expended can provide; for he generously commanded, after the fire, in consideration of the then pressure on the public purse, that no steps should be taken to rebuild his palace until that pressure was relieved.

THE PRINCE OF SATSUMA.

SINCE the advent of foreigners in Japan, no name has been more prominently before them than that of the Prince of Satsuma. It would be more correct perhaps to say the late Prince; for he was one of the first of those who consented to hand over his territory to the Mikado, with a view to the abolition of the feudal system, and the construction of a system sure eventually to develop into a constitutional monarchy.

The Satsuma clan has been for centuries one of the most powerful in the Empire, and with the single exception of the Prince of Kaga, the young man whose portrait we give this month was the greatest, in point of wealth, of all the daimios. What part a daimio took in the affairs that were coupled with his name, foreigners can never know. In the case of the Prince of Satsuma, we fancy the part was but a small one. His father Shimadzu Saburo was a brother of the former Prince of Satsuma, who, being childless himself, adopted the eldest son of Saburo as his own son. Thus he is frequently spoken of as the nephew of Shimadzu Saburo. The latter has always been one of the most active men in the country; and he, Saigo Kitchinos'ke, Okubo (the late ambassador to China) with one or two other men of action, have played those conspicuous parts in the clan's recent history, which have made the name so well known. Now, the young Prince is a *kuazoko*, or noble, and nothing more. But Shimadzu is *Sa Daijin*, the third man in the Empire after the Emperor, and Okubo maintains a remarkable prominence among the *sangi*, or imperial counsellors. The Satsuma people seem to be to Japan what the highlanders are to Great Britain. Very brave; very great lovers of freedom; very proud; very quicktempered, and very patriotic; yet withal devoted to their chief, and extremely generous. They were amongst the most active in the late rebellion, which overthrew the Tokugawa régime; but we fancy they little imagined whither their efforts tended. To this day they number among them many who most ardently desire a return to the old manners and customs, which have totally disappeared with the old form of government. We have seen almost all of the former daimios in foreign costume; but the noble whose portrait we now give, we have never seen except in the costume pictured in the photograph. The only difference between past and present is, that now he does not wear his two swords.

THE PERIOD.

NOTES OF THE MONTH FROM LOCAL PAPERS.

THE incoming of the present year has banished business during the past week, the festivities of New Year's day are almost all now left for us to tell. As usual, the shops in the Capital were decorated with evergreens, some even aspiring to triumphal arches, and the decorations more common to Europe than Japan. The programme which was laid down for the official receptions on Friday was issued in a notification as follows:

"The ceremonies of the New year, the 8th year of Meiji, will be celebrated at Tokei in accordance with the annexed programme."

SANJO SANETOSHI.

23rd Dec., 7th year of Meiji.

Programme for the New Year of the 8th year of Meiji:—

1ST JANUARY.

At 5 a.m., prayers will be offered at the four cardinal points.

At 8 a.m., all the officials above the 3rd grade residing in Tokei, will visit His Imperial Majesty.

At 9 a.m., the same officials will visit Her Highness the Mother of the Emperor.

Between 8 and 9 a.m., all the officials above the seventh grade residing at Tokei, will assemble at the Kunaisho (Ministry of the Imperial Household), to wish a happy new year.

At 9 o'clock, the Imperial Princes will be allowed to see His Majesty in the saloons of Ziakonoma.

At 10 o'clock, the Imperial Princes will have the honour to wish a happy new year to Her Highness the Mother of the Emperor.

Between 9 and 10 o'clock, all the Daimios residing in Tokei will assemble at the Kunaisho, to wish a happy new year to the Imperial family.

At 10 o'clock all the officials below the 7th grade will present themselves at the prefectures to wish a happy new year.

At 10 o'clock all the Ministers of the foreign powers will be received by the Emperor.

At 2 o'clock p.m., all foreigners in the service of the Japanese Government, and who have the right to be considered as officials above the 7th grade, will assemble at the Kunaisho to wish a happy new year.

3RD JANUARY.

At 9 a.m., the festival of Guensisai. On this day His Imperial Majesty will personally

fête his Imperial ancestors, and generally all the great men of the Empire.

4TH JANUARY.

At 9 a.m. His Majesty will go to the Dai-jo-kuan, and will preside at the opening of political affairs. Before proceeding to the Council of State, His Majesty will address a prayer to the god Zingu, the creator of Japan.

5TH JANUARY.

At 11 a.m. a great festival of the new year, in honour of Sin-non-yen. The Imperial Princes and the officials above the 3rd grade will have the honour of assisting at the feast at Ziakonoma.

Officials above the 7th grade will be invited to the prefectures to which they belong.

Officials above the 7th grade, residing in the interior, will be invited to the prefecture of each department.

Daimios will be invited to the prefectures to which they belong.

Officials below the 7th grade will be invited to the Kencho to which they belong.

8TH JANUARY.

At 10 a.m. the Minister of War will open his offices for the first time in the year, with great ceremony.

9TH JANUARY.

At 10 a.m. the Shinto priests above the 2nd grade will be received by His Imperial Majesty.

At 11 o'clock the Shinto priests below the 2nd grade will visit the Kunaisho to wish a happy new year.

This programme was fully carried out so far as the 1st inst. was concerned. Troops of native officials were to be seen wending their ways to their respective offices, and as the day was fine, the streets were crowded with holiday folk in festive attire.

Another notification announces that the Imperial Castle is to be built on the old site; but by whom is not known publicly.

A camp of exercise was lately established in the vicinity of Miki, a town about 15 miles to the westward of Hiogo. The troops had some field guns with them, and the manœuvres, with commenced on the 19th, lasted until the 26th instant,

Subjoined are the salaries attached to the offices held by the various Japanese officials—moderate enough in all conscience, as compared with the sums drawn by European statesmen of equal rank. Just now, when England has been relieved of the octogenarian incubus bequeathed her by Chancellor Thurlow, the taxpayers, whose pockets sweated \$60,000 a year for his sinecure emolument, will (albeit in no way penurious) bestow fervent admiration on a country which can remunerate acceptably a dozen astute ministers for the sum which England paid to one useless man, who was permitted by traditional regard for "vested interests" to live on the taxpayers.

1st rank	Daijo Daijin)	800 yen.
"	Sadaijin.....	600 "
"	Udaijin.....	600 "
"	Sangi.....	500 "
2nd "	.....	400 "
3rd "	.....	350 "
4th "	.....	250 "
5th "	.....	200 "
6th "	.....	150 "
7th "	.....	100 "
8th "	.....	70 "
9th "	.....	50 "
10th "	.....	40 "
11th "	.....	30 "
12th "	.....	25 "
13th "	.....	20 "
14th "	.....	15 "
15th "	.....	12 "

On Sunday morning last, General Saigo arrived at Yokohama from the south, by the *Tokei Maru*, the anchoring of that vessel being the signal for a salute from the Japanese vessels in harbour. In consequence of the unpropitious weather, but few were present when the General landed, he being received by local officers. After a short stay in Yokohama, General Saigo left by the 1.15 p. m. train for Tokei, where he was received by a number of high officials, and, escorted by a troop of cavalry, he proceeded to the castle in one of the Imperial carriages. It is understood he was averse to any public reception, which was, in consequence, dispensed with.

Four courts of final appeal are to be forthwith established. Tokei, Osaka, Nagasaki, and an interior city are to be the seats of final resort for the present; but we believe that the old patriarchal system of appeal to the Crown will be provided for in the new legal system in preparation for his Majesty's approval.

A correspondent of an American paper says that the Japanese are preparing to erect fortifications on all important points along the coast. We believe the Government has no immediate intention of undertaking any such works, but it is true that Col Munier, Capt. Jourdan, and Lebon last summer made an excursion to the south, with a view to ascertaining the best means of fortifying the coast. The results of this inspection were not made known, but a mission of Japanese officers has recently been sent over the same ground, on the same errand.

On Thursday the wives of the nobility were received by the Emperor and Empress, to whom they wished the compliments of the season.

Yesterday morning the resumption of work by the public offices was celebrated by a grand review of the troops at Hibiya, Sakurada, the weather being most favourable, though cold. The troops, numbering about 4,000, were on the ground at an early hour, as also a large crowd of natives and foreigners, among the spectators being several Japanese ladies, the Princess Fushimi being present incognito, attended by a small suite. At an early hour, the Commander-in-chief, Prince Higashi Fushimi no miya, arrived and inspected the troops, passing up and down both ranks, and carefully noting the appearance of the men. Shortly after, about 10 a.m., H. I. M. the Mikado arrived in a carriage and four, attended by a Chamberlain, and followed by H. I. H. Prince Sadamaro Fushimi in a carriage and pair, and a number of Court attendants. H. I. M. after inspecting the men, took up a position in front of the troops, who afterwards marched past in companies, headed by Prince H. Fushimi, surrounded by a most brilliant staff. A number of evolutions, most creditably performed, then followed, and H. I. M. left the ground with his attendants. During the review, a band stationed opposite H. I. M. played a variety of airs in a most artistic manner, doing infinite credit to their teacher, who, we believe, is a member of the Mission Militaire. Together with the troops were the students of the Heigakko who presented a most soldierlike appearance, and taken as representatives of the army of the future, give every promise of its excellence.

Separated as we are from each other by the magnificent distances of Tokei, there are few of us who know how wide-spread has been the small pox epidemic, and how many foreigners have suffered from its ravages. Will not our readers be surprised to learn

that there have been no less than thirty-three cases among foreigners, or about ten per cent. on the population of Tokei, and that of those no less than ten have died, and at least one more death is expected among the English and American residents? And even in these statistics we do not pretend to include every case which has occurred in Tokei; but only those which have been brought to our notice.

Since the termination of the Formosan affair the Chinese Government has been making spasmodic attempts to place the country in a better state of defence, and we now hear that large quantities of breech-loaders have been ordered from America for the use of the Chinese troops.

The *Mail* reports an engagement between the aboriginal Formosans and the Chinese troops, fifty of the former being killed; but no news is given as to the result of the engagement. It is probable that the Chinese will find the eighteen tribes very difficult customers to deal with, and we might suggest that it would be better to ask for the loan of a few Japanese troops to do the business.

Tokei papers hint at some troubles between the Kagosima and Shirakawa *Ken*; but nothing definite is announced.

We are informed on good authority that Mr. M. Moss, who, during the time Sir Rutherford Alcock was English Minister in this country, was punished and deported for shooting a Japanese, has returned. Further than that Sir Rutherford Alcock speaks somewhat severely concerning this subject in his book, and that many of the then residents in Japan believe that Mr. Moss was not to blame, we do not pretend to judge of the question. We only note the return of the principal actor in the affair.

The enquiry into the loss of the P. M. S. S. *Japan* which has just been concluded at Hongkong, seems to point to a very serious defect in the regulations of the P. M. S. S. Co. in regard to the life saving apparatus on board their Pacific steamers. The decision of the court before which the enquiry was held concludes as follows:

That after all human efforts had proved futile, as shown by the evidence, to subdue the fire and save the ship, she was abandoned by all on board at 12.45 on the morning of the 18th, the commander being the last man to leave the ship, but we find that in abandoning the vessel there was an evident lack

of organisation in lowering the boats properly, although they were properly equipped and provisioned.

That we are of opinion that there should have been established a Boat Station Bill upon this steamer, providing for the emergency of abandoning the ship, with a view to the greater security of the lives of the passengers as well as the ship's company, and to prevent confusion and disorder, as the well as the lowering of the boats unauthorised by the commanding officer.

That a more rigid inspection of coal bunkers, a greater care in regard to burning surplus coal first, and a more careful supervision of the condition of the coal when coaling should be exercised, and that the temperature of the coal bunkers should be taken at least once every four hours for the purpose of preventing and detecting any incipient signs of combustion going on in them.

That, from all the evidence, we gather the Captain was cool, calm and collected, that he did his duty nobly and well, and exerted himself to the fullest extent to save the vessel under his command, and after her abandonment, in remaining by the wreck until all hope of saving further life was gone.

That we consider the conduct of the chief engineer reprehensible, both in passing an unauthorised order calculated to dispirit the persons engaged in subduing the flames, and in allowing the largest boat, in which he was the only male European, to leave the ship only partly filled, without endeavouring to save the lives of those remaining on board and in the water, although, from the evidence, he appears after reaching the boat to have been suffering from inhalation of smoke, and not to have been actually in command of the boat.

That we consider the great loss of life among the Chinese passengers arose from the communication between the fore and aft ends of the ship (at which latter end most of the boats were placed) being cut off, their paralysis by fear preventing any efforts to save their lives, the roughness of the sea and darkness of the night, and the weight of the money in many cases slung upon their persons, although life preservers were abundant, and were extensively made use of.

The petition sent to Japan by the Koreans, says a native journal, was to the effect that if the Government would overlook their past misconduct they would receive the next Ambassador from Japan with greater deference. Arrangements were accordingly made to despatch Moriyama to Corea, but the execution of the contemplated mission has been postponed for the present.—*Japan Mail*.

THE FAR EAST.

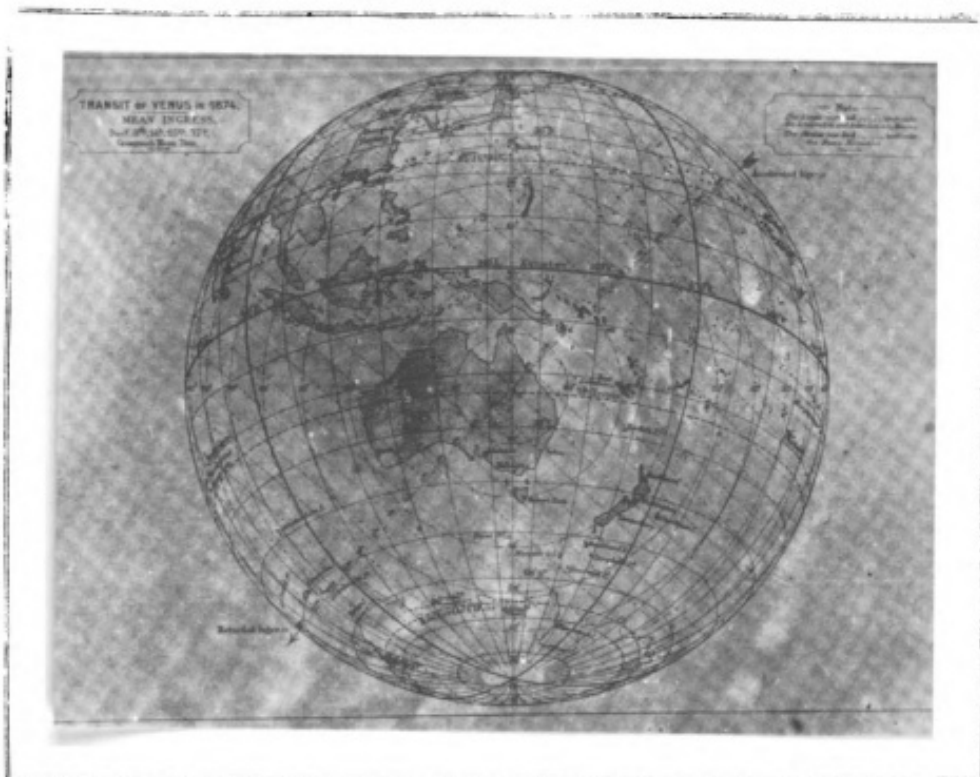


Diagram XIV. TRANSIT OF VENUS. Mean Ingress.

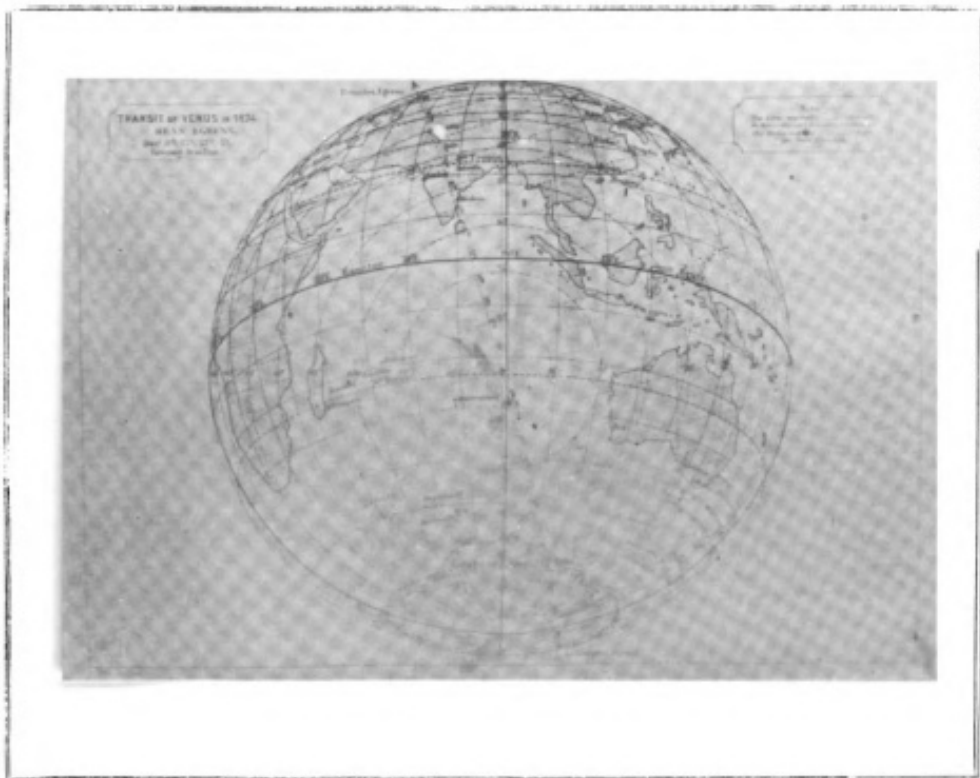


Diagram XV TRANSIT OF VENUS. Mean Egress.

In a recent report of the Hongkong and Shanghai Bank it was stated that there was during the past year an unexpected issue by this Government of paper currency. We believe that the report is entirely in error. During the past year there has been an enormous withdrawal of the old *satsu*, which have been replaced by the new Frankfort issue, and doubtless from that an unjustified impression has been caused, that there has been a new issue. We believe that at the present moment there is rather less paper currency in the country than there was a year ago.

A contemporary reports that there is a proposition afloat to ask the Japanese Government for a concession of ground to erect a building for the joint occupation of the Yokohama Chamber of Commerce and the Asiatic Society.

The following further information concerning the observations made by the Nagasaki Transit of Venus party has reached us.

During the observations of the Transit of Venus on the 8th December the weather was very cloudy and unpromising. The time at which it was calculated that the transit would begin passed away without our being able to record the exact moment of the transit and of the first contact of rules. After about a quarter of an hour, and before Venus reached the state of her second contact, the observer at the equatorial, caught a glance at the sun planet, and was successful in taking several measurements of planets.

During the interval between the first and second contacts, the time at which the latter contact occurred was obtained with success and duly recorded. Shortly after the second contact further measurements of distance between Venus and the Sun's western edge were made with the micrometer. In all there were taken 150 micrometric measurements of the line between Cuspis. Besides these, three micrometric observations were made on both edges of sun across the meridian of Saturn, and similar views of the right and left edges of Venus in crossing the same line.

Eighteen micrometric surveys were made of the respective delineation of the sun and planet, by observing both the upper and lower limbs while on the passage of the meridian, and about sixty excellent photographs of the transit, during various periods of its occurrence, were taken. Extreme good fortune attended the astronomers, for just as Venus departed from the sun, clouds began to gather and threatened rain. Towards the close of November we were enabled to tele-

graph the difference of longitude to Vladivostock, so that the location of position here is definitely determined.

Capt. Murata, well-known to all frequenters of the Yokohama rifle range as one of the best shots, native or foreign, in this country, has been commissioned by his Government to proceed to Switzerland by an early mail, in order to obtain full particulars concerning the organization of the Swiss Rifle regiments.

On Thursday night, about 12.25, the residents of Tokei were awakened by a series of the most violent shocks of earthquake felt since the advent of foreigners to this country. For half an hour the earth continued to tremble, till at 1.15 these unpleasant phenomena ceased with another shock of excessive violence.

On Tuesday evening, the Owariyashiki near the Castle caught fire, and was entirely consumed.

We understand that, contrary to general expectation, the contract of Gen. Capron, as Chief of the Kaitakushi, has been renewed from month to month.

The public of Yokohama and Tokei have much to regret in the death of Dr. J. J. R. Dalliston, who succumbed to an attack of intermittent fever on Wednesday. The deceased had practised for some fifteen years in New Zealand, where he was principal medical officer to the Colonial forces during the Maori war. He afterwards removed to Hongkong, and in 1865 came to Yokohama, where he was appointed surgeon to the Yokohama General Hospital. Dr. Dalliston was much esteemed by all who knew him, and in his professional capacity he was ever ready to assist those whose position precluded a pecuniary return for his services. On Friday the funeral took place, and was attended by numerous friends, who testified to their appreciation of the many good qualities of the deceased by paying a last tribute of respect to his remains.

The Paris Japanese Society, which was founded in 1873, after the meeting of the International Congress of Orientalists for the furtherance of Japanese, Chinese, Tartar, and Indo-Chinese studies, has made rapid progress, and is now in a most satisfactory condition.

The *London and China Express* says: The Lords of the Admiralty have given permis-

sion for two officers of the Japanese navy to visit Chatham Dockyard, when they will be conducted over the departments open to foreigners by one of the dockyard officials.

We announced some time since that Herr Von Brandt was to be transferred to Peking; but some doubts were then cast upon our statement. The change is now gazetted, and Herr Von Brandt is to be succeeded by Baron Von Holleben as representative of the German Empire at the Japanese Court. By the departure of Herr Von Brandt the Ministerial corps of this country loses an able and efficient member. He may have, at various times, acted too much from a mistaken idea that it was necessary to oppose the Government to which he was accredited for the mere sake of opposition; but he has held himself aloof from that violent antagonism which has characterized some of those he has left behind.

By the French mail Baron de Schaeffer, the new Austrian Minister, left for Siam, to the Court of which country, together with that of China, he is accredited, as well as to Japan.

By the same mail Count de Litta, Italian Minister *a. i.*, left for home, Count Fe d'Ostiani having resumed charge of the Legation.

Concerning the approaching changes in the personnel of the Imperial Mint, the Osaka correspondent of the *Hiogo News* says:

The time for the departure of Major KINDER and the majority of his staff is fast approaching, and on the 31st all the foreign employees excepting three, or at most four, are to leave. The machinery will cease to work on the 26th, in order to afford the time necessary for the balancing of the accounts and to prepare matters for the handing over of the Foreign Director's department to the Japanese Commissioner of the Mint. Coining it is expected will be resumed on the 1st of next month. There has been but very little done with the precious metals in the way of coining for some time past although from two to three tons of copper have been converted into coin daily. It is curious to hear that the Mint authorities have given notice that for the future the native employees will be paid in paper money and, as I have remarked before, paper after all is the cheapest material for manufacturing currency. I hope to find time to pay another visit to the Mint before that establishment comes under the new régime, when I may have something further to say about the present aspect of things in general. What the device the Government will do with its white elephant when the mahout is no longer there to wield undisputed sway and keep within bounds its unwieldiness I don't know, I can fess—but that the experiment may prove a costly one, few who know ought of the subject will be disposed to deny.

We do not in the least agree with the *Hiogo News* correspondent. If the Japanese are competent to run the establishment themselves,—we believe they are, and can see no reason why they should not be,—there is no valid objection to their assuming the direction. Major Kinder could not stop at the Mint all his life; separation must come, and perhaps better now than later on. As to the suggested fraud on the part of Government, we have already said it is our opinion the Government will not be guilty of any underhand conduct. There is no foundation for supposing that the course adopted will be any other but the most upright and honourable.

On Thursday morning one of the *teubone* of H. I. M. the Mikado was safely delivered of a girl.

The most important news this week is the reported death of the Emperor of China on the 12th inst., the assumption of the Government by Prince Tung, a brother of Prince Kung, and a consequent revolution. The news is regarded as unreliable by the *Mail*; but we were credibly informed that the U. S. Consul announced that he had received a despatch containing the information. There being little doubt that the news is well founded, the immediate future of China is full of uncertainty; for it is impossible to foresee what course the Government may take, or even what may be the governing power. The people of China are divided into so many factions, each in itself almost a nation, that there may be a struggle impending similar to that of a few years back.

The Imperial gardens, both at Hamago-ten and in the Castle, have been opened to the public under certain restrictions. Certain days have been set apart in every month for visiting each garden, to which entrance can only be had by ticket.

Prince Fushimi, the younger, has passed an excellent examination in French and Chinese, and has entered the army as *sous-lieutenant*, proceeding for the necessary instruction to the Shi-han Gakko.

On Thursday, the various Government officials and nobility tendered their congratulations to the Emperor on the birth of a princess.

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THE FAR EAST.

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BIOGRAPHY

KATOW KAZUE-NO-KAMI KIYOMASA.

NOTE BY THE EDITOR.

THE following paper is a translation by a Japanese of one of the short biographies which are as common in Japan as similar ones are in other countries. Katow Kiyomasa was one of the great men of Japan in the days of Taico Sama; and a memoir of him obtains additional interest from the fact that he was one of the two great generals sent by Taico Sama to invade Corea, in the 16th Century. The biography, slight though it is, serves to keep his memory green in this nation of hero-worshippers. We speak literally; for Katow, like half of the special heroes of Japan, was canonized after his death, and is now one of the kami or gods, to whom adoration is offered. We give his portrait, as also that of Taico Sama his master, and Ota Nobunaga, originally the master of them both—all three great names in Japan. We also give in this number two pictures of the castle of Higo, of which Kiyomasa was the owner if not the builder. It is

situate in the island of Kiusiu, not far from Nagasaki, and is one of the finest of the old castles now left in the Empire. We have hardly altered the translator's words at all, believing that the quaint manner in which the story is told will prove agreeable to our readers.

IN the village of Nakamura, in the district of I'chigori, in the province of Owari, there lived a man called Gorosuke, whose wife was a niece of Yasuke, a farmer, also resident in the same village; and he had a son whose first name was Hiyoshi,* but as his face was liked a monkey's, all men called him by the nickname of "Sarunosuke," which means monkey.

He was a mischievous and wild boy but was so sagacious that his parents could not control his habits. They therefore sent him to a gentleman to regulate his conduct: but he ran away from him, and in the course of time, when he grew up to be fourteen years old, he forsook his parents and went to Hachisukamura, a village of the same pro-

* This was the famous Hideyoshi, generally known as Taico Sama, the greatest of Japanese heroes. His history is given in the third volume of the *Far East*.

vince, where he met a great bandit who was named Hachisuka Koroku, and lived there with many retainers. And Hiyoshi became one of his followers.

When Gorosuke, his uncle, heard that news, he was surprised and grieved. He went up quickly to Hachisuka and took Sarunosuke home. But when Gorosuke severely reprimanded him, the boy replied, without being ashamed:—

"Your words are mere truisms which every one knows well; but I do not admire them. I have ever been told that Kang-shing, (a brave Chinese, who became one of the greatest and most skilful generals in China), once stole some apples, and was compelled to pass through the arch formed by a man's legs, to degrade himself; yet he afterwards became a great man and was looked up to by all. I therefore do not mean to end my life under a plunderer's power, but to find out some eminent man for my master, and finally get all the countries under my power; so that, when you have a son, you may instruct him to copy me." At the end of this oration, he bade his uncle farewell, and went away; and he, wondering at his grandiloquence, did not compel him to stop any more.

After Sarunosuke left his uncle, he wandered from place to place to find out a respectable master; and after a time he became a subject of Prince Ota Nobunaga, and changed his name to Kinoshita Tokichiro. In the beginning of his service took place the battle of Yamori, and he suggested a clever plan to attack Prince Imagawa, by which Ota Nobunaga was successful over him. Soon afterwards, Kinoshita Tokichiro was sent to the province of Mino and assaulted Saito, a prince, with success. Through these great deeds, he was rewarded with a great estate by Ota Nobunaga and got higher and higher situations.

When Gorosuke was told the joyful news, he thought to himself:—"I did not believe his talk before, and severely reprimanded him for his conduct; but I feel ashamed now myself. If therefore I could only have a son, I should get him instructed like Kinoshita Tokichiro and he would be known to all people like our ancestors."

In their anxiety, Gorosuke and his wife

eagerly prayed to all the gods, and soon after they got a son to their great happiness. The child was comparatively of large stature and when it cried out its voice was like that of a man; therefore they thought that the child was not an ordinary fellow, and they watched its growth with anxiety and fondness, and called it by the name of "Toranosuke" which means tiger, as an improvement on the closely similar-sounding name Sarunosuke. When the child grew up to be three years of age, Kinoshita Tokichiro, as has been told, was rewarded for his deeds over Saito's army. He got a larger estate than before, and was appointed the Governor of the castle of Sunomata, at the head of many retainers. It was not very far from his native village. So he thought that as he ever gave much perplexity to his parents and had done nothing to please them, he ought to call them to the castle and show his gratitude by making them happy.

Consequently he told his master, Ota Nobunaga, and begged to be relieved from his duty for some time; and went to visit his native village. In the course of his visit he went to see and thank, not only his uncle, but all those who had been kind to him. Gorosuke was very glad to see the reformed Kinoshita Tokichiro, and said to him:—"I must apologise for the shameful manner in which I blamed you. I did not understand your real quality: and I have nothing to say now, but to beg pardon." Kinoshita Tokichiro replied:—"Don't say so; if it had not been for your kind instruction I should not have got my present great situation. So I ought to thank you and express my gratitude for your former great kindness."

While they were conversing, Gorosuke's child, presenting his graceful little figure, came to the parlour from the next room and crept to Kinoshita Tokichiro's seat, without having any of the shyness that a child sometimes has to a stranger. He therefore felt very loving to the child and asked Gorosuke "Whose boy is this?" Gorosuke replied:—"It is mine, and its name is Toranosuke." In the meantime Kinoshita Tokichiro looked at the face of the boy and understood it was not a common fellow, for its keen eyes were sparkling; and he said:—"He is a very good boy. I suppose he

must be a foundling, but you want to let him succeed to your subsistence?" "No, Sir," Gorosuke answered, "He is my son. I do not wish to leave to him such a degraded position; and I have something to say to you. Our ancestors, till my grandfather's time, were nobles permitted to hold a castle. But my grandfather went to fight with Saito; and he, in the beginning, was successful; but at last was defeated completely. Then Nakamura Genemon, one of his followers, escaped from the field with his son and stopped at a village, wishing to attempt the restoration of the family. And when the son grew up to be a man, he was clever and mighty; but unfortunately, he died in the early time of his age, so that his name was not known to people. I am his son. But as I have no sagacity nor ability, I cannot perform such great actions. It is difficult for me to support ourselves. So, when I heard of your greatness, I felt very sorry that I had no child; although I remembered your words—"If you have a son, you may instruct him to copy me." At last, by the favour of the gods, this child, who is now three years old, was born. Though he is a very little boy, if you will have the kindness to take him as one of your attendants after he is grown up, he may revive my family by your kind instruction, and I will not fail in your favour after my death." Kinoshita Tokichiro felt agreeable with his hope and replied: "This is the first time I heard your interesting explanation! and I shall help your son as much as I possibly can. So do not grieve about it any more.

Then Gorosuke's wife brought refreshment and offered it to Kinoshita Tokichiro, and they pleased him by praising his great deeds. And when he promised to them to make their child his attendant, the child bowed his little head respectfully, and he, looking on him, clapped his hands and wondered at his wisdom. At the end of the dinner, he said to them:—"I want very much to take the child with me now: but he is too young to take out of your care. I think it is better that you send him to me, when he has grown up more." Gorosuke answered:—"We shall follow your advice." Then he left their house, and he accompanied his parents in sedan-chairs to the

castle of Sunomata. Though Toranosuke, who was then three years old, promised to be his follower, yet he was still living with his parents.

In the course of time, Toranosuke grew to be five years of age, and his parents, as they said, meant to send him to Kinoshita Tokichiro; but unfortunately Gorosuke got a fever, which, in a few days, became so severe that no doctor could cure it. And he understood it himself and called his wife and son to the room in which his bed was set and said:—"I am very sorry that I shall die before I can see what becomes of my son: but I believe Kinoshita Tokichiro's words. When I have put an end to my breath, you may sell our house and all things, and go to him as soon as you can." He died about three hours afterwards; and though his wife and son felt extremely sorrowful, as they had no other means to bury his corpse, they were obliged to obey his last orders; and after a few days, as he had said, they set out to the Castle of Sunomata.

At this time, there was a man called Matabei, who was originally a subject of Prince Tsutsi, and then he was named Seda. He was one of the mightiest of men; and as he had no proper opponent in his country, he became proud of his vigour, and he called himself by the nick-name of "Mighty." When he grew up to be eighteen years of age, he company with the lowest class, and he passed his days in pleasure only.

In the same village, there lived a maiden called Koman, and though she was only sixteen years old, she had already left her parents and was obliged to live alone. She was a great beauty; but as she had a great mind, no vile fellow could oppress her with his passion. At last, they fell in love with each other, and they celebrated their marriage. In the course of time, Koman said to Matabei, her husband:—"You are of great might and skilful. I am sorry you pass your life with such a low class; and now it is war time, and many generals are looking for warriors, if you went to other countries, I am sure you would get a situation. And though you will unfortunately pass a long time away from me, I shall keep your house till I shall receive your joyful letters. Mata-

bei, by this advice of his wife, made up his mind, and soon prepared for his journey. He set out quickly, and exposed his bravery in all countries which he visited. Finally, he, wishing to go up to Ashimura, a mountainous village, in the province of Harima, in the west part of Japan, was passing a road at the foot of lofty mountains: when, suddenly, an angry boar that some one had wounded ran out furiously from a forest, sweeping what it met with its enormous tusks, and came to injure him; but he jumped on to its back and rode it like a horse: and beat on its head with his fist, as much as he could, so that the boar, at last, fell down and died. Then he sat on the dead boar and was smoking his pipe, when a very tall man, having a gun in his hand, came out to Matabei, and said:—"I have seen your trial with the boar, and you are of great vigour; but the boar is mine, because I had fired a gun at it before." Matabei laughed at him, and replied:—"If you fired with your gun, I think you ought to have killed it yourself. Why did you make the boar run up to me? This is your mistake, and the boar belongs properly to me. Don't bother me, please." These words made the tall man so angry that he said:—"I am a terror to all people. My name is 'Oni Kusuke.' If you do not quietly give me the boar, I shall take it with my strength." Matabei answered:—"I am a mighty one too. If you want, I shall show you my terrible strength." Then they began to fight with their hands for about one hour, but they tired each other out, and rested themselves.

After they had rested themselves for a short time, Matabei stood up, and saying that as the boar was the cause of the contest, he should carry it off, he lifted it up to his shoulder by its fore feet. As soon as Kusuke saw it, he sprang violently from his seat and seized it by its hind feet; and while they were disputing with terrible violence, the boar tore into two pieces. Therefore they stood silently for a moment, and looked in each other's face with wonder. Matabei then clapped his hands, and said:—"I thought I was the mightiest man in the world; but I am surprised to meet with another man of such great power." Kusuke also said:—"I

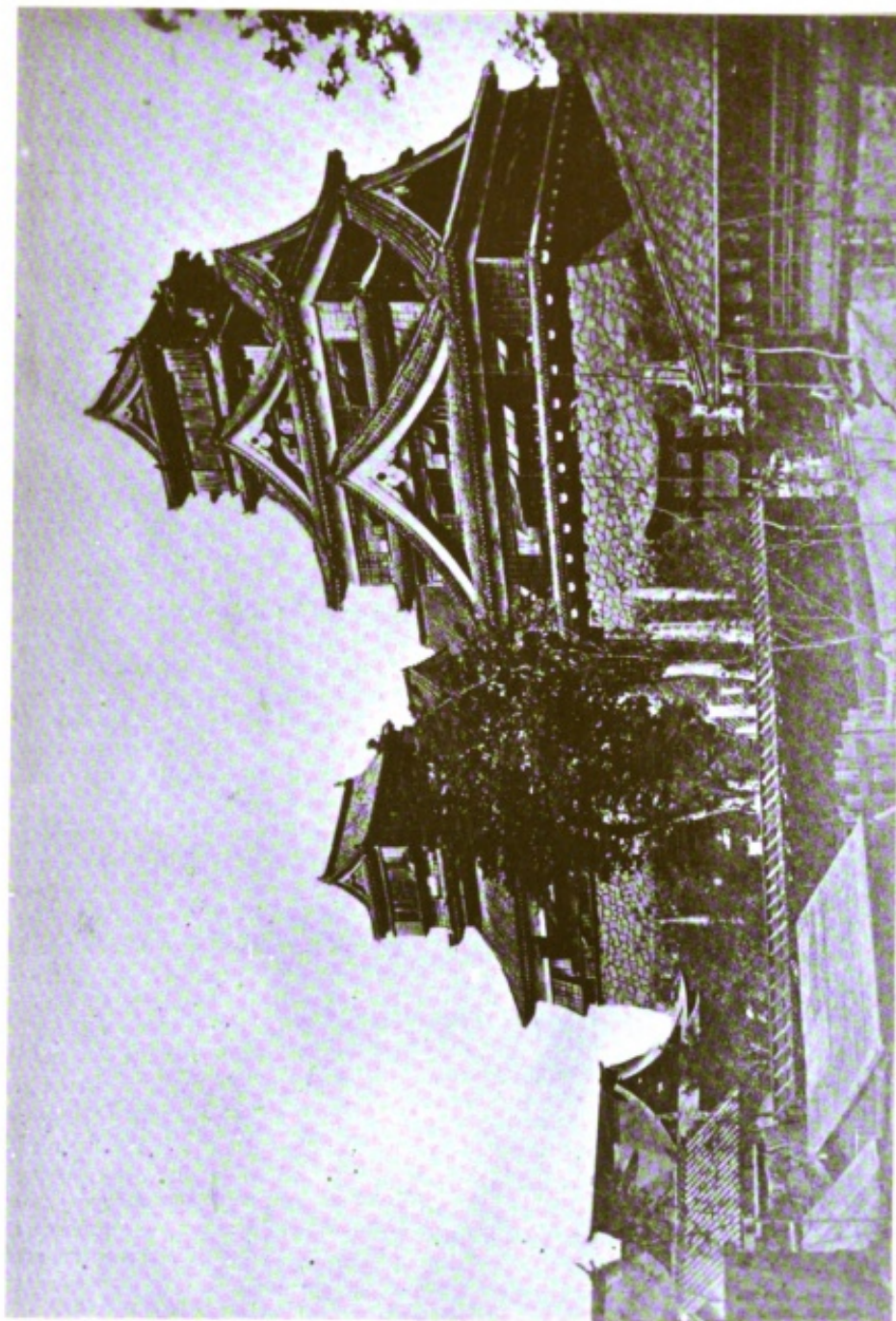
thought myself so, too. I did not suppose there was a man like you existing in the world. I hope we shall be brothers."

"Willingly, I hope so," returned Matabei; and they went together to Kusuke's house, carrying the boar, celebrated their adventure, and promised to be brothers. After Matabei had stopped in Kusuke's house for a few days, he told Kusuke he wished to examine the state of all countries and to look out for some respectable general; but, he added, I am very sorry to leave your might in such a mountainous and isolated country. So if you have no different opinion to mine, when I find some respectable master, I shall send for you." Kusuke felt very happy, and replied:—"As we are brothers, so we ought to help and advance each other. Consequently, if you can get a good situation, I hope I shall have a letter." Thus they bade their farewell, and Matabei set out on his journey.

Though Matabei wandered through several countries, he could not find a worthy master; and he went finally to Nagahama, a town in the province of Oomi. At this time, Kinoshita Tokichiro, of whom I have already written by his numerous great deeds in many battles, was the Governor after having been Governor of Sunomata for the several preceeding years. When he arrived at Nagahama, he saw a young gentleman who seemed about thirteen years old and was one of the followers of Kinoshita Tokichiro, fishing with his net in a clear brook and was ordering his own servant to help him. Matabei looked on his face and understood, at once, that he was a great-hearted man. He thought to himself, I have examined several men in different countries, but I never saw such a man. I suppose he will become the greatest man who will be known to all people in the world.

While the gentleman was fishing with great zest, his servant disobeyed his orders frequently. Therefore the gentleman said to him:—"If you do not obey your master, I shall punish you with my sharp sword." The servant laughed at him and replied:—"The body of man is composed of hard bones, so it is more difficult to cut than any fruit. I am sure your small hands are unable to do it."

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HIGO CASTLE; KUMAMOTO FORMERLY BELONGING TO KATOW KIYOMASA. *Page 1.*

The gentleman was so angry that he, saying "though I am young, yet I am a warrior called Katow Kiyomasa," cut him into two pieces and threw the corpse into the brook, and continued fishing gracefully as before.

Matabei admired his conduct, and following his foot-steps went to his house. When Katow Kiyomasa arrived at his house he went straight to his mother, and told her about his servant. Then his mother was greatly surprised at it; but Katow Kiyomasa said:—"Don't be vexed so much, mother; I shall speak to my master about the matter exactly, and he perhaps will not blame me for such a small matter." She, however, was thinking of what might follow. At that time Matabei knocked at the door and he, wishing to see Katow Kiyomasa, commenced:—"I am a fellow who is looking for some respectable master, and saw your son a few minutes ago, when he was fishing. He did an interesting trial of his servant, so that I wish to become his follower." She wondering at his words replied; "My son is a very young fellow and has no estate. On the contrary, I see you are a gentleman who can get a large estate. Therefore, though I should wish to make you his follower I could not, because he has nothing to supply you; so I think, it is better to find out some greater master." "No, madam," said, Matabei; you do not know my heart; for I do not want to have riches only. I like very much the qualities of your son so that I am very wishful to be his retainer." When she heard this reason, she was very glad, and kept him in her house to be an instructor of her son; and Matabei felt thankful for it and respected Katow Kiyomasa as his master, and instructed him with kindness. And he regarded Matabei as a good teacher and changed his name into Iyeda Kakubei. Kiyomasa's mother informed Hideyoshi, (formerly known as Tokichiro), that her son, Kiyomasa, had killed his own servant as a punishment, because the servant was impolite and took advantage of his youth. When Hideyoshi was informed about it, he extolled his qualities instead of blaming him, as she expected. One day, Kakubei said to Kiyomasa and his mother:—"When I was wandering through the west part of Japan, I got, by some accident, a brother called

Oni Kusuke: and we promised to be kind to each other. Therefore, I am very anxious to call him here. If you will have the kindness to make him your retainer with me, I shall be thankful to you."

They were very glad to hear it, and said:—"We are desirous to take such a mighty man in our house; but are ashamed that we have not very large means of support at present. But if he does not refuse it, you may call him as soon as you like." He, satisfied with their answer, set immediately out on his journey to the province of Harima, and in the midst of his way when he was passing the winding road in the mountain, near to Ashimura, where his brother Kusuke was living, there was a band of robbers burning wood to keep themselves warm. Kakubei asked leave to warm himself, and took his seat among them. The robbers dissatisfied with his off-hand conduct, said loudly, "You are very foolish, so to come among men whom you have never seen before; but if you want really to warm yourself, well, first let us have all your clothes; then you may expose your naked body to the good fire; for we are robbers." And all the men stood up around Kakubei and endeavoured to pull his dress off. He defeated their attempt with his fists and made them fly. When he looked round, a tall man, his head and face covered with a black cloth, sprang out from the woods at his back, and saying that he would try his ability, came against Kakubei, and they scuffled till Kakubei's hat fell down. But when they had seen each other's face, Kusuke said, "Ah! you are Matabei, my brother, and I am Kusuke." No sooner had he said that than he uncovered his head. Then Kakubei, satisfied that he met Kusuke unexpectedly here, cried out:—"Oh! you are Kusuke: I have got a good master, and changed my name to Iyeda Kakubei, and was going to Ashimura to call you, but it is my happiness to meet you here." Kusuke, with a cheerful face, said:—"As I am living in the mountains, it is difficult to get money; therefore I am hunting beasts in the dusk, but I do not forget our oath. Well, I suppose your master is a great prince; what is his name?" "No, sir," Kakubei replied "my master is the follower of Kinoshita Hideyoshi, and is called Katow Kiyomasa. He is

so young that his master does not give a large estate, and I, his retainer, do not receive even a small salary; but I think he must become the greatest man in the world. But I shall not have the regular service under a hard-hearted general. It is what I refused. Therefore I hope you will go with me there and we shall raise our name above all others." Kusuken followed his advice, and they went forthwith to Nagahama.

Kakubei returned to Kiyomasa's house in company with Kusuken, and Kiyomasa and his mother received him with gladness and treated him as well as they had Kakubei hitherto. Kiyomasa was receiving instruction in several kinds of knowledge, and Kusuken served him with all his heart. He admired his qualities, and made up his mind to be his retainer, and so changed his name to Tōrei Hambei.

When Kiyomasa was fifteen years old, Hideyoshi appointed him to be his near attendant (*schagosho*). At the same time there was another officer of like duty named Fukushima Shimatz, who was originally the son of a cooper. When he was three years of age he was fastened to a large millstone that is used to grind grain, and weighed about thirty pounds, (for he was a mischievous boy); and he crept about as he pleased in drawing it. One day Hideyoshi was walking through the town and saw the strange boy with wonder. Thinking that he might be a great warrior after he should grow up, when the boy was eleven years old, he took him to his castle and fed him together with Kiyomasa. Both Kiyomasa and Shimatz were youths, but Hideyoshi wished to prove their qualities, and appointed them *metsuke** and they were obliged to attend to that duty every two days. One day when it was the turn of Kiyomasa, he saw two young men fighting with their sharp swords at the north-east part of the town. He observed the quarrel, and was looking on for a short time. Seeing that they were skilful, he grieved that they should lose their lives in vain; and hoping that these youths would leave off their contest at once, he sprang in between their weapons, when they loudly and angrily

* Name of an officer whose duty it was to keep an eye over all classes of people.

called out:—"Don't stop us, young fellow; you had better get off before you receive your death blow." Kiyomasa, without attending to these harsh words, said:—"I am only a young fellow, but I am appointed to examine matters by the Governor Hideyoshi. I was looking at your trial for a few minutes, and found that you are both skilful; but you are losing your character by drinking liquor. Why do you spend your great valour in such an unworthy manner? If you have parents you will fail in your duty to them; or if you have a master you will not be acting right to him. But should you have a special reason for fighting each other you may tell me about it, and if I think it fit, I shall watch your fighting and give you permission." As he had explained this cleverly, they threw down their swords for shame and confessed themselves.

As above mentioned, they felt very thankful to Kiyomasa for his kindness, and admired his great character; and they desired to be properly punished because they committed such a foolish thing. But he, satisfied by their obedience, remarked that if they had no enmity they might return to their homes, for he was sorry to judge them. And he gave some money to them to spend until they found their master, and told them that the money was not his own, but it had been given to use for such cases. They thanked him with tearful eyes for his kindness, and wished eagerly to serve under his orders. And he was very glad at their desire, and promised to take them as his retainers. Their names were Inouye Daikuro and Kimura Matazo, and they came to Kiyomasa's house with him, and he introduced them to his mother and two followers.

Then Kiyomasa had four retainers, and his means were too small to supply them. But the four men pleased him, saying that they did not want to be supplied with luxuries: for they knew that he had not a great estate; but, if there was any fighting, they would be able to increase his estate through his great qualities and their courage; and they were obliged to live on coarse food. Then Hideyoshi was informed of the truth, and admired Kiyomasa's conduct, to be served by such great and skilful retainers, without giving the proper supplies; and wishing to

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HOSOKAWA, LATELY PRINCE OF HIGO, IN THE PRESENT COURT COSTUME OF A NOBLE, AND HIS WIFE.

judge his heart, he called Kiyomasa to his residence and putting on an angry look said to him:—"I had given a little support of food only for you and your mother, but I hear that you have hired many retainers. I do not understand how you supply them." Kiyomasa replied respectfully with 'the truth. Then he, with a more angry face, blamed him. "My purpose in supporting you was to make you a great warrior; but, if you eat only coarse food, you will injure your health and fail in your duty. You are unable to have so many retainers, therefore you must discharge the useless ones." Kiyomasa answered:—"I am too bold to have an answer to your highness' advice, yet I must tell you my heart. The four men have taken already an oath to help each other in any trouble; and though I am not so rich as to supply them completely, yet they are living happily. I am very sorry to obey you in this case. I daresay a master's order is incontestable, but our oath must not be broken." When Hideyoshi had listened to his words, he presented a cheerful face and said: "I wish then to see and examine of what quality you and they are." Kiyomasa felt very thankful to obey his order and he called them up immediately to Hideyoshi's presence; and he looked on them carefully and understood that they were good warriors, and asked them:—"Why do you not select a greater master than Kiyomasa?" They replied: "We do not purpose to have temporary happiness but to have permanent employ." He was satisfied with them and praised Kiyomasa, that he got such excellent retainers and gave him greater means to supply them sufficiently. He also gave many treasures to them.

Then Prince Ota Nobunaga, who was the master of Hideyoshi, attacked and defeated all the Miyoshi family, who had seized, by force, the privilege of being the bodyguards of the Emperor, and installed Lord or Shogun Yoshiaki-Ko, who had the right of judging over all princes of the palace, in the capital. So all princes of the different provinces, came up to show their gratification, either themselves or by their ambassadors to Shogun Yoshiaki-Ko, but the Prince of Asakura foolishly did not send even an embassy, so that Ota was dissatisfied with him and determined to invade his province.

In the battle, Hideyoshi desired to destroy the castle of Kanegasaki, with a small band to whom he was ordered to be a leader, and marched against the rear wall of it, which was the weakest and best part to enter. But the enemy in the castle acted bravely, and the army was hesitating by reason of the heavy fire of shot that came down from the castle; and Kiyomasa thought that it was the best time to show his courage. He galloped his horse to the wall, being followed by his four attendants, and they jumped over the wall. This Hideyoshi saw; and saying loudly:—"It were our greatest shame to have Kiyomasa killed," commanded his army with press forward. And all the army, encouraged by Kiyomasa's bravery, marched to the castle resolutely."

As soon as Kiyomasa stood up in the midst of the enemy, one of them, called Misaki Yashichiro, brandishing his sword, sprung to oppose him, and Kiyomasa advanced his one-branched-spear to match him. But, as Misaki was also a worthy warrior known to all people, they were fighting endlessly. Then Kiyomasa brought down his spear with an angry outcry; but Misaki got out of the aim quickly and seized hold of the spear. And when they were endeavouring to get it mutually with their might, one of Kiyomasa's attendants, went up to the succour of his master; but no sooner had Kiyomasa seen him than he cried out: "Don't rob me of my deed; I am not so weak as to require your help." When Misaki heard this, though he was his enemy yet he admired Kiyomasa's clever bravery, and was a moment off his guard. Taking advantage of this Kiyomasa pierced his spear in Misaki's leg with a mortal wound, and bringing him to the ground, cut off his head. His retainer Kaku-bei, who was watching the fighting with anxiety, was very pleased with the deed of his master and danced in his armour. This was the first service of Kiyomasa.

Fukusima, who was in the same situation, and of similar strength, with Kiyomasa, blamed himself that whenever he performed a deed, Kiyomasa had a greater one; and thought that as he had not a sasimono,* no enemy would attend to him, so that he

* A kind of flag fastened to the backs of noble-men or great warriors, in battle.

could not perform so many brave deeds as he desired. Consequently he decided to beg permission from Hideyoshi that he might have a sasimono and get as great deeds as Kiyomasa; and he went up to Hideyoshi's tent and said:—"I want to kill some great enemy in the succeeding war; so let me have the permission to carry the sasimono. So soon as Hideyoshi heard the words, he replied:—"You are too proud." Fukusima answered:—"I am too bold in repeating my request but having no sasimono I could not do any great deed. Therefore, if it is so improper thing that I have it as you say, let me have it only for one day." Hideyoshi understood his resolution and knew that if he did not get the permission, he would die, said:—"I cannot permit it just now for other men would not be at rest; but if you wear it without permission I will not notice it because I am very busy." Fukusima admired his greatness and said:—"I will show you the greatest deeds: but if I cannot, I shall not see you again;" and returned to his own tent.

When Kiyomasa was informed about Fukusima, he went to his tent doubtingly and asked:—"Did you get the permission of sasimono?" "O, yes; I got it to day." Then Kiyomasa went to Hideyoshi's tent immediately, and he bowed down in his presence sorrowfully. Hideyoshi asked:—"Why are you so sorry?" Kiyomasa replied:—"I think there is no difference between Fukusima and me, and I did not think you would permit sasimono to Fukusima alone; but if you are dissatisfied with me, I do not wish to live any more." And he prepared to commit suicide. Hideyoshi answered:—"Be not so foolish, I know nothing at all about the permission." Then Kiyomasa forgave himself, and was ashamed that he believed Fukusima's pretension and went away out of the tent. The next day Fukusima carrying a magnificent sasimono, was marching to the field and Kiyomasa saw him, and hastened to Hideyoshi's tent and said:—"I have seen Fukusima who was carrying a sasimono just now. Why do you not rebuke him?" Hideyoshi retorted loudly:—"I cannot attend to such a slight thing at this important time; you are stupid." Kiyomasa was obliged by Hideyoshi's harsh words to return to his tent. He ordered to

make a sasimono for himself quickly, and carrying it on his back, marched to the enemy.

Fukusima determined to show his activity, and advancing against the enemy ahead of all the army killed two warriors: one, by the name of Satow Hionai, and the other Takikawa Sinpei, and bringing their heads to Hideyoshi, got the real permission of sasimono from him, for this bravery. After a little time Hideyoshi saw Kiyomasa returning toward the camp, and blamed him very harshly:—"Why did you carry sasimono without asking permission?"

Kiyomasa answered boldly with a laughable face:—"Whose permission did Fukusima receive?" Hideyoshi replied:—"As Fukusima has performed a great action to day, I have permitted him to carry it. If you will show me such a great action, then you will receive permission also." Kiyomasa, comforting himself with the words, cut off seventeen heads, one after another, which he brought and asked:—"Are these not enough to get the permission?" Hideyoshi clapped his hands and said:—"This is what I expected. Henceforth, you may carry any sasimono you like; and you must be a patriot, as before." Kiyomasa felt very happy and immediately went out of the camp. He forgot even to dine; but galloping his horse into the waves of the enemy again, he showed great and many interesting actions.

At this time, soon after the war, there was a great and skilful man called Akechi Mitezhide under the power of the Prince Ota, and he was the Governor of the castle of Sakamoto in the province of Oomi, and had three daughters, one of whom, on the proposal of the prince Ota, became married to one of his family; and as by marriage, he was related to Ota, other princes were obliged to send their embassies to congratulate him. Therefore, Hideyoshi was, of course, obliged to do it; and Kiyomasa was appointed to the duty, and was sent to Akechi Mitezhide with many treasures. But Akechi disliked Hideyoshi, for he had always greater actions than he. Consequently Mitezhide, pretending to dislike the things which Hideyoshi sent to him by his envoy, Kiyomasa, rebuked Hideyoshi's carelessness. But Kiyomasa so answered that

at last he got Mitsuhide's cheerful reply and was rewarded by Mitsuhide with many presents of gold, and a good sword wrought by Rai Kunitoshi (who was a very skilful swordsmith), for his sagacity. Though Mitsuhide was one of the favorites of the prince Ota, yet he was finally disgraced. On one occasion, Ota ordered him to be struck with an iron-fan, by Mori Ranmaru, for some ill-timed advice. After this event Mitsuhide became displeased, and after a short time, when Ota was stopping at Honnoji, a large building which was his temporary residence at the capital, Mitsuhide taking advantage of Ota's small guard, attacked him suddenly, murdered him, and fled.

Hideyoshi was in the province of Harima, not far from the capital; but as soon as he was informed about this shocking event, he led his army against Mitsuhide and defeated him in the battle that was famous by the name of "The battle of Yamazaki." And through the succeeding years, there were many battles between Hideyoshi and two sons of Ota and their great generals, Takikawa and Shibata. But they were one after another defeated by Hideyoshi, and finally he became the chief commander in Japan.

Through all the above mentioned affairs Kiyomasa was very zealous; especially, in the battle of Sizugatake, which became famous from the actions of seven warriors, one of whom was Kiyomasa: and he was, at last, appointed the Governor of the province of Higo. All that time his four retainers were also active and patriotic. He had besides them twelve great retainers by the names of Saitow, Morimoto, Kida, etc., and they were also skilful and intrepid. Together they were spoken of by the people, as "The sixteen warriors of Kiyomasa."

When Kiyomasa was himself rewarded with a large estate, he enriched his sixteen retainers with great supplies: especially, as at this time there was no bloody war, and a peace prevailed through Japan. Kiyomasa's retainers therefore were proceeding to get married; but Kakubei did not attempt to do so. Kiyomasa asked him:—"Why do you alone not want to be married?" Kakubei replied:—"I have a wife whom I left in my own country; and it was by her ad-

vice that I became your retainer and have received such great favours. Though I don't know what has become of her, for I have had no letter since I left, yet I suppose she will be keeping my house; and I am always wishing that when I get a relief from my duty at a good opportunity, I may go to call her from thence." Kiyomasa said:—"Then you may go immediately and bring your lady." So Kakubei set out on his journey from Higo and soon arrived at his country, and saw that she was working hard for her living. And they felt mutually so happy that their eyes were covered with tears and they prepared to set out for Higo. After a few days passed, and when they arrived safely, Kakubei went at once to Kiyomasa, accompanied by his wife, and he applauded their righteous and kind resolution, for they kept their oath for several years without being informed of any facts about each other; and he gave them many treasures and published their fidelity as an example to his young retainers. It was at this time Kiyomasa was appointed Governor of Higo, and called Katow Kazuye no kami Kiyomasa.

On the 20th of Tensho, or 1591 A. D., Hideyoshi was appointed Kampaku Zuichii Daijio daijin,* and all people were satisfied with his abilities, and peace continued to prevail. He then thought to himself that the country was too small for his ability; therefore he wished to extend his power over all countries in existence, and he prepared to invade Corea which was the nearest to Japan.

Kiyomasa and Konishi Ukinaga were appointed the commanders of the van in that expedition and Kiyomasa was presented with a flag, on which the seven letters pronounced "Na Mu Mio Ho Ren Ge Kio"† were written, and which Hideyoshi had before received from his master as a reward. Ukinaga was also presented with a horse named Ooguro, and they thanked Hideyoshi for his kindness. But Kiyomasa was displeased at being placed in the same rank with Ukinaga, because he was originally the son of a low-class man.

* This is the highest officer in Japan, under the Emperor.

† This is the well-known Buddhist prayer, but what its meaning is not even the priests who use it, can tell.

Soon they were obliged to set sail from the port of Nagoya, in the province of Higo, at the head of an army divided into seven divisions and numbering about 300,000 men, and in a short time arrived at Katsmoto, a port in the province of Iki; but the fleet was obliged to anchor there for about ten days, by a heavy storm, and when it was thought by the crews that the stormy weather would soon pass, Ukinaga thought to himself:—"If the storm ceases, all the fleet will set out and we shall arrive at Corea at the same time. So I will set sail in the night very secretly. I will be ahead of all, to Kiyomasa's wonder." He ordered secretly his army, and the fleet set sail from Katsmoto, and no sooner did it reach Corea than the army attacked and captured the castle of Fusan with little bloodshed, and he led his army towards the castle of Townagi where he also gained a complete victory over the enemy. He then marched to the province of Chishiu.

On the other hand, the next morning after Ukinaga had left the port of Katsmoto secretly, Kiyomasa wondered that there were no ships belonging to Ukinaga, and prepared to set sail quickly; but the storm arose again and the fleet was unable to cross the sea. Kiyomasa, however, commanded the fleet to sail even against the storm, and after many dangers, the fleet reached the coast of Corea. The castle of Fusan was already captured, to Kiyomasa's disappointment, and there was no enemy here: so that he felt very angry and thought to himself that it was no good to follow the footsteps of Ukinaga. He ordered his army to march another way and led it direct to Keishiu, and here the army attacked the castle so fiercely that the enemy fled without resistance.

Then Kiyomasa, being satisfied with the victory, continued to lead his army through the country, and captured whatever he met with on his passage; for the Koreans were so weak that they could not even oppose Ukinaga's army.

When Kiyomasa, continuing his victorious career, also arrived at Chishiu, where Ukinaga was endeavouring to capture the castle before Kiyomasa came up, he saw that Ukinaga's soldiers were plundering the fam-

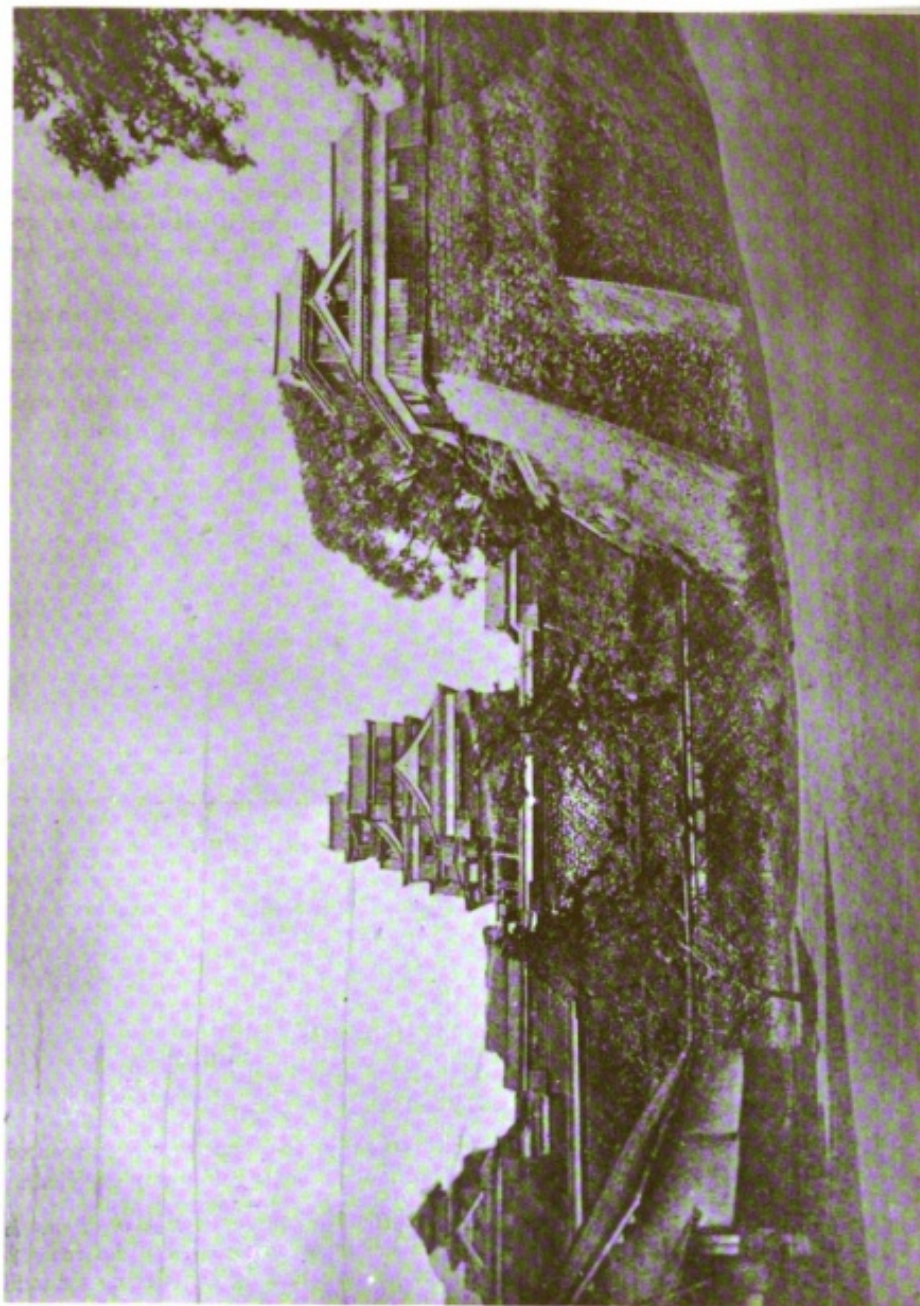
houses and carrying the loot away in waggons and on horseback, on the road by which he was passing. Then he blamed them loudly:—"You fellows are very foolish, you must not plunder. If you do not obey my orders, I shall set everything on fire." Then they were ashamed and they ran out of his way.

Kiyomasa continued his march and placed his army at a proper distance. Then he sent his two attendants to reconnoitre, and they went to the field and after some minutes returned bringing the news that the castle of the enemy was built upon a precipice, with a passage leading up to it, and that the General Siulin was so brave and skilful that Ukinaga's army had not been able to attack it. Kiyomasa having listened to them thought carefully for a moment, and said: "Well, I have a good method to capture it." And he called the Korean prisoners forth and addressed them with these words:—"If you point out the road leading us to the rear of the castle I will spare your lives." The prisoners replied, after some hesitation:—"We know the road along the face of the mountain, but it is so steep that none but mountaineers can get up; but if you spare our lives, we will shew you that road."

Kiyomasa having got these guides, selected one hundred brave soldiers out of his whole army and at the head of them, guided by the Korean prisoners, he climbed the precipice by the help of the bushes and rocks, while the rest were led by a general who was ordered to assault the front of the castle. When Kiyomasa with his one hundred soldiers, got to the rear of the castle, they suddenly throw fire into it by means of gunpowder, and to their great joy, a hard wind arose, so that the, soon had the camp on fire, and taking advantage of it, Kiyomasa commanded them like mad. For his part the Korean General Siulin endeavoured to rally his disordered army; but they were too anxious to escape, and would not listen to their general's commands.

Ukinaga, who was now informed of the tumult in the enemy's army and not thinking that it was Kiyomasa's plan, thought it was a good time to rout them, and marched his army at once, so that the Koreans,

THE FAR EAST



HIGO CASTLE, KUMAMOTO. West I.

being attacked on all sides at once, could not escape; and very many of them were drowned in the canal round the castle. Then the General Siulin, knew that he was unable to rally his army any more; and brandishing his sword, furiously he galloped his horse against Kiyomasa's army and advanced to kill Kiyomasa. He failed; and soon was compelled to surrender.

As soon as Kiyomasa got into the castle, his flag was placed on the highest part of it; and as Ukinaga was pursuing the disordered enemy, he looked up at Kiyomasa's flag streaming on the castle, and perceived that it was by Kiyomasa's strategy that the enemy was defeated. Sorrowing that Kiyomasa was wiser than himself, he came down to the castle leading his division, and then the whole army of Japan assembled and rested themselves in their camp. After a short time, they began to make preparations to invade the capital of Corea. As Ukinaga had already acquired the knowledge of Corcan geography, he attempted to hoodwink Kiyomasa and take the brilliancy from his deeds. He told him that there were two roads to the capital; one called Todaimonguchi and the other Nandaimonguchi. The former was the longer, but was more easy to walk, while the other had a large stream to cross and was precipitous to climb; therefore as he had already had hard work to capture the castle, and his men were a little disorganized, he had better march through Todaimonguchi which was an easy passage though it was a little further.

As soon as Kiyomasa heard it, he replied furiously:—"Speak not such feeble words; though I have tiresome work, I will take the harder and shorter passage, and you may march slowly through the other road." Ukinaga rejoined: "Your words are too harsh, I have no patience to hear them;" and they looked as if they would fight together, so that many warriors who were listening to their talk, advanced to them and said:—"Is it right for generals to quarrel on the frontier of the enemy? We think it is very foolish; for Hideyoshi is commander in chief; and if you quarrel the entire Japanese army will be destroyed." By this righteous talk at last, the two generals came to a peace, and

agreed to march—Kiyomasa by Nandaimonguchi and Ukinaga by Todaimonguchi. But indeed, the former was a longer and steeper road than the latter. It was Ukinaga's artful device to give to Kiyomasa the harder route.

Kiyomasa, not thinking of Ukinaga's cunning, marched through the Nandaimonguchi and in the middle portion of it, there was a large stream as Ukinaga told, and no boats were anchored on the left bank. There Kiyomasa's army was arrayed, while on the right bank seemed to be the Korean army, preparing for the Japanese invaders. And Kiyomasa was obliged to stay there that night.

At daylight he went to the stream and looking upon the scene saw a few small birds were swimming tamely near the right bank. When he saw them, he understood that there was no enemy, and that what looked like troops was an invention to cause him to halt. He called some of his attendants who were skilful in swimming and commanded them to cross and to find out the enemy's stratagem, and if there were any opposer. They were also to seize all boats anchored there. Immediately, at his order, thirty swimmers jumped into the stream and brought all the boats with ease. They found that the troops were effigies made of straw faced with shields, and the flags were paper fastened to trees.

Ukinaga, having cheated Kiyomasa completely, contrived to arrive at the capital before him. He led his army as quickly as he could and got to the capital one day earlier than Kiyomasa. He arrayed his army at a proper distance; but the enemy who were assembled at the capital, being afraid by the news which informed them that the castles of Chiusiu and other places were captured with little bloodshed, and that their good General Siulin was killed, escaped before the arrival of the Japanese army; and the king with all his courtiers, went to Haijo, sending to crave reinforcements from China. Ukinaga got into the castle without any loss of life. But though he had taken the castle with ease, yet he wished to do something to annoy Kiyomasa. He placed soldiers at the gates of the castle and ordered them to examine any one who wished to enter.

He then waited for Kiyomasa, arraying his army himself on the outside of the castle.

Kiyomasa having overcome all the dangerous precipices on the road, got to the neighborhood of the capital, and sent some retainers to look at the position of the enemy, and they soon brought the wonderful news that Ukinaga had already arrived at the capital and was arraying his army on the outside of it; so that Kiyomasa, who was not informed that Ukinaga had already captured it, wondered at Ukinaga's arrival: and immediately ordering his army to attack the castle, marched quickly against it. But the guards called to him loudly, opening the gates of it:—"How foolish you are! This castle is Ukinaga's prey; but if you have any business with him, some of your men may enter quietly." Thus Kiyomasa understood it must be Ukinaga's cunning; but he, having no great cause for revenge on Ukinaga, was obliged to see him peacefully, and they arranged to come together with their armies for a time and discuss their plans for future proceedings.

The whole Japanese army was divided into eight corps, which, were ordered to march against eight directions; and some others who were sent as guards for those places which the army had already captured or destroyed. All of these divisions took an oath to assist each other patriotically. Kiyomasa was to march through Kankiodow. In the course of his march his army came up to a bay called Iangsing, but on the opposite bank of it immense numbers of the enemy were gathered; and many boats were also anchored. Unlike the effigies with which he met before, the troops discharged their bows and fired their guns very often. So Kiyomasa's army fought with them, but the two armies were sundered by a large bay; and the result, of course, could not be decided. Though Kiyomasa wanted to force the passage of the bay, he could not, having no boats.

After he had passed a few days there, he knew that his army was tired of their inaction, and he ordered them to set fire to their camp themselves, and to fly tumultuously for about one mile. They did so. When the Koreans who were on the opposite bank, saw the riot of Kiyomasa's army, they, taking advantage of it, crossed the bay. Then Kiyomasa's army fled as quickly as they could.

without preparing for battle. Therefore the Koreans pursued them, not thinking they would turn back. But as soon as Kiyomasa gave a signal, they wheeled round and, quickly forming in proper battle array, rushed against the disordered Koreans. On the other hand, some of Kiyomasa's army appeared in the rear of them: so that, the Koreans having their enemy on both sides, could not escape; and at last, besides many killed, most of them became prisoners.

Soon afterwards the bay was crossed in the boats which the Koreans left on the shore, and Kiyomasa led his army quickly, capturing or destroying whatever they met with on their way. Within sixty-eight days from the day on which they departed from the capital, they arrived at Kainet. The king of Corea wandered from place to place to avoid the troops of Japan, and finally he came secretly into the castle of Kainet, which had ever been the penal settlement for the convicts who were banished. Therefore, there was not much support of meat, and the convicts considered treacherously that as they were punished by the king before, he was of course, their enemy. So, when the Japanese army should arrive, they resolved to send the king to them as a prisoner, and thus save their own lives: and the treachery spread even to the officers and jailers who were appointed to watch them.

When Kiyomasa's army approached the castle, they sent an embassy to Kiyomasa with the few words:—"If you will save our lives and reward our service, we will give our king to you as a prisoner." Kiyomasa assented immediately. He went into the castle, followed by a few retainers, and guarded by the Korean embassy. He received the king peacefully; but the women and others who were attending the king, wandered to and fro, trying to escape.

When the Japanese soldiers saw the tumult, they began to pursue them to plunder or violate them; but Kiyomasa forbade them severely, saying:—"You must not vex them: but whenever you see such poor men or women, you must not consider them to be your enemies, but try to protect them."

Therefore all of his army were obliged to keep this order, and the Koreans spoke of Kiyomasa as a god, for he was a very brave but also a very merciful warrior.

Kiyomasa extended his march and finally crossed throughout Corea to the north-eastern extremity, and on the coast of it, one fine day, he looked on the landscape; and seeing a mountain like Fujiyama at a great distance, he asked the Korean prisoners what mountain it was? They replied falsely:—"It is the Fujiyama of Japan." Then all the army came to think of their home and looked at the mountain for a short time silently.

Though Kiyomasa acted with such ability and subdued an extensive tract of Corea, or about eight tenths of its extent, yet a Chinese General Ching Hikei, corrupted Ukinaga with a large sum of money and much flattery, and begged a promise of peace. So Ukinaga wrote to Hideyoshi with such glib and specious statements, that by means of his cunning a peace was concluded between the two powers, and the Japanese army returned home triumphantly.

As Ukinaga ever disliked Kiyomasa and even envied his great deeds which were performed during the Korean expedition, he falsely accused him to Taiko Hideyoshi with the pretence, that during the Korean expedition, Kiyomasa, proud of his might, acted to his own advantage; and Taiko was much enraged and disliked Kiyomasa, who was forbidden to come within sight of Taiko, instead of receiving a great reward. And though innocent he was obliged to pass his days inactively.

In the autumn of the fifth year of Bunroku, 1595 A.D., when Taiko resided at the castle of Fushimi, not far from the capital, there took place a great and terrible earthquake, by which most of the houses were destroyed through an extent of thirty miles, having the capital in the centre. Then Kiyomasa thinking of the fate of Taiko, jumped upon his horse and ordering his retainers to follow him, galloped for the castle where then Taiko lived. When Kiyomasa arrived at the castle the earthquake yet continued; and the different materials of the castle were falling down like cannon balls. But he, not thinking of the danger to himself,

ran into the castle and found Taiko and his lady, attended by some women and youths, had fled to the most open part of the garden. He bowed down his body at some distance and said:—"Though I have been forbidden to come into your presence, yet as it is an extraordinary event, I have no patience to restrain myself, without knowing your fate." Taiko looked at him and understood that he was innocent, and said:—"Nobody could come to see me but you alone. I think you are more kind to me than any other, so I will not mention the preceding order any more. You may come nearer and guard us as you can."

Thus Taiko understood Ukinaga's secret: so that, he became displeased with him day by day. But he was so cunning that, at last, he became as great a favourite as before. But as it was only by a Chinese General Ching-hi-kei's contrivance and Ukinaga's cunning that the two powers concluded the peace with each other, so, the peace was soon broken, and once more Taiko was obliged to send fleets against Corea. The country was now more powerful than it was before; for it had got the assistance of a Chinese army numbering about 200,000 men. Consequently the Japanese army fought many bloody battles, and by the talent of Kiyomasa the Chinese army was defeated frequently, and his name was dreaded by the enemy. In the midst of these successes, alas! Taiko's death took place through sickness; and this news was sent to the army quickly; and all the Japanese soldiers were obliged to return home immediately, and the expedition was, of course, given up.

Taiko left one son; but he was very young, so that Ishida Mitsunari, a retainer of Taiko, joined his company with Konishi Ukinaga and they wished to spread their name over all Japan. As they had no right to do this, they pretended to help the young son of Taiko, and gathered their army at Sekigahara; but soon they were defeated, and the two leaders Ukinaga and Mitsunari were punished severely.

But Kiyomasa knew that it was only a cunning action for themselves and no thought for the son of Taiko that led them to

raise an army; and he did not join their treachery, but attended to the son peacefully with kindness. And he acted so righteously that his name was at last spread over a large extent of the earth.

It was the fame of Kiyomasa himself that he was not only respected by the Japanese as a God, but also by Coreans and others; and it is told that when the Coreans show the circle formed by their fingers, to their crying children, they stop their voice quickly—for the device of Kiyomasa was a circle.

THE FAR EAST.

First and last.

CHAPTER 2.

THE DAWN OF ADVENTURE.

WE left Polo's Disciple in company with Isabella, her mother, and his patron on the vessel bound for England. The voyage and its incidents, we will pass over as they did not meet with any adventure. For the two young people it was a happy time. Antonio found in Isabella one to whom he could pour out his thoughts and aspirations, which always met with sympathy. Indeed her interest in his scheme rather acted as a goad to his ambition. What if he could gain renown, and win a great name—to lay it at her feet?

After buffeting the waves of the stormy Atlantic for weeks, the party hailed with the greatest delight the shores of old England and quickly landed on the south coast. Antonio was now master of the language, only his accent and appearance indicating his foreign birth. Leaving the two ladies at their father's home, he, with his inseparable book, accompanied his friend to London, where he kept his ears open for the best and most recent information respecting the countries towards which his thoughts ever turned. After a few days residence in the great city he became acquainted, through his friend's kindness, with many learned persons, who, to his surprise, had never heard of the great Polo. True, he was told about the hardy mariners of Lynn in Norfolk trading to Iceland, and the legends of a western land; also he learned of the story "Inventio fortunæ," told by

the Capuchin friar Nicholas de Linna, who, during the previous generation, had travelled much; the story of Macham, who, with his lady love was cast on Madeira; and the gossip of those who had been engaged in the trade with the Hanse Towns, and of those who had travelled over Europe, to Barbary and even to Jerusalem. All these soon became familiar to him, but nothing new could he learn of the Eastern lands of Polò.

The trade with the south of Europe, notwithstanding the continual contests by land and sea was rapidly increasing in importance, and foreigners were numerous in, and constant visitors to, London.

The intermarriages between the Royal families of England and France and Spain brought numerous courtiers from those countries to the English capital, but from none of these could Antonio gain a scrap of useful information. Indeed many wondered at his eager search for strangers' society and his perseverance in questioning them. Meanwhile he became of great use to his friend and was charged with several important matters that took him across the channel. During these trips he gathered much useful knowledge about the various projects for discovery then being talked of. He heard of the various offers made from time to time by numerous adventurers for discovering a passage to India over Western Seas; and the brilliant prospects sketched by these would-be discoverers found an echo in his own thoughts.

But with all his enthusiasm and all his accumulated information, he was not fated himself to carry out his projects of visiting the East.

He married the fair Isabel, and from that moment—he could help, inform and encourage others, but—his personal travel was entirely put a stop to.

Subsequent events, more particularly the fighting by sea and land, diverted the attention of the British to other directions, and Antonio had no opportunity to extend his researches. The successes of England's ships and the rapidly rising prestige of her navy gave a wonderful impetus to her merchant shipping trade about this period; and Antonio resolved to send his second son, Henry, on board a vessel to learn a mariner's duties, with

THE FAR EAST.



Taico Sama.



Ota Nobunaga. The Master of Hideyoshi.



Katow Kiyomasa. The Retainer of Hideyoshi.

the noble example before him of his uncle. Nor did the lad disappoint his friends. On board of Sir John Prendergast's ship in 1412, he was promoted for gallantry.

After the affair at Harfleur, and the complete route of the French and their Genoese mercenaries, Henry retired from the navy, and, now, full of nautical experience, took up his father's early schemes. Indeed, taking advantage of the mass of information his father had collected, he soon became so well informed on this particular subject, as to be the centre of a circle of adventurous Englishmen, eager to outrival the seamen of Spain and Portugal.

At this period, the Indian trade came to Europe through the Mediterranean Sea, but the passage through Egypt and down the Red Sea was as yet but little known in the west. The Portuguese had been long trying to find a new route by circumnavigating the coast of Africa, but the interests of the ports which held the trade being against new routes, strenuous efforts were constantly made to discourage all attempts that would by their success divert the trade into other channels.

Henry, now with all the ardour of his character devoted himself to the great task. His father with untiring energy had from time to time brought before the leading men of the day, the great advantages to be reaped by England's leading the van of discovery. Her hardy seamen well inured to the hardships of their iron-bound and strong sea-girt coast, were better fitted than the less hardy Spanish or Portuguese. But the wars with France, and the struggle for supremacy on the narrow seas seemed to exhaust all the energy there was in the land. And thus the Spaniard and Portuguese having gained the start, kept it for nearly another century. The disastrous policy of those governing the state during the time of Henry VI, so disgusted our Henry that he determined upon a visit to the East on his own account, and obtaining his father's assistance, he departed.

It is not necessary to our story to follow him step by step in his wanderings to Spain, to Italy, to Jerusalem, and to Egypt. In the latter place he fell in with a party of travellers from the East who were no little aston-

ished to find one who professed to have never been further than he now was, so well informed about the far Cathay, towards which they had vainly endeavoured to push their way. Thus, in his wanderings he never failed to add to his already rich store. Through the agency of occasional pilgrims he from time to time communicated what he had picked up to his father, who did not fail to keep his influential friends from forgetting the great project. Henry sedulously devoted himself to acquiring the languages of the East. Arabic and Hindostani were soon no longer mysteries to him; and he determined to push onward. A favourable opportunity soon occurred, and joining a caravan, he was at last fairly started on the great track.

CHAPTER 3. THE AGE OF DISCOVERY.

THE continual success of the Earl of Warwick made England master of the narrow seas, and the establishment of the British Navy on a firm basis had most beneficial results in developing the maritime power of the Island. During this period, many illustrious men came from foreign countries: amongst the most successful of whom, the Venetians held a leading position. Merchants and pilgrims from the East became more numerous, and each year brought men who had penetrated farther than their predecessors, and had gathered more information. Day by day Polo's stories were being confirmed, and longing glances were being cast towards the lands he so glowingly described.

Antonio's book had been copied and translated into English years ago, and was now by no means rare or unknown. There were more than a score of editions in various languages, more or less correct, and the copies had spread rapidly of late. The family of the Cabots, the Colombs and others were already in possession of copies, and the Court had supplied Spain and Portugal; whilst Antonio himself had sent copies to the English Court, and his friends across the Channel and North Sea. Christopher and his brother Bartholemew Columbus had tried to induce the Genoese in 1482 to fit out an expedition, but with no success. They did not want a new passage or a new route; and

Christopher's subsequent failures in England, where he sent his brother in the following year, drove him to seek assistance in Spain or Portugal, where they at first tried to rob him of his knowledge; and even despatched an expedition unknown to him, in quest of his "land to the westward." His success four or five years later, was rapidly followed up by the Spaniards. And Vasco da Gama's success in doubling the Cape, by opening a new era in Maritime Trade, caused the expensive and dangerous overland route to be for three centuries, but little used in the commerce with the East.

Ship-building, however, in England was rapidly advancing, and the Cabot family were not behind hand in asserting the honour of the St. George's Cross in the newly discovered seas.

Meanwhile Harry had been abroad for years, and his friends had given up hopes of ever seeing him, when news arrived of his return in safety, and he came back to England with news of the wonderful countries he had visited. He was able to add considerably to the store of his countrymen's knowledge of foreign parts, and did not jealously treasure his knowledge. It was free to all. He had been down the Red Sea and to Muscat, in Arab vessels. From here he had made his way to what we now call Ceylon, and from thence to the Malacca peninsula. Thence he made a trip to the north-east, passing from place to place and from island to island, and he learned of lands far to the north, rich in the precious metals, and of the great ocean stretching beyond, where so many native vessels had been blown away never to return. He was well informed as to the periodical winds and the great storms frequently experienced.

In returning he had been up the Persian gulf. Thence to Bagdad, making his way through Asia Minor to Constantinople, from there to Venice, and so home once more.—With that care which had been inculcated in him by his father he had minute notes of what he had seen and heard, and these were highly valuable.

He was consulted by the projectors of the numerous expeditions then planned. These were frequently little less than piratical raids. (Filibuster is the modern term). However

peaceful or noble the original project, gain was the only inducement that would tempt men to risk money on the outfit, even if crews could have been found to man the ships, without some hope of plunder. The voyages of the first expeditions always left trouble for the later comers.

When Henry was advanced in years and enfeebled by his toilsome life, he retired; but he found his nephew Arthur, a fine smart youth, eager for foreign travel. His grandfather Antonio's and his uncle Henry's stories had become strongly impressed upon his mind. His uncle gave him access to Polo's book and his own notes. These were perused, and almost committed to memory, and finally, seeing that his nephew's mind was bent upon the one great object, the uncle devoted his entire knowledge and experience to fitting Arthur to face the difficulties he would meet with.

During this period, the Portuguese had forced their way into the Indian seas, and had even reached as far as what we call the Malay peninsula—in fact had gone over the same ground as Henry had travelled some years previously; and Arthur pointed this out to his uncle with no little pride.

Arthur was now placed on board a ship under charge of an old comrade of his uncle, that to the knowledge he had acquired he might add practical experience.

During his first voyage the hardy uncle died, and Arthur felt in honour bound to prosecute the designs of his grandfather and his uncle, which he looked upon himself as having inherited.

He therefore went to Portugal where he bought a share in a ship bound to the southward. His credentials and well lined purse found for him lots of friends. A few days and he was away from the shores of Europe once more, on the bosom of the great sea, on board a vessel of little over three hundred tons deeply laden, having cooped up within her, a hundred and thirty brave men. To Arthur who had been accustomed to the comparatively and well-ordered discipline of his own country's ships, all seemed confusion. What with bad provisions and carelessness, sickness assailed them, and before they had reached the stormy regions of the South Cape, they had lost many of their companions,

few continuing fit to attend to the working of the ship. It was more than four months after their departure from Europe, before they found themselves once more steering northwards. Having now entered the Indian ocean they made for land in hopes of recruiting the ship's company. The ship was anchored, the arms and guns got ready against surprise, and a party sent on shore to search for wood and water. Finding a small creek running down to the shore in a spot clear of timber, they landed; and seeing little appearance of inhabitants, some of the party ascended a hill and from thence discovered a cove to the northward. Returning to the ship, it was resolved to enter and anchor in the cove, and to form an encampment on shore.

This plan was successful, and a stay of six weeks enabled the ship to sail on her voyage with all hands well and hearty. But they had to leave buried on this shore nearly a score of their comrades to whom the relief came too late. During their sojourn the natives several times sent spies into their vicinity, but the booming of the great guns fired as signals, or on the days of burial, frightened them away, and the strangers remained undisturbed.

Sailing from thence, after a tedious but uneventful voyage the ship at last reached Goa, then rapidly growing into importance—where Arthur landed and the ship was laid up for repairs.

(To be continued.)

THE KAI-SEI-GAKKO.

THE institution of which we give a general view in our present number, is the oldest educational establishment in Tokio, and may well be considered the most advanced and influential of its kind in the Empire; reflecting credit on those who have laboured in the past to make it a centre of sound learning, and a channel whereby the Western sciences might be introduced into Japan.

Its history, however, has been encumbered with many changes, both of names and objects; and from the beginning, its development has been slow and beset with many serious hindrances.

In 1855, just after the ratification of the treaty with Commodore Perry, it was opened

in an old building a little beyond the present site of the Suranga yashiki; its primary object, however, was the investigation of foreign books, rather than the establishment of a school.

This building being burnt, it was soon removed to the foot of the Kudan slope where scholars were finally admitted, and it was called the Yo-Gakko or Western Language School:—which title was rather an off-set against the Kan-Gakko or Chinese School: the latter being, of course, more popular then.

For this reason, its opponents forced the name to be changed, and in a few days it was proclaimed as the Ban-shoshi-ra-ba-jo, or Place for the investigation of Barbarian Books. This title was retained for eight years, during which time Konga Kin-ichiro had the supervision of the institution, though he did not like the new appellation imposed upon it. He was succeeded by Tamura, when the name was again altered,—the word "Western" being substituted for "Barbarian."

In 1857, the buildings were temporarily assigned as a residence to Townsend Harris, who was here on business relating to the revision of the American treaty. In 1861, Konga Kin-ichiro, having obtained a grant of 5,000 *tsubos* of land from the Government, near H'totsubashi Go Mon, removed the institution thither. He planned the buildings according to the Japanese style, with mats, sliding-doors, &c. They were upon the same site as those now occupied by the Go-Gakko.

The study of foreign subjects was not then at all popular, and the attendance at the school was not large—hardly exceeding 100 pupils. Dutch was first taught, and afterwards a little English and French.

The first book used was a Dutch-English Dictionary, and was in considerable demand. Such an advance was finally made, that this was translated by Hori Tatsunos'ke, and it became an English-Japanese Dictionary, and was the pioneer work of its kind. It greatly facilitated the study of English, but the labour of the translator was sparingly rewarded, and he became considerably reduced in circumstances. In his preface to the first

edition, dated Yedo, 1862, he says:—"We have received an order to prepare a dictionary of the English and Japanese language as soon as possible; having in view how indispensable is the knowledge of a language so universally spoken, to become fully acquainted with the manners, customs and relations, of different parts of the world, and its daily important occurrences and changes." Some of the former teachers of this institution, are now occupying positions of prominence. The present Governor of Kobe used to teach Arithmetic here; Mitsukuri taught English and laboured well. Terashima, (formerly Matsui,) also taught English for a time. Most of the officers were changed, however, at the time the Tokugawa power fell through, and the institution, with all else, passed into the hands of the Mikado's Government.

At each stage of its growth, a new name has been adopted, and in fact, the titles themselves serve as a little history showing the variations of popular feeling at different times, as well as the childish love of change evinced by the Japanese in most things pertaining to their own affairs.

Four years ago, the name was the Kai-sei jo, or Place of Development, and in the interior of the country, it is still known by this term. Then it became the Nanko, or South Branch institution; more recently it was known as the Shem-mon-Gakko, or Special Study School, and finally it declares itself the Kai-sei-Gakko, or School for the propagation of Western Sciences. What phase of nomenclature it will next assume we do not pretend to say.

Amid much weakness, and much misfortune in its management, it has nevertheless held to a course, in the main, of slow but steady progress; although it has only been within the last two years or so, that any definite shape has been given to its system of study, and only within the last twelve months, that any approach to organization and method has been attained.

At present, however, we believe it justifies the estimate advanced in our opening sentence, and we trust it may go from strength to strength, holding the prestige it already has, and helping the rising generation of Japan to attain that knowledge which is to prove a power for good, to themselves and their country.

The building presented in our illustration, was erected in 1873, and the Mikado was present at its opening ceremonies. It consists mainly of a long front edifice as shewn in the photograph, from the back of which, are at right angles to it, three long wings, one of which is devoted to the use of each of the three departments, English, French and German. The ground-floor is chiefly divided into lecture-rooms &c., and the upper story contains dormitories and study-rooms for the students. The curriculum of the institution, as recently laid down, consists of a three years General Course, followed by a three years Special Course, either in Law, Chemistry or Engineering. The studies are entirely in foreign languages, and under foreign professors; over twenty of whom are now engaged in teaching the 250 pupils of the institution. The advancement thus far attained, is creditable alike to the diligence of the students and the industry of their who instructors, and is also encouraging to those have the educational interests of Japan at heart.

A Catalogue of the Kai-sei Gakko, which has long been needed, and nearly as long promised by its Directors, is soon to be published; and will show a degree of progress and a maturity of growth, which may lead one to hope that a bright and successful future is in store for this, the first institution ever established for the introduction of Western sciences and civilization into Japan.

E. W. C.

"THE STONE-CUTTER."

THE following is translated from M. Humbert's work on Japan, and inserted in Mr. Bayard Taylor's "Japan," compiled for the Library of Travel, Exploration and Adventure.

"Our European literature will lose nothing by issuing from its somewhat restricted horizon. Already the contemporary poetry of Germany has been enriched with may a jewel drawn from the inexhaustible stores of Persia and India; but the extreme Orient is still an untouched mine. From the little that has been given to the world, I take the following Japanese story, which is quoted by a Dutch author, Dekker, in his 'Max Havelaar':—

"Once upon a time there was in Japan a poor stone-cutter, a simple workman in the

quarries. His life was rude; he worked much, gained little, and was not at all contented with his fate.

"O, if I could only be rich enough to rest, to sleep on thick matting, wrapped in a kirimon of soft silk!" Such was the sigh which he breathed to heaven. An angel intercepted it.

"It shall be according to thy desire," said the angel to him. And he at once became rich, and he rested, slept upon thick matting and wrapped himself in a kirimon of soft silk.

"It happened that the Emperor passed by. He was preceded by heralds on foot and on horseback, followed by a brilliant escort of cavaliers, and surrounded by persons who held over his head on immense parasol resplendent with gold.

"What good does it do me to be rich?" murmured the man, "as long as I have not the right to go out with an escort, and my head protected by a golden parasol? Why am I not the Emperor?"

"Thou shalt be," said the angel.

"And, indeed, he became the Emperor. He had an escort of cavaliers before and behind him, and people who held above his head an immense parasol resplendent with gold.

"However, the sun, with his ardent beams, dried up the country, and the dusty road, quivering with his brightness, fatigued the eyes.

"It is a great advantage to be Emperor," cried the man, "when the heat of the day exhausts you, and the sun never ceases to make you feel his power! But if one could be the sun!"

"Behold! Are you satisfied?" the angel asked. For he had become the sun, and he darted his beams up and down, right and left, and all around him. And he scorched the herbage of the earth and the face of the princes upon the earth.

"But now a cloud thrust itself between

the earth and him; it held back the rays of the sun and prevented them from falling upon the earth's surface.

"There is strength," cried the sun,—"a cloud capable of resisting my power. It would be better if I were a cloud."

"Very well," said the angel.

"And the transformation was at once accomplished. The new cloud placed itself haughtily between the sun and the earth, and so thoroughly intercepted the rays of the sun that it soon saw the earth covered with its shadow. Then it caused big drops of rain, and pouring showers and water-spouts to fall on the lands, so that the torrents burst their bounds and the rivers spread over and devastated the fields.

"Nothing resisted the force of the inundation: only a rock defied it, perfectly motionless. In vain the bellowing waters beat it in their fury, the rock yielded not, but the foaming waves died at its foot.

"A rock, then, is my superior," said the cloud; "I would rather be in its place."

"You shall be," said the angel.

"And he was transformed into a steep, unshaken rock, insensible to the rays of the sun, indifferent to the torrents of rain and the shock of the tumultuous waves.

"Nevertheless, he distinguished at his feet a man of poor appearance, hardly clothed, but armed with a chisel and a hammer; and the man, with the help of these instruments, struck off pieces of the rock which he dressed into stones proper for cutting.

"What is that?" cried the rock: "has a man the power of rending pieces of stones from my breast? Shall I be weaker than he? Then it is absolutely necessary that I should be that man!"

"Have your will!" said the angel; and he became again what he had been,—a poor stone-cutter, a simple workman in the quarries. His life was rude, he worked much and gained little, but he was contented with his lot."

THE ILLUSTRATIONS.

THE photographs in our present number, are with one exception all suggested by the story which occupies the greater part of our space. Katow Kiyomasa was, in his day, the owner of Higo Castle, in the Island of Kinsiu, of which two pictures are given; and the Prince of Higo, whose portrait is presented with that of his wife, was the last proprietor up to the revolution of 1868-9; after which it was given up to the Mikado. Prince Hosokawa was one of those who early assisted the Imperial cause, and in several ways since the changes, he has shewn himself the steady friend of progress.

The three persons whose portraits are given on the one page, are all mentioned in the biography of Katow. Taico was the last title assumed by him who is mentioned as Sarunosuke—the monkey-faced boy. After changing his name several times, as he grew in power and fame, he became known as Toyotomi Hideyoshi, and was founder of the Toyotomi clan. His title of Taico signified "the great man," and it is as Taico Sama, that he is now most generally spoken of. He entered the service of Ota Nobunaga, whose portrait is also given, in the low grade of a groom—but he evinced such marvellous industry and sagacity that he became, in a few years, the main stay of the clan; and the great name that Nobunaga himself has,

was materially enhanced by him. Nobunaga had good reason to be proud of his servant, and Kiyomasa had equally good reason to be proud of such a master as Taico.

Taico, Nobunaga and Kiyomasa are all worshipped among the Kami, or gods of Japan. The 24th day of the 3rd month is that consecrated to the latter.

The portraits are from old Japanese paintings, which we by no means guarantee to have been taken from life. But they are received as authentic by Japanese; and why should we cast doubts upon them?

HIGO CASTLE.

THIS celebrated stronghold of the Hosokawa family, was formerly in the possession of Katow Kiyomasa, who is said by some persons to have built it.

It is at Kumamoto, in the province of Higo, and is now one of the principal military stations in the Empire. It was from thence that a large proportion of the army took their departure for Formosa; and it is likely to be much before the world, in any military operations connected with foreign countries. It is the nearest military station to China and Corea; and is therefore considered as of the first importance.

THE PERIOD.

NOTES OF THE MONTH FROM LOCAL PAPERS.

BY the *Volga*, the Mexican Mission for the Transit of Venus, took its departure. The members propose making a tour of the world, and will, afterwards, publish the results of their observations at Paris.

Mr. Moriyama, of the Gaimusho, is to leave shortly for the Corea, where he is to represent this country in discussing various diplomatic questions, which have arisen out of recent difficulties. On the 2nd, he was

received by the Emperor, who presented him with a handsome gold watch and chain.

From the country, we hear of very heavy falls of snow, in some case the roads being impassable, and the drifts being ten to fifteen feet high.

The Empress has given \$5,000 to form a normal school for female professors.

The Government have issued the subjoined notification.

THE FAR EAST.



KAISEI GAKKO.

"To all the Kens of the Empire.

"The Government has decided that the forts situate on the whole of the sea-board of the Empire shall not be demolished. The notification previously published permitting their sites to be utilised for the cultivation of rice, is and remains annulled from the present.

"Sanjo Daijo Daijin.

"28th January, 8th year of Meiji."

The Government may very naturally desire to fortify certain points of strategic importance; but with their many advisers it is not likely that they will foolishly waste valuable money. To preserve all the existing fortification sites until choice is made, is by no means unwise.

The Osaka correspondent of the *Hiogo News* says:—"It is rumoured that the Kioto Exhibition for 1875 will be a considerable improvement upon its predecessors, and I am glad to hear it, as hitherto the tendency has been rather crab-like than otherwise. It is to be in the Gosho, the Imperial palace, again, and contributions of both natural and artificial productions are expected from all parts of the empire."

A gloom was cast over the community lately by the death, under painful circumstances, of Mr. A. von Knobloch, Acting Consul of the German Empire at these ports. Shortly after one o'clock on the 27th ult. the Clerk of the Court, having occasion to go to the office of the deceased, found him stretched out on a sofa, his head leaning over the side, and a pistol with one barrel discharged lying in a pool of blood by the side of the couch. Dr. Thornicraft was quickly in attendance, but death must have been almost instantaneous, as the bullet passed through the head of the unfortunate gentleman, entering above the right ear. During his short residence in Kobe, deceased had not only earned the respect of his own countrymen, but also of all with whom he was brought in contact, and his untimely end has deprived his country of an energetic and painstaking public servant.—*Hiogo News*.

We are enabled, by the courtesy of a friend, to publish the thermometrical statis-

tics (Far.) of Tokei during January. The cold has been quite exceptional for this country, the thermometer, on one occasion, falling as low as 20.1.

Date.	Max.	Min.	Mean.	Date.	Max.	Min.	Mean.
1	43.5	24.9	34.2	17	42.4	33.5	37.9
2	39.9	24.6	32.2	18	43.7	34.4	39.0
3	40.5	26.6	33.5	19	51.0	29.5	40.2
4	44.0	28.8	36.4	20	46.2	29.9	38.0
5	47.2	21.4	29.3	21	46.4	29.7	38.0
6	43.0	28.8	35.9	22	44.9	29.5	37.7
7	39.4	22.1	30.7	23	43.6	25.0	34.3
8	41.7	23.6	32.6	24	43.1	31.0	37.0
9	46.2	27.9	37.0	25	34.9	22.0	28.4
10	44.1	31.1	37.6	26	38.9	24.5	31.7
11	47.9	28.5	38.2	27	42.1	24.8	33.4
12	46.1	29.8	37.9	28	43.8	25.7	34.7
13	44.9	27.1	36.0	29	42.2	22.8	32.5
14	44.1	27.9	36.0	30	33.6	21.6	27.6
15	46.9	27.3	37.1	31	36.3	20.1	28.2
16	43.3	25.2	34.2				

A notification has been issued by the Chiji, forbidding the sale of the portraits of the Emperor and Empress.

The connection of Major Kinder with the Imperial Mint at Osaka terminated on the 31st ult. Concerning his departure, the Osaka Correspondent of the *Hiogo News* says: The late Director Major Kinder, was accompanied by a large body of the native workmen to the Railway station, where a guard of honour was drawn up. From all accounts, the Government behaved with extraordinary liberality to all the foreign employés of the Mint whose contracts have not been renewed. Complimentary letters were also sent to each of them. The foreign staff of the Mint now comprises Messrs. Dillon, Gowland, MacLagan, Mancini, and Howlett.

The following are the principal portions of the last report issued by Major Kinder. It is dated 28th January, and addressed to the Finance Minister.

Your Excellency,—I have the honour to submit the Fourth Report on the Imperial Mint, for the information of His Imperial Majesty's Government. Amount of Gold of Standard Finesness Imported into the Imperial Mint during the Half-year.

Imported by.	Ounces Troy, at 900 Standard.
Japanese	9,845 59
Chinese ... ..	...
Other foreigners ... ..	...
Imperial Government	6,106 99
Total	15,952 58

Description of Gold Bullion Imported from the Public during the Half-Year.

Description.	Ounces Troy,
Gold Bars of unknown fineness	5,918 81
Refined Gold Bars of unknown fineness	2,989 23
Total	8,908 04

Amount of Silver of Standard Fineness Imported during the Half-Year.

Imported by.	Ounces Troy, at 900 Standard.
Japanese	174,503 13
Chinese ... ..	...
Other foreigners ... ..	...
Imperial Government	291,469 08
Total	465,972 21

Description of Silver Bullion Imported from the Public during the Half-Year.

Description	Ounces Troy,
Silver Bars of unknown fineness	169,897 29

I shall be fully prepared at the appointed time, on or about the 31st January, to transfer all matters connected with my officers Director of the Imperial Mint, in accordance with the instructions of the Government conveyed to the Oriental Bank Corporation.

The annual vacation was observed from the 1st of October to the 15th November. During that time, the whole of the machinery, furnaces and working plant was put in thorough repair.

The weighing arrangements referred to in my last Report have been perfected by placing the Automaton balances on a bed of concrete, covered by iron plates, and the vibration from the wooden floor, which was before an obstacle to accurate weighing, has been entirely prevented, resulting in greater regularity in the weight of the coins.

The new barracks for 100 soldiers, which have been erected from my designs and plans, approach completion, and I leave with the officials of the Building Department working drawings for the new entrance and gate house, which will at once be erected.

A large gas main through the entire length of the premises is now being laid, to meet the increasing demand for gas.

The total number of pieces passed for issue was 80,745,493, and the real or nominal value \$1,402,879.

The falling off in the coinage of gold is very decided.

The coinage of silver has been almost entirely confined to the smaller subsidiary pieces, the quantity of silver yen being merely nominal. This latter coin has been declared a legal tender at Singapore, Canton and Foochow, and at these ports it now passes at par with the Mexican dollar.

Copper coins of all denominations have been produced in large quantities, the daily out-turn being now about two tons.

The following is a list of the European officials in the Director's Department whose agreements have terminated:—

Mr. G. W. Hunter, Assayer of Premelted Silver, &c.

Mr. Edward Atkin, Superintendent of Gold and Silver Melting.

Mr. Herbert Wheeler, Director's Secretary.

Mr. Henry Sheard, Die Engraver.

Mr. Edward Wyon, Foreman, Coining Department.

Mr. Robert Smith, Foreman, Copper Rolling Mill, &c.

Mr. R. Finch, Foreman, Sulphuric Acid Works.
I embrace this opportunity (the last I shall have) to thank all who have been associated with me in the Mint for their able and valuable assistance. In every detail the Mint is now in the most perfect order, and will be left by me in that state.

I have the honour to be,
Your Excellency's most obedient Servant,

T. W. KINDER,

Director of the Imperial Mint,
Master of Her Majesty's late Mint, Hongkong.
Osaka (Japan), 28th January, 1875.

On Saturday last Herr Von Brandt, who has been appointed German Minister at Peking, was entertained by his nationals and other friends at a farewell dinner, Dr. Müller presiding.

It is said that Yokohama is to be substituted for Tokai as the head-quarters of the Imperial navy in consequence of the bad anchorage at Shinagawa.

The number of foreigners in the employ of the Government amounts to 705. Those in the employ of private Japanese number 281.

The following despatches which have passed between the Ministers of England and France and the Japanese Minister for Foreign Affairs speak for themselves. The departure of the troops is a political gain to the Japanese Government; and, viewing the matter in this light, we can hardly regret our social loss:—

Despatch Addressed by the Ministers of England and France to the Minister for Foreign Affairs Respecting the Removal of the English and French Troops Stationed at the Port of Yokohama.

(From the *Nichi Nichi Shimbun* of February 15th.)

Yedo, January 27th, 1875.

MONSIEUR LE MINISTRE,—In conjunction with my colleague the Minister of France, I have the honour of informing Your Excellency that our Governments consider that the time has now arrived when the small British and French force stationed at Yokohama should be withdrawn.

In making this communication we feel that we need not recur to the circumstances under which our Governments found it necessary to send a force to Japan for the protection of their Treaty rights, and to continue such protection pending the re-establishment of order and the constitution of a stable administration. The Government of His Majesty the Tenno will doubtless remember that throughout a period of trouble and difficulty, inseparable from a revolution so remarkable as that which has occurred in Japan, the presence of this force has prevented the serious embarrassments which must have ensued if foreign life or property had been attacked before the restored Government had succeeded in tranquillizing the country and in consolidating their authority. They will have seen that in proportion to the progress made in the attainment of these objects the allied force was gradually reduced, and they will now appreciate, we trust, the promptness with which the resolution of our Governments to remove the remainder of that force has been taken on the termination of those difficulties which threatened, until towards the close of last year, to disturb the peace of Japan. It affords our Governments sincere satisfaction to be able to give His Majesty the Tennô this spontaneous proof of their good will, and also of the confidence they repose in the power and the desire of His Majesty's Government to ensure due security to foreigners resident in Japan.

On our own part we have pleasure in observing that the task in which our troops have been engaged in this country has been performed in a manner which reflects honour upon themselves and upon Japan. We feel that the cordial relations which have been maintained between them and the Japanese officers and people throughout their stay, and the friendly services which they have mutually rendered each other have materially contributed to the growth of good feeling between our respective nations.

I take the opportunity to renew to Your Excellency the assurance of my highest consideration.

His Excellency.

TERASHIMA MUNENORI,
&c. &c. &c.

Reply of the Minister of Foreign Affairs to the Ministers of the said two countries.

February 7th, 1875.

SIR,—It has given me much pleasure to peruse the detailed explanation which you have given me in your despatch of the 27th ultimo of the circumstances under which your Government and that of France have now resolved to withdraw entirely the force hitherto stationed at Yokohama for the protection of the Treaty rights of the subjects of your two countries.

Owing to the unsettled of this country before the revolution, these troops were sent here for the protection of your country's subjects, but in consequence of the re-establishment of a National Government by His Majesty the Tenno, and the increasing intimacy of our foreign relations, our nation, as actual experience has shown, has implicitly adhered to the policy of the Government in these two respects. The time, therefore, has arrived when your Government and that of France have resolved upon withdrawing your force altogether, a circumstance from which both our Governments derive the highest satisfaction. I have no doubt that the cordiality of the relations between them will be still more enhanced by this measure.

I should also observe that it gives me much pleasure to recognize the good feeling which has marked the intercourse, with all classes of our people, of the troops which are now to be removed, during the period of their stay here.

I need scarcely say that it is the hope of this Government to maintain on the same cordial footing the existing friendship between the subjects of our respective countries.

I have, &c.

(Signed) TERASHIMA MUNENORI.

Minister for Foreign Affairs.

On the 14th Herr Von Brandt was accorded an interview with the Mikado to take his leave, on being appointed German Minister at Peking. Herr Von Brandt left for Shanghai by the *Kanagawa-Maru*, being escorted on board by several of his colleagues.

The successor to Herr Von Brandt is Herr Von Eisendercha, a nephew of Prince Bismarck.

A gold chronometer has been presented to Mr. Maida Kozou by the Messageries Maritimes Co., in recognition of the valuable services rendered by him on the occasion of the loss of the *Nil*.

Major Kinder had a farewell audience of the Mikado before leaving for Europe; when H. I. M. complimented him upon the services he had rendered the Government.

The following is a copy of a printed handbill which has been published in Kioto:—

NOTICE.—An Exhibition is to be held this year, in the Goshu, Kioto, similar to that of the last 3 years and will remain open to the public for 100 days, from the 1st March to the 8th June, inclusive. During this time foreigners will be permitted to visit Kioto and also to exhibit any articles at the Exhibition. Foreigners exhibiting goods at the Exhibition will be allowed to visit Kioto one week before and one week after the above date. All the other rules are the same as for the former Exhibition. Therefore all foreigners are cordially invited to visit and to exhibit various articles and so assist this Exhibition. Specimens of the productions throughout the whole of Japan are to be collected this year and they will be classified according to their districts. It is hoped that all learned persons will advise and give information respecting such articles.

THE COMMITTEE OF THE KIOTO
EXHIBITION, JAPAN.

January, 8th year of Meiji.

The appearance of the Emperor at the Shokonsha on Monday, and his reception of Col. Richards and four officers of the detachment of Royal Marines now in Japan very nearly exhaust our budget of local news, for Tokei appears to be in mourning and themes for the writer are difficult to find. On Monday the usual races took place at the Shokonsha, the Emperor arriving at about 10. a.m. attended by a large suite, and being received by the soldiers who had been through the Formosan campaign. The Emperor stayed but a short time and left under a general salute. On Thursday H. I. M. received Col. Richards and four officers of the R. M. who were presented by Sir Harry Parkes. Afterwards all the officers of the regiment were entertained at Hama-go-ten by General Saigo, who in the absence of General Yamagata,

Minister of War, assumed the duties of host. Many courteous speeches were made by both guests and entertainers, among whom were General Oyama and Col. Fukuwara, and general harmony prevailed. Before dinner the barracks of the Imperial Guard were inspected and the men put through the manual and firing drill, in which they showed the results of much labour on the part of the officers of the Mission Militaire.

The following particulars of the Lighthouse screw steamer *Meiji Maru* which has just arrived from Glasgow will no doubt prove of interest. Her length over all is 250 feet, extreme breadth 30 feet, and depth 22 feet. Her engines are double, on the compound principle, giving a speed on her trial trip of 18 knots. Her gross tonnage is 1000; net 560, and her classification of the highest grade (A 1¹⁰⁰). She possesses excellent accommodation for thirty main-cabin passengers, and her saloon is neatly arranged for their convenience. In addition to this she is fitted to carry 100 steerage passengers on her main-deck forward, comfortable berths being provided for them, and arrangements for berthing the crew of fifty officers and men have also been made there. She has space for a large number of deck passengers. The upper or spar-deck is roomy, fitted with all requisite appliances for handling cargo and with powerful purchase to facilitate the raising of her anchors, a small engine being provided for that purpose alone. She has been specially constructed for the Japanese Lighthouse Service by the eminent firm of Napier and Sons of Govan Works on the Clyde, and having sailed thence on the 11th December has occupied 71 days on her outward passage.—*Japan Mail*.

In relation to the departure of the Marines, we should mention that, yesterday evening, a subscription farewell ball was given by the inhabitants of Yokohama and Tokio at the Yokohama Town Hall. A large company was present, and the evening passed off most satisfactorily.

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THE FAR EAST.

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ILLUSTRATED JOURNAL.

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TOKEI, JAPAN; MARCH 31ST, 1875.

MIYAMOTO MUSASHI.

Translated from the Japanese.

THERE was a prince, Koayakawa Takakane, in Nashima in Chikuzen province, among whose subjects was a righteous man by the name of Yoshioka Tarozayemon, a native of Iyo province, who was very fond of fencing from his youth, and by him was introduced one style of fencing called Yoshioka-riu.

His fame was spread everywhere and he was beloved by the prince and all his subjects. He had two sons, Tomotaro, and Hichinosuke; and the elder one Tomotaro, in his youth became skilful in fence in the style Yoshioka, but unfortunately died young.

One day Yoshioka was practising throwing dirks against a wrapper of straw which was suspended by a string from a branch of tree, when he noticed that there was a boy laughing at him, who turned out to be his second son Hichinosuke. The youth had formed the bad habit of laughing at others, and Yoshioka thinking it was a good opportunity to correct him severely, took him to task loudly, and pretended to be very angry.

"Hichinosuke! said he," you are very impolite to ridicule your own father. I shall not allow you to live; and thereupon taking his sharp sword out of its sheath, he made a feint at him with its back, but the lad escaped the danger by springing to a distance out of his reach. When Yoshioka witnessed Hichinosuke's adroitness, he admired it, but he tried again to strike at him. On this occasion, the boy sprung over a board fence, six feet high, and ran away. Having escaped from the danger, Hichinosuke ran towards the house of a pupil of his father, by whose assistance he hoped to obtain his father's pardon. As he went, he met a gentleman in a *norimon* followed by many retainers, so that he was obliged to go to the side of the road, where he stood without the usual posture of respect. The gentleman, Miyamoto Buzayemon, asked:—"Whose boy are you?" Then Hichinosuke, who remembered the gentleman as one who sometimes visited his father, reported all the above proceeding and entreated him to beg Yoshioka's pardon for him.

MIYAMOTO:—"Oh! you are a son of my master, Yoshioka Sensei; then you must, of course, be very clever." And he thought to himself, I promised Yoshioka that I would

adopt one of his two sons, therefore the boy is mine; and he directly took him to Yoshioka's house, whither he was going to pay a visit.

Buzayemon begged Tarozayemon's pardon for the fault of Hichinosuke, and asked that the youth might be delivered into his charge. As Tarozayemon had lost his elder son he did not like giving up the other, but he was obliged to adhere to his promise, and warning Buzayemon of Hichinosuke's disposition to laugh at others without reflecting on himself, hoped he would pay attention to alter this. After some conversation Buzayemon left the house with Hichinosuke, and continued his journey to Kumamoto in Higo province.

Some time after this, Yoshioka Tarozayemon was travelling leisurely through Harima province, visiting every famous place. While he rested at Himéji in this province, he was walking in the yard of the inn, and heard a noise as of fencing proceeding from the next house, and looked through a hole in the board fence. At that moment, a dog which had seized a hen with its mouth, was driven into a corner of the court in which he was, where it was being beaten to death by the servants. When the fencers in the next house, attracted by the noise, observed what was going on, (by peeping also), they called out very loudly and angrily:—"You have killed that dog which is our master's, and we see it is your intention to despise us samurai; we will teach you better." And they came into the yard by climbing over the fence; but the servants escaped in all directions. The proprietor of the inn met them with respect, and begged them to pardon the offenders, his servants; but the fencers were obstinate and proud, and would not listen to him. Yoshioka knowing it was useless for him to interfere, intended to return quietly to his room. But one of the fencers observed him, and tried to strike him with his wooden fencing sword, saying that as one of the offenders he should not escape.

Being thus attacked, Yoshioka seized the man's wrist, and said:—"I am a traveller who know nothing about the matter at all; you are mistaken; pray desist." And he forced the fellow away with his arm.

Then the man called out loudly to his friends:—"Here is one of the fellows who killed our dog; come quickly and assist me." And fourteen fencers, wooden swords in hand, came round Yoshioka, who was obliged to defend himself. As he was so well skilled in the art, he first seized the sword of the one who came in advance, and he so plied his assailants that they were obliged to creep away ignominiously.

Perceiving his ability, one of them named Ganriu, came to him, and said:—"I admire your skill. I am a fencing master in the style of Shinto-riu named Sasaki Ganriu, and I beg your pardon for my rude scholars. May I be permitted to hear your name?"

Yoshioka, recognising his enraged mind to be contrary to his peaceable words, said respectfully:—"I am very sorry, but I can't tell my name on such a silly business. I am travelling on private business, and it was not by my own will that I fought with your pupils." Ganriu then, unable to restrain his anger, said:—"It is very impolite to hide your name when I have told mine. Are you ignorant of common courtesy? I suppose you wish to escape yourself, and fear our following you. If not, why can't you tell your name? Don't be a coward! I will show you my skill, instead of my disciples'. Don't think to escape; but fight." And he began to prepare himself for single combat. The cautious Yoshioka was obliged to prepare himself too for fighting. His swords were brought by a retainer of the same name as his son, Hichinosuke, whom he told to wait at Mitashi, a post town at a short distance.

Then the haughty Ganriu commenced to fight, despising Tarozayemon, of whose quality he had never heard and whom he supposed he could defeat with one stroke of the sword. But, when Ganriu's sharp sword was coming down on Tarozayemon's head, he turned himself as quickly as a flying-bird could, from the point, and struck Ganriu's neck with the back of his sword, surprising him and diverting his attention. At the same moment, Tarozayemon beat Ganriu's sword down, and pushed him upon the ground by sheer strength, saying:—"Now I will tell you my name. I am a man called Yoshioka Tarozayemon, in the service of prince Koayakawa. I, of course,

do not want to cause a tumult about such a foolish affair; so that, if you will be quiet I will spare your life, but if not, will take your head." The disciples of Ganriu, who witnessed the danger of their master, were rushing against Yoshioka's sword in hand. But at that moment, a local officer came to the spot on horseback, and told them loudly to stop. "Be quiet! I come by the order of our prince to enquire into this riot." Then Yoshioka put his sword into its sheath, and bowed himself down respectfully to the officer, to whom he explained the circumstances minutely.

As Yoshioka's report agreed with the others, the officer hushed up the matter, and praising Yoshioka's peaceable conduct, begged his pardon for his people, who had forced the quarrel upon him.

Thus having extended his fame more widely, Yoshioka left for Mitsishi, where his servant had been waiting: and they performed their journey home in safety.

Ganriu, who had held his head high among the people, was obliged to leave the province secretly, for very shame of having been defeated by Yoshioka: and took up his temporary residence at Nashima, in Chikuzen province, where he sought for an opportunity to murder Tarozyemon, whom he considered to be his deadly enemy. On a certain night poor Tarozyemon, who had been at a friend's house at a banquet during the day, was returning homewards through a lonely field, when he received a shot in the loins from Ganriu's pistol. Then Ganriu came up to the wounded Tarozyemon, who attempted to take his sword out of its sheath, in order to defend himself against Ganriu; but he received so severe a cut on the shoulder, and he was so weakened that he was unable even to stand up. Ganriu said:—"Hark-ye! Yoshioka. It is in turn for your having put me to shame, that I kill you stealthily. The avenger is Sasaki Ganriu Sama, himself. Do you understand?" And he immediately fled from the district.

When the murder was discovered, Yoshioka's family and scholars were greatly afflicted; and directly, a postman was sent to Hichinosuke and his foster-father, Buzayemon, at Kumamoto in Higo province. Hichi-

nosuke, having been left to Buzayemon's care, and Buzayemon being also a fencing master for the subjects of his prince, he taught Hichinosuke among his many pupils. When Hichinosuke grew up to be seventeen years old, he attained to eminence in the fencing art, and was teaching it for a time at the foot of mount Aso-san, about nine miles from the residence of Buzayemon.

One day he heard the current report that if any one should ascend a certain mountain near Aso-san, he would come back no more. He thought that it must be nonsense; but if true, as a master of fencing, it was his duty to make the attempt. He went to the mountain therefore, but could find no way to ascend, as all the face was covered with deep forest, through which he had to cut his way in, deeper and deeper, making a track as he went. When he was about half way up, many old cats which seemed like small tigers commenced to spring out upon him. They were very wild and evidently intended to "make meat of him." He understood that they were the beasts which made their prey of the natives, and laying about him valiantly, he exterminated them with his sword. He inclined to march higher; but there was a rock like a wall before him, over which it was impossible to climb, so that he was obliged to return home.

In the course of time Hichinosuke introduced a style of fencing called "Nito-riu," for which he was rewarded, and his fame became even higher than that of his foster-father, and was spread wider and wider day by day.

When, to their consternation, the letter was received from Hichinosuke's home which mentioned Tarozyemon's having been murdered at night as he was returning home from a friend's house, Buzayemon said:—"Though there are many fencers in the country yet I never knew a more skilful one than my master Tarozyemon himself. It is sure that no common fellow could overcome him, even in the dark; therefore the murderer must be a great swordsman, and I am very desirous to search out the murderer and to avenge my master; but I am unable to do it because I am in official employment. You, Hichinosuke, not in official service, may go to

Nashima first, and as quickly as possible, where you can consult with your uncle, Sandayu, as to how to revenge your real father.

Thus Hichinosuke set out on his journey to Chikuzen.

As he was passing across a large moor, called Kusama, he saw seven tall men coming conversing on the same road. When they came up to Hichinosuke, they addressed him haughtily:—"Look O samurai! We have come to borrow some money. If you lend it to us quietly, we will spare your life; if not, we will kill you. So hand it over as quickly as you can." Hichinosuke laughed at them and said:—"I have no time to speak with you fellows." And he dashed aside two of the robbers, one with each hand. All the rest commenced to fight him with their sharp swords, but Hichinosuke seizing a sword of one of them, put the rest to flight, and continued his way across the moor. He had walked about three miles, and it was now dark. He observed a man roaming here and there, as if he were looking for something, and when he saw Hichinosuke at a short distance, he blew a whistle three times. No sooner had he given the signal than many persons, armed with different weapons, collected, themselves round Hichinosuke and noisily threatened to kill him for his rude conduct to their friends a few hours before. Notwithstanding their number, Hichinosuke drove them off with his two swords, and although he performed this wonderful work upon seventy of them, he did not cut even one of them, but beat them with the back of the sword only. This was a specimen of his skill in fencing even in his youth, and at the time when he was in mourning for his father.

In the course of a few days, he arrived at Nashima where his mother and uncle lived, from whom he learned the circumstances of his father's death. All agreed that the murderer must be Ganriu himself; and Hichinosuke said:—"I am very sorry that I do not know Ganriu's face, as it will be difficult to find him out." But his mother answered:—"Our servant Hichinosuke remembered his face well, because he saw him at Himéji; and he has set out without asking us, but leaving a letter telling us of his intention to

find Ganriu, and report to you at Kumamoto." Then Hichinosuke clapped his hands and said:—"Oh! he is a faithful servant. I shall meet with him in my way, for I remember his face, having seen him at Kumamoto when he was sent to me by my father." And he set out again on his journey. Hichinosuke now changed his name into Miyamoto Musashi.

Musashi visited first Okayama, a city in Bizen province, where he stopped three days. Here was a fencing master, Shimauro Dengoyemon, with numerous scholars, the subjects of the prince Ukita Hisa-aye: and he was said to be the greatest person in the province. He, of course, and even his pupils, were so proud that they looked on others as beasts; and all the neighbours were tired of their conduct. Musashi was passing by Shimauro's house, in which many pupils were fencing, who asked him to come in and to try his art upon them.

Musashi begged, to be excused: but the young fellows who were amused at his humble manners, led him in by the hand, with the intention of hoaxing him. Checking their joking with Musashi, Shimauro asked him respectfully:—"What is your native country? Whither do you go?" Musashi replied:—"I am a roaming samurai, and trained to the military art. I have heard of your fame, which is spread widely among all people, and desire to place myself under your discipline. Kindly examine me as to my knowledge of my profession."

Then Shimauro perceived that the stranger was no common fellow; but still he might be an enemy's spy. If so he would catch him and claim a reward; but if he were only a fencer he would promote his own fame by subduing him in a trial of skill. Consequently Shimauro gave Musashi his disciples as opponents in fencing; but all of them were defeated by the skilful sword of Musashi, and even Shimauro himself was defeated after a terrible bout, which lasted an hour. Having thrown away his wooden sword, the defeated Shimauro bowed himself down respectfully and said:—"My own skill is overshadowed by yours. If you allow me to be one of your disciples, I should like nothing better. And he treated him as kindly as he could. He

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ON THE TOKAIDO.

then said:—"I am very desirous to learn your honorable name."

Though Musashi disliked his flattery yet he replied, "I am a native of this province, and my name is Miyamoto Musashi. The jealous Shimauro bade Musashi to stay at his house, and began to consult his pupils as to a stratagem for killing Musashi stealthily. One of the company, called Murayama, suggested a scheme founded upon old examples such as Chimyei, Hachiro, Yoshitomo etc., and said that the best way would be, to shut him up in the vapour bath when he was bathing, long enough to render him dizzy, and then allow him to come out, when he could be easily waylaid. The plan was agreed upon. Musashi, however, did not give an opportunity for a long time, and at last, seeing that it was useless remaining where he could not find the enemy of whom he was in search, he told Shimauro he should leave the next day.

On that very night Shimauro opened a festival under pretence of amusing Musashi, whom he pressed to drink much saké, and at last he was obliged to leave the heated room awhile, and seek the air. As he was privately taking his walk in the yard he found a young woman standing in the shade of the shrubs, whom he ever thought to be Shimauro's daughter, and he bent to her respectfully. Then the woman, Kiku, beckoned him to come nearer, and reported all about Shimauro's treacherous plan—for she was not his daughter but a captive, and felt a one-sided attachment to Musashi. Thus Musashi having heard about Shimauro's plan by O'Kiku's kindness, came back to his seat peaceably. Shimauro, who supposed Musashi to be completely drunk, now said:—"Here is our long-expected opportunity. Miyamoto San, go to the bath, and see that the temperature is suitable."

The bold Musashi directly entered the bath but secretly took a small sword. After a while some person came to him as if to ask the temperature, and blocked the doors, and at the same time, much fire was applied to increase the heat. But while Shimauro and others were waiting outside, Musashi, full of rage, destroyed the doors at once, and came out with a broken post in his hand with

which he beat down Shimauro who watched to put him to death. Then all the pupils came together round him to revenge their poor master, but Musashi slew one after another. Thus, having been obliged to shed blood for his own protection, he looked in the house for his swords and clothes but he could not find them anywhere, so that he was obliged to wrap himself in the first garment at hand and to take Shimauro's swords, and essayed to leave the house, for he knew that if the matter became public he would have much trouble.

As he was departing Shimauro's son tried to pierce him with a spear, as the murderer of his father. Musashi played with his hands only, for a few minutes, for he did not think the youth a proper foe for him; but so persistent was the boy that at length he was compelled to cut him down; and then Shimauro's wife who brandished her halberd against him, met with the same fate as her son. Though the neighbours noticed the tumult, yet there was nobody came to their assistance, so that Musashi escaped from the house without any more obstacles.

It was one night in winter, and it began to snow heavily, so that Musashi who was clothed in only one garment and had not eaten any supper, felt hungry and half frozen. But he knew nothing of the locality, and, ignorant which way to go, was roaming over the vast plain here and there. Then he found by snow-light a small temple under some leafy-trees, in which a Buddhist idol, Jizo, was installed.

When he entered the temple and prayed to Jizo he discovered two pieces of rice bread as hard as stone, which had been offered by the believers, but he ate them with satisfaction as the idol's present to save him from dying of hunger, and he finally fell asleep, overcome by his great weariness. When it was day-light, he was awoke by the noise of passengers, whom he saw through a crack of the door. They were robbers, who carried a woman on their shoulders, like a prisoner. The woman was his benefactor O Kiku-san who had warned him of Shimauro's treachery. The robbers thought this a good place to ill-treat her, and began to make a fire to warm themselves whilst they talked the mat-

ter over. Musashi listened for about an hour. He heard his own name frequently, and perceived that the men had run away with the woman after he had destroyed Shimaura and his family. He therefore thought to himself that it was a good opportunity both to requite her favour and to get himself food, for he was in great danger of starving. He suddenly rushed out and cut down two of them at once; and the rest, on witnessing the bloodshed upon their friends became paralyzed by terror. Taking no notice of them Musashi went to O-Kiku-san and raised her as carefully as possible. O-Kiku recognising him, said:—"Taking advantage of the tumult in Shimaura's house, I escaped for home, for I was neither a servant nor a daughter. But some time ago, I had to go to the house on some business, and he did not allow me to return home, but kept me as a prisoner, and he importuned me with his love. Fortunately, I was not overcome by his frequent solicitations: and on his death I was hurriedly leaving for home, when these men took me by force and carried me hither. It was indeed good fortune to have met with you so unexpectedly."

Having learnt where her parents lived he ordered one robber to carry her on his back to her house at Takata, a few miles distant, and taking the rope with which she had been bound, tied it round the fellow's neck. He then took one end in one hand and a stick in the other, in order to drive him like a horse. When they came to her house she reported to her parents all about her captivity and Musashi's goodness, so that they treated Musashi with the greatest respect and kindness, and asked him to remain with them as long as he liked. While Musashi was staying at the house, he was seized with a dangerous sickness, but in a few months he recovered by the kind nursing of O-Kiku-san and her parents.

Musashi having made minute enquiries, received the report that a fencer named Ganriu was living at Kaizu in Shinshu province. Consequently Musashi went directly to Kaizu where he visited Ganriu's house: but there he was told that Gauriu Sensei* once lived

* A respectful title given to any teacher or learned man.

in the house but had left for the westward a few weeks before. Then Musashi thought to himself that Gauriu must be in Kiushu or at Himéji where he once dwelt, and thither he determined to bend his steps.

Musashi met with many adventures, and hairbreadth escapes; but at length he came to Himéji, and settled there, sending for O Kiku-san and her parents to reside there with him. His fame was now far greater than ever. Consequently his scholars increased in number day by day; and whenever they came together their conversation was of the fencing art.

One day one of them was telling his friends about a fencer, Sasaki Kandyu, at Kokura in Buzen province, whose original name was said to have been Sasaki Ganriu. Musashi immediately listened earnestly. Then in order to obtain more information, Musashi sent two of his faithful servants to Kokura to enquire about Kandyu himself. On the other hand, Hichinosuke, one of Yoshioka's servants, who knew Ganriu by sight, and who was looking for his dwelling-place that he might report to Miyamoto, at Kumamoto, heard at Kokura, that there was there a famous fencer called Sasaki Kandyu. Desirous of seeing Ganriu himself he took a poor dwelling temporarily, and disguised himself as a seller of greens. Thus Hichinosuke visited Kandyu's house and others, carrying different baskets every day: and he got many customers, for he did not mind about the price, but only wished to see Kandyu. Thus he discovered him to be Ganriu himself and directly went up to Kumamoto to report it to Miyamoto.

Buzayemon, foster-father of Musashi, heard Hichinosuke's report about Ganriu with much pleasure; but told him that his adopted son Musashi, had set out to revenge his father three years before, and at present was living at Himéji as a great fencing master. Then Hichinosuke departed again for Himéji and hastened his journey day and night.

Arriving at the neighbourhood of Himéji he was questioning about Musashi's whereabouts, when a gentleman came to Hichinosuke face to face and said:—"I am Miyamoto Musashi whom you are inquiring for; whence come you?"

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ANCIENT JAPANESE SCREEN.

Musashi was very glad to hear Hichinosuke's report, and they set out together for Kokura.

Kandayu was very fond of fishing by line. One day, as he was going out fishing accompanied by a number of his disciples and servants, Musashi met him, and called out to him very loudly:—"Sasaki Ganriu! I am very happy to see you after a long separation! You, like a cowardly fellow, murdered my father Yoshioka Tarozayemon with a pistol in the dark, and escaped danger by changing your name. Hark ye! I am Yoshioka's second son, and at this day Miyamoto Buzayemon's adopted son. My name is Miyamoto Musashi. Now, you ought to confess your true name boldly and defend yourself against my revenge of my dead father."

Having been called thus scornfully, and seeing no way to escape, Ganriu replied:—"I do not want to conceal my name or my movement upon Yoshioka. It is right that you have found me out to be Sasaki Ganriu, the murderer of your father, and I don't refuse your proposal of avenging your father upon me; but this place is not proper for it, because it would be an obstruction to the passers-by; so I prefer a small island, without inhabitants, you see situated a little way down the coast." They crossed therefore over the sea to the island. When they arrived there Musashi bought of a sailor an oar which he cut into two pieces, with which he matched himself against Ganriu armed with a sharp sword measuring three and half feet. The report was spread among the people, as widely and quickly as if the wind had carried it, and a great number of people collected to witness the combat.

In the midst of the immense concourse the two warriors—Musashi armed with two pieces of broken oar, and Ganriu with a large sword—began to fight, and they carefully watched for a chance to get advantage of one another. After some time Ganriu failed to cut Musashi's feet with a sweep of his sharp sword, and at that moment, one piece of Musashi's broken oar came down on Ganriu's forehead so fiercely that its sharp side penetrated to the brain, and down Ganriu fell at full length upon the field.

Thus Musashi, having performed his desire of revenge, was waiting for other enemies,

because many of Ganriu's pupils were watching their master's fate with great anxiety, and he thought they would revenge their poor master upon him.

It seemed, however, that they felt too much dread of Musashi's skill. They not only did not try their revenge, but came to take oath to be his subjects for ever, confessing that it was, indeed, a great mistake to have respected such a criminal as their former master. Saluted by all present on his extraordinary success over Ganriu, Musashi set out triumphantly for his province with his follower Hichinosuke, and was received by his foster-father Buzayemon with the utmost joy.

At the place or city Kumamoto in Higo province, he put an end to his life at the age of fifty-nine years, in the fifth month of 2nd Tenpo epoch, and at this day his tomb is visited at the foot of Higashi Aso yama, a mountain near the city of Kumamoto.

NOTES ON LOOCHOO,

BY

E. SATOW, Esq.

Read before the Asiatic Society of Japan, on the 30th October, 1872.

LOOCHOO, called Liukiu by the Chinese and Riukiu by the Japanese, is the chief island of a group lying in the North Pacific Ocean, between the 24th and 29th parallels of latitude. Its name is said to be derived from a fancied resemblance to a 'dragon lying stretched out,' but is not written with the Chinese characters which would bear that interpretation. In the commencement of the 14th century it was split up into three independent sovereignties called Chiuzan, Sannan and Sambooku, which were re-united under one monarch about the year 1430. Since that time it has been divided into three provinces, namely, Shimajiri Sei on the south, Chiuzan Sei in the centre, and Kunikida Sei on the north. The central province contains the capital Shiuri and its port Nafa. The whole number of subject islands, including those on the north which in later times were considered as belonging to the Princes of Satsuma, is thirty-six. The smaller ones are administered by a single Governor, while

to Taiheizan (or Miyako) Yayéyama and Oshima* three, and to Bashi, two officials are appointed.

The Japanese manuscript account called *Rinkiu Jiriaku* (by Arai Hakuséki), states that the first intercourse between Japan and Loochoo took place in the year 1451, under the Emperor Hanazono II, when certain Loochooans brought a present of a thousand strings of cash to Ashikaga Yoshimasa, the ruling Shôgun. In those days very little copper money was coined in Japan, and the greater part of the currency consisted of Yunglo (Yeiraku in Japanese) cash purchased from China by shipments of gold-dust, so that the offering was no doubt highly acceptable. From this time onwards the Loochooans frequently traded to Hiôgo, and we find mention made of another embassy in the year 1580, during the supremacy of Hidéyoshi, or, as Europeans usually style him, Taikô sama. The relations between Loochoo and the province of Satsuma were always of a most friendly character, and vessels came annually to Kagoshima laden with presents. But about the beginning of the 17th century a Loochooan Minister named Jana, who was desirous of getting into favour with the Ming dynasty, at that time still rulers of China, persuaded the King to stop all communication with Japan. The Prince of Satsuma, Shimadzu Iyéhisa, who bore the title of Mutsu no kami, despatched a messenger to demand an explanation, but Jana treated the envoy with such disrespect that Iyéhisa's anger was aroused, and he started for Sumpu (the modern Shidzuoka) where Iyéyasu was then enjoying the sweets of retirement after having subdued all his enemies, to obtain permission to use force in bringing the Loochooan King to his senses. Full power having been granted to him to take whatever measures he might judge necessary, he proceeded on his expedition in the month of March 1609, with a large fleet of war-junks. The bravery displayed by his troops was such that in a few months time they took the capital by assault, and making the

king prisoner, returned in triumph to Kagoshima, where the unfortunate prince had to undergo a confinement of three years' duration as an expiation for his offence. It appears from the annals that the Chinese did not discover this until after the king's return, so that they were unable to assist their vassal.

From this date the kingdom of Loochoo became subject to the princes of Satsuma; the Shôguns not caring, or perhaps not venturing, to interfere with the conquest made by Iyéhisa. The only marks of homage which were required by the House of Tokugawa from the Kings were a submission to re-investiture upon the accession of a new Shôgun, conveyed through the medium of the Prince of Satsuma, and the despatch of embassies to Yedo to return thanks on the succession of each Loochooan Sovereign. We find from the chronological tables entitled *Shinsen Nempipô* the fifteen embassies, mostly undertaken for that purpose, came to the Shogun's capital, beginning with the year 1611 and ending with 1850. Considering the proximity of Loochoo to China, it is no cause for surprise that investiture should also have been received from the Court of Peking. Full descriptions of this ceremony are to be found in the *Rinkiu Kokushi riaku* (*Liuksiu Kuossi liao*) a Chinese work reprinted in Japan.

Very little appears to be known of the history of Loochoo anterior to the 12th century, and its real annals commence with Shunten, who ascended the throne in 1187. Shunten is said to have been the son of the famous warrior Tamétomo, who after the defeat of his party in the civil war of 1156, was exiled to Vries Island, and fled some years later to Loochoo. Shunten was succeeded by his son and grandson, after whom the throne was occupied by descendants of the ancient sovereigns during five generations. The son of the last being a child only five years old, the people set him aside, and elected the governor of Urasoyé, named Satto, to be their King. From him is descended in a direct line the present sovereign Shotai, who is the 34th since Shunten.

The climate of Loochoo, as we should expect from its position, is very warm. Lee is

* Oshima, Kikiaga shima. Tokuno shima and Oki no Erabu shima were entirely under the jurisdiction of Satsuma. The author of the *Chiuzankoku Shiraku* seems to have been ignorant of this fact.

E. S.

never seen, and snow falls but rarely. The vegetation is green throughout the year, and resembles for the most part that of the south of China. Of rice six kinds are produced, of barley and wheat three, and six sorts of beans. The sweet potato is cultivated in large quantities, though not indigenous, and forms one half the sustenance of the people. Each household possesses a number of plantain trees, from the fibres of which the women weave the only cloth made in the island. It is worn by both sexes throughout the year. Both the cotton and tea plants are cultivated, but apparently to no great extent. The sugar cane grows freely. The vegetables are of unlimited variety, including every kind of gourd and melon. Most of the trees known in Japan and several species peculiar to China are successfully reared. The domestic animals are the cow, horse, sheep, pig, cat and dog, and amongst wild animals the deer, ape and wild-boar are mentioned, but no beasts of prey exist in the islands. The natives keep domestic fowls, ducks and geese, and the game consists of wild pigeons of various sorts, quail, pheasants and mandarin ducks. The swallow makes its visit in the month of August, and the hawk is blown over from the outlying islands by the north-east wind in October. Wild-geese are sometimes seen, but storks rarely. Of fish they have the shark, ordinary carp, perch, eel, mackerel and golden carp, besides prawns.

The houses of the Loochooans are built in Japanese fashion, with the floor raised three or four feet from the ground, and have mostly only one story, on account of the violent winds which prevail. They are roofed with tiles of a Chinese fashion, very strong and thick. The buildings in which they store their rice are built of wood and thatched with straw. They are supported on wooden posts about five feet high, and resemble the granaries of the Ainos, though constructed with much greater care.

According to Japanese accounts the natives of these islands are of a calm and reflective temperament, not given to losing their presence of mind even on the most trying occasions. They observe the precepts of Confucius and are extremely courteous in their demeanour towards others. Conservative in

their opinions, they also adore the native gods. In fact, such value do they attach to a polished behaviour that they style their native land 'the country which observes propriety,' and pillars inscribed with this appellation in Chinese characters stand at the corners of the streets in Shiuri. It may be as well to observe in passing that the name given to the metropolis of Loochoo means simply 'chief city,' according to the practice which also obtains in China and Japan, where we find Nanking and Peking on the one hand, Kiôto and Tokei (or Tokio) on the other.

The customs of the Loochooans seem to be, in the main, derived from China, as we find is also the case in Japan, and it is not improbable that, while many changes have taken place in the two latter countries, the Loochooans have preserved those customs unaltered. The following details are taken from a Japanese named Tomioka Shiuko, who compiled a short notice of these islands entitled '*Ohisan-koku Shiriaku*,' or 'Short account of the Loochooan Embassy,' some twenty years ago, on the last occasion † when an embassy visited Yedo.

The Sovereign wears a cap called *ben*, made according to a pattern worn in the time of the Ming dynasty. It is of black gauze, and consists of a spherical piece which sits close to the head, with a low crown rising above it. On each side rises a long piece of gauze (not unlike asses' ears). The head-covering used by the nobles looks rather like a dried-up turban, and originally consisted of a long piece of cloth wound round the top of the head. At present it is formed of paper pasted together, covered with silk damask in overlapping layers, seven in front and twelve behind, and the rank of the wearer is indicated by the colour. The dress universally worn is a loose gown, descending to the feet, with sleeves reaching to the tips of the fingers. Under this is worn a short garment of silk or fine hempen cloth. Round the loins is wound a girdle fourteen or fifteen feet in length and six or seven inches in width. The staff of both gown and girdle varies, of course, according to the

† An embassy has since visited Yedo in the year 1872. E.S.

rank of the wearer, the nobles indulging themselves in rich silks and brocades for these purposes, which are imported from China. These parts of their dress have evidently been borrowed from China, but their socks, straw sandals and wooden clogs are of the forms usual in Japan.

Both men and women tie their hair into a knot on the top of the head, passing a pin through it, sometimes more than a foot in length. The best are made of gold throughout, the next best of silver with a golden top, the commonest of copper. The girdle, worn exclusively by the men, is the only difference in the dress of the two sexes. Between the ages of sixteen and nineteen the ceremony called *gembyaku*, which corresponds somewhat to coming of age, takes place for the males. The central part of the top of the head is shaven, and two short pins are substituted for the long one previously worn, one of which is ornamented with an artificial narcissus-flower, while the other has the form of an ear-pick. This practice of shaving part of the hair dates back only two centuries, and is probably a mark of Tartar influence. At the age of four-and-twenty they grow their moustachios, and the beards six years later.

The study of Chinese literature is based on the commentaries of Kuotzu, a learned scholar of modern times. Medicine is studied both in China and at Kagoshima, and no one is allowed to carry the medicine-case (*inro*), which is the distinguishing mark of a physician, if he has had only a native doctor for his instructor. A few Loochooans endeavour to imitate the calligraphy of the old Chinese inscriptions, and read the classics according to the modern Chinese pronunciation, but the majority learn to write the Japanese *hiragana*, and copy the handwriting of the Japanese calligraphists Ohashi and Tamaki. Instead of reading Chinese straight down the page, they construe it backwards and forwards into their own language like the Japanese. In the pictorial art they have copied both the Chinese and the Japanese, but they have also a school of native growth. Their music is that of the last two Chinese dynasties, and is performed on instruments of Chinese form. In the arts of arranging flowers in vases and of making tea, both

of which require many years of practice, they follow the Japanese style, and they play such games as *go*, or draughts, according to Japanese rules.

As regards more manly accomplishments, they are expert archers on horseback and good marksmen with the matchlock. Their skill in boxing is such that a well-trained fighter can smash a large earthen waterjar, or kill a man with a single blow of his fist.

The men spend their lives from home, and despise all other than official occupations, while the women remain within doors and keep house. Girls begin to learn their duties, which consist in spinning and weaving cotton, hemp and silk, at the age of four or five, and are married at fourteen or fifteen. In the higher classes valuable presents are made on these occasions, but the common people are not expected to go to greater expense than a bag of rice and two strings of cash. Formerly, when a male child was born his hair was allowed to grow naturally, but in more modern times it has become the custom to shave the head until the second or third year. The female children are tattooed on the arms, from the fingers up to the elbows, with small black dots. Their under-clothing is longer than that worn by boys, while the upper garment, which is shorter, is turned up outside. Though they wear no girdles, the wind cannot disarrange their dress, because they keep the opening of the gown closed with the hand as they walk along. Married women are seldom allowed to see any men but their husbands, with the exception, perhaps, of very intimate friends, and even then may not converse. If a visitor calls when the husband happens to be from home, no matter how excellent the terms of intercourse may usually be, he is not allowed to come inside the door. These precautions are adopted in order to prevent suspicions of unfaithfulness from being excited. In the market places throughout the country only women are to be seen exchanging their wares, the men have no concern in the matter. It follows from this that they have no one to carry home their purchases for them, and they have to do this themselves, supporting the burden on a bundle of straw placed on the top of the head. The wives of the

THE FAR EAST.



LOOCHOAN GENTLEMAN.

THE FORMOSAN CAPTIVE GIRL.

better classes go to market in the same way as the poorer women, from whom they are distinguished by a piece of cloth a foot long carried in the hand.

Formerly, when a Loochooan died, he was provisionally buried for three years, until his corpse decomposed so far as to leave only the bones. These were taken out of the coffin, washed clean in a kind of *sake* called *awamori*, and being placed in a small vase, were deposited in the tomb. The tombs are small holes excavated in hill sides, just large enough to admit the vase, and the entrances are closed with wooden doors or slabs of stone. It seems, however, that at the present time the ordinary Japanese method of burying the corpse at once is followed, the ceremony being conducted by Buddhist priests.

A man's tomb is decorated with a piece of white cloth and a hat, and a pole is stuck in the ground close by on which are hung his straw sandals and wooden clogs. On a woman's grave they place a palm-leaf fan, fresh leaves of the same and a piece of white cloth.

There were formerly three classes of persons who shaved their heads and wore the skull cap called *kempid*, namely, the physicians, the king's servants and his gardeners, but at the present time the Buddhist priests alone practise this. There are only two sects of Buddhists, the *Singon shiu* and *Rinshan shiu* both of which also exist in Japan. The Chinese Government does not allow Loochooans to study theology within its dominions, and they are therefore compelled to go through the usual course at Kagoshima. Up to the beginning of the 18th century they were in the habit of making pilgrimages through Japan, but by a subsequent law they are prohibited from extending their peregrinations beyond the boundaries of the province of Satsuma.

The language spoken by the Loochooans, so far as I can judge at present from a vocabulary which Dr. Willis has kindly sent to me from Kagoshima, appears to differ very little from Japanese. One or two of the embassy now in Yedo, with whom I had an opportunity of conversing a few days ago, spoke Japanese with perfect correctness. It is also stated that the higher officials are acquainted with the Court dialect of China.

It would not be a hazardous conjecture to suppose that the Satsuma dialect of Japanese, which contains several words unknown in other parts of this country, is closely allied to the Loochooan tongue. This is, however, a subject which should be treated separately.

I will conclude with a translation of the last page of the 'Short Account,' which, it must be remembered, was written in 1850, while the Tokugawa dynasty still flourished.

"Although Liukiu lies several hundred miles away in the sea to the south it can easily be reached by ship. The temperament of the people and their manners and customs closely resemble those of our own nation. The countries which from ancient times have rendered homage to Japan are China, Corea, Liukiu and Holland. intercourse with China is restricted to visits made to Nagasaki for the purpose of trading, while the Coreans have ceased to visit the capital in modern times, and though the Dutch visit the capital, their numbers do not exceed three individuals on any one occasion. The envoys who come with presents from Liukiu alone show evidence of appreciation of the perfect etiquette observed to foreign barbarians by the glorious line which rules over us. Though every one is acquainted with the valour of the province of Satsuma, it would be difficult to parallel its glory, which has lasted through countless generations, even to the present day."

MR. N. MCLEOD'S NOTES

ON JAPAN AND THE JAPANESE.

THE following letter received from Mr. N. McLeod, who is well-known in Japan and China, as holding a strong belief that he has discovered the lost tribes of Israel in this country, and who has been travelling throughout the empire, on a special tour of investigation, will, we think, prove very interesting to our readers. Whether right or wrong in his views respecting the Israelites, all must give him credit for simple-minded sincerity; but, as his letter barely glances at this subject, it is needless for us to dwell upon it. It is very gratifying to find that so good an account of the country and people

can be given, and it is to be hoped that all who follow in his steps will have a like pleasant experience. He writes:—

“I HAVE returned to Osaka, after having made a tour through the greater part of the Japanese Empire. I left last year, shortly after receiving a pass which was to enable me to travel whithersoever I liked; and I have since seen and conversed with the natives from Yezo to the Lew Chew islands, and visited nearly every place of note marked in the provincial guide-books; such as Shinto miyas, Compiras, Buddhist temples, Misasaki, or graves of the Emperors, including what are said to be the burial places of Isanagi and Isanami-no-Mikoto, and other forefathers and relatives of Jimmu Tenno.*

I visited the hospitals and the public schools in the various large towns and provinces I passed through, taking care not to avoid such as are under the care of foreigners. Nearly all Japan may be said to have gone to school; for the scholars are not confined to the young. In one school of about two hundred pupils, I counted over forty from the ages of 30 to 45. This speaks volumes. The school fever prevails universally; and I only hope that every inhabitant will live to die of it at the ripe and dainty age of ninety-nine. The light is fast dispelling the darkness; and the Japanese are nearly everywhere expelling the Chinese literature for that of the West. They have got several excellent European school-books translated into Japanese, and illustrated with wood-cuts, fac-similes, of the originals, given in the foreign books. At the same time they are not neglecting the history of their own country, but take care to teach it to all the scholars. Their system of education is admirable, and has more uniformity about it than ours; for each foreign teacher instructs his pupils in the way he thinks best; and as few have been trained to the work, the systems are very varied. There is still plenty of room for improvement in elocution. The pupils read in an even-on sing-song manner, rather excruciating in its effects. Were a Japanese actor, story teller or preacher to take a leaf out of their book, they would play, speak and preach to empty—mats.

* The first Emperor.

(While on this subject I may mention that in addition to 3 vols. of Ancient Characters of Japan published by a learned Japanese, which I had with me, I have discovered nearly as many more. I took rubbings of many raised characters on stone and bronze, and copied as best I could, others that were cut out in rocks or stones. But this is only by the way.)

Road-making is making wonderful strides. The hints given by the foreign press in Japan have not been thrown away, as “*deeda, do shaw.*” Nearly everywhere, during the last three years, the Japanese have been, and still are, busy making new, widening and levelling the old roads. The money being expended on these improvements by the Public Works department will certainly yet yield a good harvest. So much so that I only hope that the force of circumstances will compel the government to work the rich mineral wealth of the country, even though they should have to consent to money being borrowed for the purpose. In many places I was shewn specimens of gold, silver, copper-ore and antimony; and as to iron and coal, Japan need not bow to Great Britain itself; for from what I have actually seen in both countries, I believe Japan to be the richer of the two. Nearly everywhere both the iron and coal are near the surface. In fact, from the volcanic nature of these islands, all the minerals are nearer the surface than is usual. If a single coal mine, Takashima, under the excellent practical foreign manager, mainly helps to fill Nagasaki harbour with ships, what would the country be if all its vast mineral stores were developed?

It is high time that the people of Japan threw their antiquated anti-foreign prejudices to the winds. Your readers may smile; but in some places the samourai with whom I conversed freely on the subject, seemed to fancy I had got a mineral fever, and they would not be convinced to the contrary until I shewed them my book, and they perceived that I had a fever of a very different nature. The roads, however, will help matters forward. The old tracks did very well for the old agricultural traffic; but with the improved means of communication, the heavier and no less important traffic is sure to follow.

And now I will speak of the subject that has the greatest interest for me. I found in my wanderings through Japan, three distinct races; in addition to a remnant of a Negro race, with the woolly head and features of the African, and, in a village about 12 miles from Kagoshima, a few descendants of Korean captives brought over on the occasion of Taico-sama's invasion of Corea. The yetas of Satsuma province have also the Korean features.*

The first of the distinct types I have mentioned is that of the Ainos. This is the most numerous and also the most powerful race in Japan. I cannot be mistaken in affirming that the wrestlers, and the whole of the Tokugawa clans, their princes and their samurai are of Aino origin. In Mito country, I found this race to a man. From Jimmu Tenno's time (2535 years ago) to the time of Yoritomo, (just 700 years ago), this race was in subjection to the Mikados. But, when Yoritomo had made the Shogunat the governing power of the empire, and confined the Mikado within the boundaries of the Imperial domain at Kioto, the race gradually felt their strength and ridded themselves of the yoke under which they had been oppressed. And, at last, through the wondrous ability of Iyeyas, they, in turn, attained ascendancy, and retained it until 1868.

The greater part of the common people also belong to this race; though, in the islands of Shikoku and Kiushiu, it is less numerous, and in the extreme south of the latter, (if I except Obi in Henga), is rarely seen. Among the Satsuma samurai, there are very few; but those few are tall, powerful fellows, and wear beards.†

I have a Japanese book in 12 volumes, illustrative of this race and all connected with it. It is evidently one of the primitive

* I also saw fifteen Koreans who were wrecked on the Choshu coast. They were portly Tartars, and fine fellows too—in fact the very *Cream of Tartars*.

† I fancy these must be the descendants of Hideyori, the son of Taico-sama, who fled to Kagoshima after the fall of Osaka castle. Some assert that he committed *hara-kiri* and perished in Osaka castle, but I saw his grave in a street in Kagoshima. I also saw an original portrait of his father, taken at Fushimi castle. A samurai, a descendant of one of Hideyori's generals, shewed it to me at Miyazaki.

racers of the world, and the book denotes a period shortly after the dispersion of Babel.

The next race I will mention is very different in all essential features from the former. For the sake of a name, I will call them the Little Race. They have flat noses, high cheek-bones and thick lips. They are also of a darker colour than the other two races, and have distinct characteristics of their own.

In the south of Kiushiu, they are pure; and as one travels north, they gradually become mixed with the other races. In Shikoku, they are fewer in number, and they gradually become lost; as hardly any trace of them can be found far north. The lower samurai of the greater part of Kiushiu, and the southern portion of Shikoku are of this race.

The third race is that which came over with Jimmu Tenno. They named themselves the Heavenly Race, and arrived in Japan about the year 660 B. C. They conquered and are said to have killed all the Ainos in the extreme south. The Mikado and all branches of the imperial family belong to this race; the Kugés, the Tozama princes, and the oldest of the Kokushiu princes also, and in fact, up to Yoritomo's time, the majority of the Japanese nobility. Yoritomo, himself on the paternal side, was of this race, but his mother was not.

The Tokugawa and their princes and relatives were called Fudai. These we may call the Earthly Race. When the Heavenly Race obtained absolute power, they called the aborigines dogs or Ainos.

This Heavenly Race it is in whom the features of the Jewish Race, as found in Poland and other parts of the European continent, are so strongly marked.*

Passing from this to other topics, I can assure you that the whole country appears to have been seized with a kind of mania for education. It was brought here originally in slow-going sailing ships, and made little way; but, since the opening of the ports, steamers, railways, telegraphs, and last but not least, newspapers, have spread it amazingly.

* Having resided for a considerable period among the Jews on the continent, and studied minutely the ethnology of that race, I can easily afford to endure the united "chaff" of the talented foreign press of Japan on this subject. For after the wind has blown that away the living proofs of identity will remain and speak for themselves.

Agriculture is extending in area also rapidly. Everywhere forests are being cut down—and land cleared. The soil of Japan varies very much, but the hills that have hitherto carried nothing but wild grass and shrubs, will grow the tea plant. The old ideas are taking wing, and giving place to new ones more consonant with the experience of the nineteenth century. The farmers and labourers, are both ready for improvements. There are hands enough to cultivate every foot of the soil, besides leaving plenty for other labour; and if the government acted judiciously the income of the nation might be doubled.

In Miyasaki, I had a cup of *Chai* grown from China seed in that district. It was a real treat.

Fisheries should be a source of Japanese prosperity. If a Fishery Board were established similar to the Fishery Board in Scotland, for the extension and encouragement of, and for making rules for, the fisheries, establishing a proper close time, regulating the size of the meshes of the nets, so as not to take the young fry, and so on, it would be invaluable in this country. Now, that steam offers such facilities for rapid transport, Japan might supply the Brazils, Spain and many countries with dried fish; and that, to almost an unlimited extent.

It is in Minerals, Agriculture and Fisheries that the wealth of Japan must, for some time, consist. It will be a long time before she becomes a manufacturing nation, even if she ever does; but the three sources specified, if allowed to develop themselves properly will suffice to render the people prosperous and to give the empire a respectable position amongst other nations.

The arrangements made by the Japanese Government with regard to passports, are excellent. In fact, better than the system adopted in Europe.

All travellers should call at the Kencho on their arrival at any large town. The officers there, if required, will furnish them with a guide, and give them a note of the rules of the roads, charges, places of interest, and any other information concerning the Ken that may be desirable.

Everywhere I have been, I have received

the greatest attention from the samourai, and assistance has always been extended to me in collecting information, and obtaining for me a sight of documents that might be useful to me in my investigations.

Everywhere I found only *civilised* people, and I wish I could say as much of all other countries I have visited—that too, of countries that make a vast boast of their own civilization, and despise others. Japan may hold up her head with the best of them in this respect.

The sending away our troops has had a good effect, and has pleased all those who know anything about foreigners. But it was before the troops left that I found the best Japanese always hospitable, kind and even friendly. I saw much in my journeys to give me a far higher regard for the people than I ever had before; but, truth to tell, those we meet with in the open ports are spoiled. They might be a different race altogether from those we meet outside the ten *ri* limit.

In sending this account, most hurriedly written off as it is, I only speak for myself and of my own experiences. My object in taking the trip in the manner I have done is pretty well-known, and I have met with much success in my investigations. I may ere long give the world the result of my labours in another form. But probably the readers of the *Far East* will not be unwilling to give heed to such things as I have written.

N. Mc LEOD.

THE FAR EAST.

First and last.

BOOK 1.

CHAPTER 4.

THE PROMISED LAND.

WE left the grandson of Maroo's disciple just landed at Goa, then becoming the centre of the immense trade ultimately developed by the Spaniards and Portuguese, in the beginning of the sixteenth century.

For a few weeks, during which time the vessel he had come in was refitting, the novelty of everything surrounding him kept his mind occupied, but when the strangeness

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AT ODWARA CASTLE.

had worn off, he again became eager to push eastward.

There was little difficulty in his gaining possession of all the information then obtainable at Goa; and finding a favorable opportunity, in a vessel sailing towards the archipelago, he obtained a passage and converted his ready money into suitable articles to dispose of at the vessel's destination. Bidding farewell to his old shipmates, and the kind friends he had met with here, he left in their care long letters to his friends at home and made a second start Eastward ho!

After a tedious passage, delayed by calms and roughly handled by storms, the vessel arrived safely at Malacca. Here disposing of his goods he sought for means to push on through the now almost unknown lands. While in these parts he heard of some Portuguese buccaneer traders having returned from a voyage to Siam and beyond. Seeking out the leader, there was little difficulty, over an entertainment where the wine flowed freely and tongues were loosed, to learn all that this party of adventurers knew. They finally invited him to join them on their voyage, and advised him as to what articles were the most likely to find easy sale in the seaports they would touch at. Casting in his lot with these daring and hardy adventurers—some of whom, though little else than buccaneers, were of good blood, and, for those times men of education—we find him once more afloat steering east. We will not pause to recount the monotonous routine of a voyage in those times, the perils of navigation and the narrow escapes from destruction by the elements.

Landing from time to time here and there amongst the islands that cluster so thickly, numerous fights with strange natives, in which affrays the white man was but too frequently the aggressor, were events which simply broke the dulness of sailing from land to land under the sun of the torrid zone; until at length they had cleared the groups and made what was then known to be the mainland of the great Cathay at a place not far from what was before long known to Europe as Lampace.

There had been for the last few years occasional voyages made in this direction,

each adventurer going further than his predecessors.

The Spaniards were pushing across the broad Pacific, both from the east and the west, and the passage had been successfully made; the tedium of the great length of time occupied being overcome by the numerous stopping places, and the lovely tropical climate of the countries visited. Magelhaen had not yet discovered the straits in the southern continent that still bears his name, and the vessels of that day were hardly fitted to stand the more southern passage round Cape Horn. When Arthur found himself actually within sight of the long wished for shores of Cathay his heart bounded for very gladness. Landing with a few of the leaders of the expedition, they were comfortably housed in a native *yamen* that had been set apart for the use of these most welcome strangers. The few preceding visitors had been housed in temples according to immemorial custom: but the interpreter, a native, a man who having been cast away in a junk near Malacca and rescued by a Spanish galleon, had in gratitude obtained this and other privileges from his fellow countrymen for the kind strangers.

After a few days the trade was settled, and the ship prepared to return. Arthur however chose to remain and promised to meet his friends on their return by the next monsoon.

Letters to his friends and curious gifts for home, were not forgotten. Great though the expense was, he sent all some token: and to his relatives a minute account of his adventures, and of the strange lands so correctly described by Polo more than two centuries previously.

After the departure of the ship, he devoted himself sedulously to the language of the country, aided by the shipwrecked native who had acted as interpreter hitherto. Making rapid progress in the study of Chinese Arthur endeavoured to add to his stock of knowledge; but the difficulties to be overcome were great; the dialects spoken on this coast were very numerous, and he had not yet acquired the written language to any sufficient extent.

There seemed little trace to be found of previous visits of foreigners, such as he had

found further south. At Malacca, there were traces of expeditions by the Roman Emperors in the second century of our era, and from time immemorial a great trade had been conducted by the Arabs, Parsees, Jews and others. Numerous colonies of Nestorian Christians had been founded, and the Chinese junks coming from the north were many in number and created a profitable trade.

The Chinese had taken possession of the Malaccas in the 10th century, and numbers had immigrated from the bleak north to the milder climate of the Spice islands.

The passage of the Cape, in 1497, and the appearance of Vasco da Gama at Calicut, on the Malaccan coast were rapidly followed by a numerous fleet of European vessels; nor was it long before the Spaniards commenced to look for a passage to these seas by that route which had led to the discovery of America, as we have already narrated.

The various accounts gleaned from the natives of China somewhat tallied with Polo's tales of the Japanese Islands, and every day's experience confirmed the accounts of that pioneer of the East.

Arthur became tired of remaining in the one place, and with the interpreter took a trip up the coast towards what we now know as Ningpo. Here, there was a junk from Lewchew, and the peculiar garb of the islanders attracted his notice. Further enquiries through the medium of the attentive and grateful interpreter brought to light the numerous stories of invasion by Japan of the Corea, and the often repeated piratical raids of the Japanese that had extended to the very walls of Nankin. He was unable to obtain a passage in the junk, but the head man promised to obtain permission from his government to bring over Arthur on the next voyage. Arthur then sent to the south for a lot of merchandise which he thought would be a good excuse for his presenting himself to the notice of the islanders.

The interval was, as usual, filled up by study and active investigation, and by the time his goods had arrived, he was well prepared to meet the Lewchew junkmen, and to con-

verse with them through the medium of the ancient classical style of China.

At length, the junks of the islanders arrived, and with it the permission for them to bring over the trader and his goods; his not being a Chinese, added to the knowledge of his being a trader of some reputed wealth, having much to do with the facility with which it was granted.

CHAPTER 5

ZIPANGU.

COMMUNICATION between China and Japan was frequent in the early part of the fifteenth century; and presents of elephants, parrots and other things were sent from the mainland in A. D. 1408 to appease the islanders, whose piratical raids frequently disturbed the coasts far up the great rivers.

In 1419 ambassadors were sent from the Chinese Emperor (then Min dynasty) and also from the Manchu. Subsequently trading expeditions were frequently undertaken, and the Buddhist tenets became known in the islands during the latter part of the century.

In 1523, during the reign of the Japanese Emperor Go Kashiwa hara (the 105th of the line) there was trouble at Ningpo between the Japanese sailors and the Chinese, in which row the governor of the city was killed. Reprisals were attempted but they failed to do otherwise than draw down on the heads of the common people the horrors of war as then conducted, for the frequent raids of the Japanese were carried out in a vigorous and cruel manner.

In 1530 black ships (foreign vessels) were in Japan. One that anchored at Bungo left with Otomosorin the prince, two guns as a return for the provisions and hospitalities supplied and extended to them.

In 1540, during the reign of Go Nara the 106th Mikado, a ship arrived at Ingufji-oura in Bungo, in the seventh month of this year. She had 280 men on board.

In 1543 five foreign ships arrived off Osumi Tanegashima. One was a black ship.

In 1544 a foreign ship arrived at Kumano-oura.

In 1546 at Seiki-oura in Bungo a foreign ship arrived.

Such are the meagre accounts handed down to us by the Japanese. But to return to Arthur. He accompanied the Lewchewans to their island home and became a great favorite of the leading natives. He found that the islanders were too poor to purchase much of his wares, but they offered to assist him in going north to the great islands, where he was assured he would find a wide field for trade and a ready and profitable market for his goods. He took them at their word, hired a strong convenient sized junk to convey himself and his belongings, and joined the periodical convoy to the great southern port of Kagoshima belonging to the Satsuma clan. Here he safely arrived and was treated with great kindness and consideration.

After some delay, he was enabled to obtain conveyance to the great commercial centre at Sakai near Kyoto, and he eventually arrived at Osaka.

We cannot do better than transcribe extracts from his letters to his friends at home, which he wrote while living there, necessarily paraphrasing the quaint old English of the early part of the sixteenth century into our more modern colloquial.

These will give some idea of China, Lew-Chew and Japan in those days—a generation previous to the epistles of the missionary fathers, which latter are so sparse in any matter relative to the daily life of the natives of these most interesting eastern lands.

The first bears date Ningpo, in the spring of 1515.

"I have been most fortunate in gaining a footing amongst these strange natives, and thanks to the interpreter we saved from drowning, I can now converse with the people, and am in a fair way to make good friends with my surroundings.

Alfonso Albuquerque, the Governor of the Philippines, has made great efforts to induce his countrymen to open up the trade of these countries, and as the Spaniards and Portuguese have only hitherto got up so far as this in the native "*shuen*" or ships, it is to be hoped ere long that the flag of Europe will be seen floating on the breeze in the waters.

As regards the still far-off lands of Zipangu,

I learn from the traders to the north that they are but little visited unless through the Corean or Lewchewan trading vessels.

The natives are ever at war with one another, and the country is reported to be divided into a number of petty kingdoms who recognize a chief called a Mikado, but who seems to have no power.

A learned Chinese priest of the North met a Japanese who had come to study the Bonze books; and he told of his countrymen, their lawless and turbulent temperament. How that the Ashikaga Shoguns were being constantly deposed by the Hosokawa, Ouyesugi and Akamatz families, who each fought with the other to place (like our Warwick) their own favorite in the position of chief executive of the Mikado's Government. Verily it is like our own Ireland, by all accounts.

The Lewchew periodical visit is now due, and I hope to get conveyance to these islands and thence to the land of my search.

I have already told you about this land of Cathay, and how true are the accounts of the great Marc Pol."

Arthur's letter from Lewchew, 1515.

"The vessel arrived safely in the port of Naha, and after landing all my belongings, and seeing them safely housed, which occupied several days, I was invited to visit Shiuri, the chief town where the King lived. It seems that my arrival had been reported to the monarch of the group, and he desired to see me. I therefore prepared the presents I intended making him and his courtiers. I had already found a native who could interpret for me, and from whom I learned that the present King was the twentieth of the race. His name is Shoshin, and he succeeded Sho-sen I., A.D. 1477. He was reported a wise man and a good ruler, and had subdued some rebellious natives of the outlying islands and suppressed piracy. He had also built forts to assist in controlling the islanders.

The islands were accounted free and independent, but, from policy, both the Chinese of the mainland and the Japanese of the southern provinces, were propitiated by annual presents."

PRISONS AND PRISON LIFE IN CHINA.

THE French heroine *Mdme. Roland*, when led to the guillotine, once exclaimed, "O Liberty! What crimes are committed in thy name"; and the sorrowful truth thus expressed, might find a fitting counterpart in the groans and sighings of the wretched captives, who, waiting in these loathsome prisons of Canton, come forth at last to the torturing ordeal of the mandarin monster, who sits sternly in the "Hall of Justice", and renders it the opposite of all its name would rightly imply.

The Chinese people designate their prisons as "hells;" and woe be to the poor creatures thrown into them, whether they deserve their fate or not.

We gained access to some of these dens a day or two since, and also inspected the torturing tribunal, the execution ground, the place of burial for criminals, and other localities, illustrating the means and ends of such "justice" as the vicinity of Canton affords. The result has been a revelation to us in presenting a chapter of human suffering and depravity, never before imagined, and not at present to be any more than hinted at. And when we had witnessed our full of the miseries of this life, we were led to the "Temple of Horrors," that we might "finish up" with graphic delineations, of all the frightful retributions of the other "hells" in the world to come.

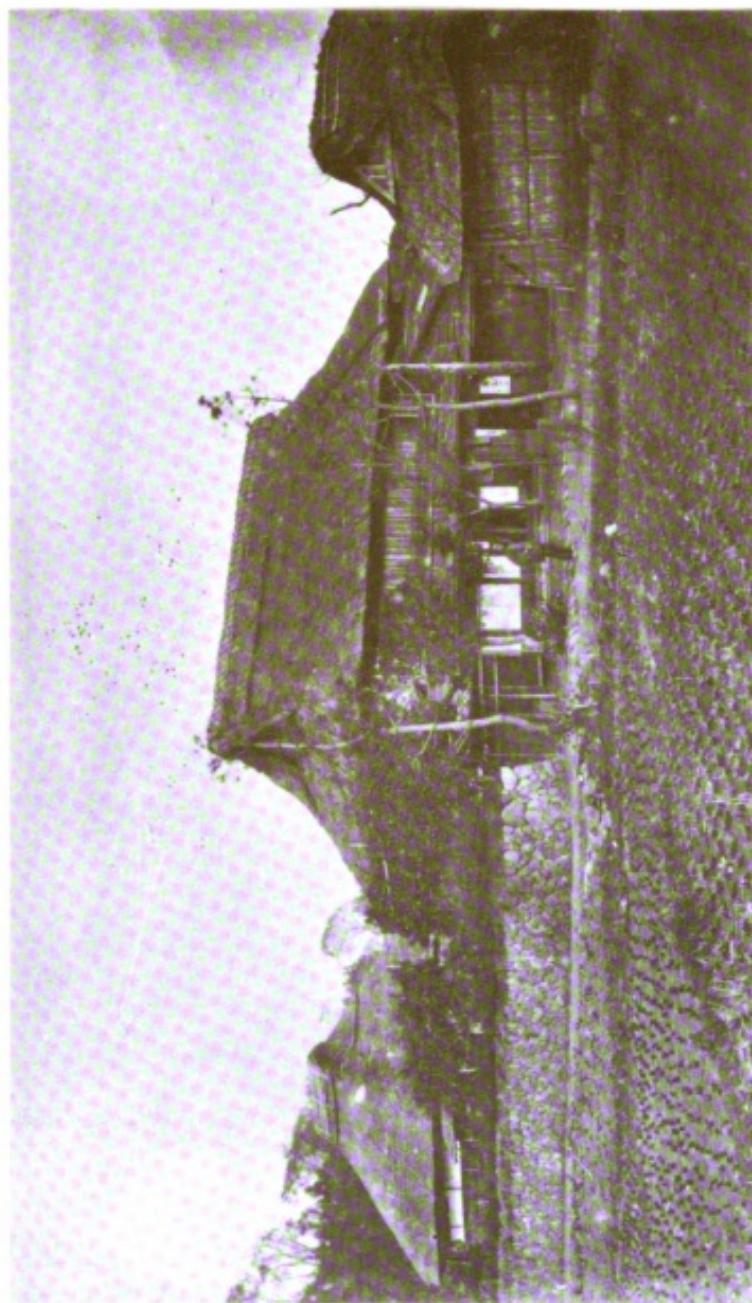
The first glimpse, we obtained of Chinese prison life, was at the Receiving-Cell, into which prisoners are thrown upon the first accusation, previous to anything being proved against them; and which, in general effect, could aptly be classed with the "Black Hole of Calcutta." The long passage-way leading into it, is narrow and dismal, and at the further end, stone walls shut us up on either side, and little labyrinths of crooked lanes, lead off in bewildering confusion. In the midst of some miserable brick huts with filth and squalor all about, we found a cage-like den with blackened bars in front, and so deep and dark that it was difficult, at first, to see into it. But the jailor pulled back the rusty bolt and we entered the cell, when a companion playfully turned the key of the lock upon us.

In an instant, we found ourselves surrounded by a crowd of fifty or sixty wretched-looking men, nearly as naked as they were born, who were astonished at the ingress of such unwonted visitors from the outside world, and began amusing themselves by fingering us all over to see what we were made of. The sultry pent-up atmosphere of the place was very oppressive, and it was no wonder the poor fellows couldn't keep any clothes on; though, as a general rule, the Chinese do not openly indulge in such a state of nudity as their Nippon neighbours. The room, or rather den, was about twenty feet square, so that the inmates could scarcely lie down on the dirty floor, even if they wanted to. Black brick walls were on three sides: and a little hole in the roof, formed by removing two bricks, was supposed to admit light. Heavy wooden bars in front, served as a grating, through which a little air and a glimmer of daylight were admitted from an open space of a few square feet, with a patch of blue sky to be seen above. Here the prisoners, arrested on suspicion only, are left to swelter in close confinement, bewailing their fate until such time as may be convenient to bring them out before the mandarin for examination. This judicial farce is conducted within an open court situated close to the Kwong-chau-Fu, or local Governor's Yamun, and torture is the chief means employed to extort confessions, and make the unhappy subject declare himself guilty, whether he be so or not.

The court-yard is sixty feet or so long, enclosed on all sides, and has a roof at the further end, under which the judge and his assistants sit. Numerous secretaries and reporters are also ranged on either side; law-books are scattered about on the tables, waiters are in attendance, executioners squat sullenly near the wall, and everything is conducted with silent deliberation.

As we entered the judgement-hall, four persons were kneeling before the mandarin's table, two of them having iron chains wound about their necks; the latter had evidently just been suffering some form of ordeal, and the various implements of torture were close at hand. Bamboo rods bent double were hanging on the wall, and were evidently well

THE FAR EAST.



THE TEA-HOUSE. TANA.

used; ropes, thumb-screws, grooved-sticks for pinching ankles and fingers, heavy iron chains for kneeling upon, and large wooden frames or *cangues*, with holes in the centre, through which the heads of culprits are thrust, form the ordinary furniture of these judicial halls.

The article most in use appeared to be a narrow-bench of thick wood, through which two holes were bored, one at each end; the accused is placed upon this, his "pig-tail" pulled through one hole, and a rope pushed through the other; his legs are then drawn up by the rope so as to bend and cramp them, and he is enjoined to "suffer or confess." Sometimes he is tied up in painful positions to a post; or else he kneels with a bamboo rod across his shins, and two coolies dance on the ends of the rods, while another twists his ears, strikes his lips, or bends his arms up over the back.

The *cangue*, or wooden collar, which is so prominent, when worn is not very painful but is decidedly disagreeable; one fellow we met with it, looked as if his head were stuck through a barn-door.

The wester cannot feed himself, and is unable to lie down, and though he looks comical enough, it becomes, after many days, quite a poor joke, at least, for him.

But we will pass on to the prisons proper, which are of considerable extent, as so many criminals are sent up to Canton from the interior of the country, that very large accommodations are required. The main prison, which we entered, is situated (with the same contradiction of terms referred to above) on the "Street of Benevolence and Love"; and is, on the whole, quite as unlovely a locality, as one could easily imagine. The entrance and surroundings are not such as would prepossess one in its favour, and the keepers are not a very refined looking set of men; there is no regular building, but simply a vast collection of brick-walls and huts.

The rooms of the jailers and turnkeys are near the entrance, and seem dismal and comfortless; narrow passages lead from them to various small inner courts paved with stone, where cage-like stalls are ranged about; these stalls may contain 15 or 20 men apiece, and in them they eat, sleep and cook their own

food. The doors are open in the day-time and locked at night; as we entered the various courts, the prisoners came streaming out of the stalls, with their chains clanking on the stones, and seemed to be quite as free in gazing at us, as we were in looking at them.

Some of them were "hard cases" and their shackles seemed quite becoming to them, while others, wore pleasant and harmless in appearance, and seemed out of place in such an abode. Their cells contain simply a few raised boards, on which they sleep, and one or two cooking implements; in each court-yard there is a well, and some of the open spaces contain various little contrivances, by means of which, the more industrious prisoners are enabled to pursue such work as they have skill for, and they can thus get the means of improving their condition a little.

The extortions practised upon prisoners by their jailers, for the purpose of making money out of them, are the commonest forms of injustice which they suffer. Torture is frequently resorted to, and if the victim is known to be a person of any means, he must finally succumb to whatever demands are made upon him. The processes are various for reducing him to terms, and one or two will suffice to illustrate. Sometimes he is put to bed, which means laid flat upon a plank platform, with grooved boards pressed down upon the neck, wrists, and ankles, and fastened tightly through holes beneath the "bed"; a long stick, fastened at the feet, projects against the chin, throwing the head back, and in this condition, he passes as many nights as his jailor pleases.

For day-time amusement, he is slung up on a horizontal bar, by strings attached to his toes and thumbs. He may also kneel upon bits of broken crockery, holding his arms at right angles to his body; when the arms can be held out no longer, he gets a bamboo beating for letting them fall down.

Prisoners who are poor, and have no friends, are stinted in their rations, almost to starvation; nominally, they should be allowed three pounds of rice per day, but the jailor gives them about a third of it, and steals the rest. Persons who have friends and means to aid them, are treated however, with comparative consideration.

Some apartments of the prison, were evidently occupied by individuals of the better class, and more liberty was allowed them; while other portions were crowded with large numbers of chattering creatures, to whom our advent was evidently a great and unexpected novelty.

The compartments assigned for women, were not so large as those for men, and were not so well filled; some of the female prisoners, were of quite respectable appearance, and all took their fate resignedly, occupying their time as best they could.

As an example of the charges under which some of these creatures are unjustly confined we will cite the case of one old woman who was known to our companion, and whom we found lying sick and weak upon her bed of boards, in one of the cage-like cells.

She was the relative of the chief leader in the Tai-P'ing rebellion, and solely for this reason she and her family were seized and thrown into prison, though none of them were ever engaged in the rebellion itself. For twenty years, she has lingered in the dreary hole in which we saw her, and her son is also in a neighboring prison, without any hope that either of them will ever get out.

When prisoners are condemned to death, they are sometimes not notified till an hour or two before the execution takes place. They are then marched to the Fu-t'ai Yamun, or Governor's Office where the death-warrant is exhibited; immediately their arms and legs are pinioned, and they are placed in baskets slung upon poles, and carried by coolies to the execution ground. This is located, strange as it seems, right in the midst of the New City, with a dense population about it, and it is enclosed simply by the brick walls of the work-shops and store-houses surrounding it. The open space is not fifty yards long, and is eight yards wide at one end, and less than five at the other; and yet this miserable patch of earth has probably soaked up the blood of more victims than any spot of equal size the world over! The number who have from time to time perished here, is simply incredible. In 1855, it is reported that not less than 50,000 rebels were beheaded, and within

more recent years, the average annual executions have reached nearly 1,500; the greater part of the sufferers have been members of land-banditti gangs and river pirates, and many are those who formerly belonged to the forces of the Tai-P'ing rebels, and have since lived among the mountain fastnesses as professional brigands. Ordinary criminals condemned for murder, robbery, arson or other offences, are carried to the grounds with a stick placed in their hair, on which is a piece of paper marked with their name, crime and penalty; from 20 to 40 persons are usually dealt with at once.

The method in which they are conducted to the place of execution is thus described by the local guide book:—"Two magistrates precede the mournful procession, and take their seats in front of a shop which faces the execution-ground, whilst the coolies, hurrying up the narrow passage, successively jerk their burdens on the ground and retire. In the twinkling of an eye the sufferers are ranged in one or more rows, kneeling; the ligatures of the arms and legs causing the head to be stretched out almost horizontally. Not a sound is uttered, nor does the movement of a muscle, betray, in most cases, the slightest consciousness of the fate impending over the silent file. An assistant runs rapidly along the line bringing each neck into the most effective position, and snatching away the ticket with which each man is marked.

In less than a minute from the time the procession first appears on the scene, the order to proceed with the execution is given from the magistrate's bench, by loudly shouting the command "Pan" (execute)! and with the rapidity of thought, the dull, crashing blows of the headsman's sword are heard falling along the line.

A Cantonese executioner seldom requires to give a second stroke to sever the head completely from the body.

In as many seconds as there are criminals to despatch, the inanimate bodies and gaping heads of the guilty wretches, are lying bathed in pools of gore. Another quarter of an hour suffices to remove the bodies in rough coffins to the criminal burying-ground outside the East Gate, the heads being usually carried off in cages to be suspended in

various localities, where the crime for which each suffered was committed."

There is a pottery warehouse at the side of the grounds, and when executions are completed potters continue their work, and fill up the space with their freshly-made ware.

While we were on the ground, the other day, it was so encumbered with pottery, that one would scarcely suspect he stood on such an Aceldama of bloody associations. On groping along the wall, however, earthen jars were seen, some of them containing heads all clotted and wet, and other jars were sealed up.

In the corner of the grounds, stood a pile of wooden crosses, used for the horrible process called *ling chih*, which consists in cutting the condemned into "ten thousand pieces." This is considered the most terrible and disgraceful death possible, for the Chinese have a kind of sacred respect for their bodies, and abhor the idea of having them mutilated. This punishment is only awarded in extreme cases, and for crimes, such as parricide, which are thought particularly revolting. The poor wretch to be executed, is tied up on one of these crosses and literally hacked to pieces while still alive.

But we will end this dreadful drama, which is so frequently a reality in these parts, by taking a mere glance at the burying place for criminals, outside the East Gate of the city.

The shocking surroundings of this spot, are quite in harmony with what has preceded; for instead of being a *burial* place, it is simply where the coffins are spread around over the surface, anywhere and everywhere, with scarcely an inch of earth to cover them.

The ground consists of a little hill, rather flat along its top and sides, and the coolies who bring their loads of pine board coffins here, turn up the sods anywhere, just enough to lay the bodies close together in row, with a dozen or two dozen at a batch, as the case may be, and then, sprinkling a few shovel-fuls of dirt over them, they count their job finished, and go away. The result is, what might readily be imagined after the washing of rain and the baking action of the sun. In all directions the rough coffins are protruding from the soil, and the bones and pieces of garments of the former inmates are scattered about in confusion over the ground. Bodies more recently buried, are of course, in a state not to be described, and the odours of the locality we also may not mention.

The wrongs and misery and human woe of which this, and the other places mentioned are suggestive, rise up before one with a sorrowful significance; and though much of the suffering involved may have been merited, by for the *larger* portion is nothing less than cruel injustice and oppression.

E. W. C.

Canton, China. }
April 15th, 1875. }

THE PERIOD.

NOTES OF THE MONTH FROM LOCAL PAPERS.

A MOST important reform has been made this week in the taxation of this country. It consists in abolition of the taxes on some two hundred and fifty articles, and the substitution for them of a tax upon tobacco and *saké*. The annual revenue abandoned is about \$1,200,000, while the revenue which the new taxes may be expected to yield is about \$2,000,000, leaving a balance of \$800,000, annually in favour of the exchequer. As re-

gards the very important question of the popularity of this change, we are assured there is no misgiving whatever in the mind of the minister of Finance. Indeed, it is anticipated that the new measure will be very well received, as it will do away with a great deal of irritating interference in small matters which has hitherto been very distasteful to the people, while the revenue which it brought was comparatively small.

Another very important step taken is the revocation of the prohibition on the export of rice forced on the Government while the late dispute with China was pending. We have always regarded the throwing open of this trade as the key to the prosperity of this country, at least until such an extension of the relations between foreigners and the Japanese can be made as permits of the introduction, on a large scale, of foreign capital, by means of which its mineral resources can be developed. Rice-growing is the truly great industry of Japan, and every measure calculated to foster it should receive the warmest encouragement. The trade of the country is in a condition to cause great anxiety to the Government and to foreigners. In spite of a power in regard to the maintenance of the value of the paper currency greater than is possessed perhaps by any Government in the world, there is a steady drain of the precious metals from the country, and this is not a desirable feature. If gold were flowing away for machinery or anything which added to, or tended to develop, its wealth or resources, it would be a different thing. The retention of the precious metals in a country is not *per se* anything desirable. They are only valuable so far as they are required for the purpose of facilitating the exchanges of produce, i.e. in commercial transactions, or as a fund with which useful or desirable things can be purchased. But, in this country, a metallic currency which, having a certain value all over the world, was available for the purchase of foreign commodities, has been forced out of circulation by a large issue of paper resorted to to meet the exigencies of the State at a time of great emergency, the exchanges have become adverse and the gold flows away, leaving in its place a currency with which nothing can be purchased outside of Japan. It is no wonder that the Government is anxious and even alarmed at this, or that we see notifications issued which, though capable of an explanation consistent with good faith being maintained with the public creditor, have certainly been dictated by a desire to close as far as possible those gates through which the steady flow of bullion has passed out of the country.

The many references to the seven sects of Buddhism and specially to the Shinshu Sect which will be found in our translations demand some explanation in regard to their distinctive tenets. The subject is one involving great difficulty, and nothing less than a history of Buddhism in this country would be sufficient to explain it fully. But the following notes may not be wholly without value to our readers.

In the form which Buddhism has taken in Japan there are two Gods, Amida, and Shakka Nuirai. The former is the Creator of all things; the latter his incarnation in Shakka (Sakya Mouni).

The seven sects and their doctrines are shortly as follows.

The Nitchirensu Sect was founded by Nitchiren about the middle of the thirteenth century. It holds that temporal and eternal happiness may be achieved by piety and earnest prayer, but attaches the greatest importance to this life and temporal affairs.

The Zenshu Sect had its origin in China. It holds that the world was created out of nothing, and that the mind of man is a mere blank at his birth. But there are bewilderingments in the world, and this blank in the mind of man involves him in darkness. These bewilderingments and this blindness can be dispelled by prayer to God. But there is no future state.

The Todoshu, Shingonshu and Tendaihu Sects hold very much the same doctrines, with variations not easily appreciable by foreigners. The priests of these sects read to their followers the Chinese prayer-books containing the doctrines brought from India to China, and these sects, like the Zenashu, came from China. The priests of this sect exhibit great zeal, but the lay adherents of it are extremely indifferent. The doctrine teaches generally that virtue in this world will ensure happiness in the world to come.

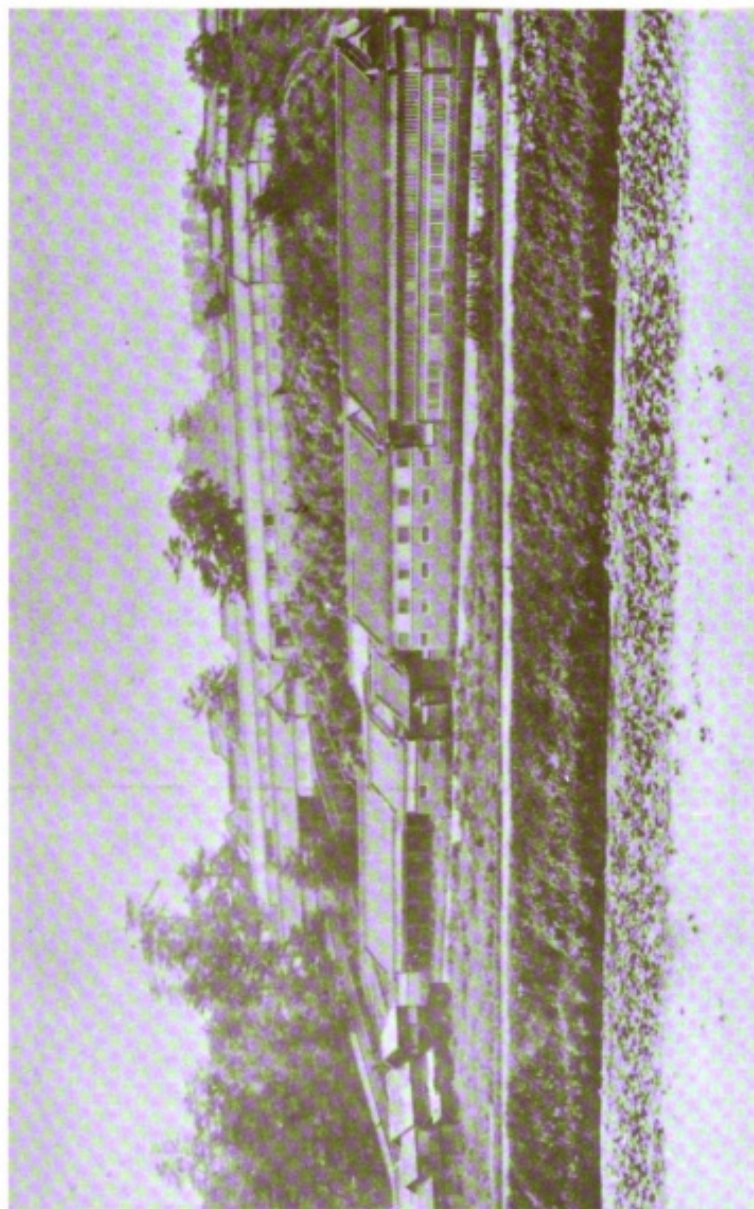
The Shinshu or Monto sect is divided into two, the East and West. It was formed by Shinran at about the commencement of the thirteenth century. It holds that our stay in this world is so short that we need not greatly take thought for its concerns. The use of the prayer-books of other sects is unnecessary, but prayer to Amida, the only God, is the ladder by which Heaven may be reached. The principal difference between this and other Buddhist sects is that the priests may eat meat and fish, and are permitted to marry.

A party consisting of about fifty Loochoosans arrived during the week from the south, having been summoned to the capital by the Government. It is believed that the head men of the islands have recently exhibited some remissness in obeying instructions, and that the deputation will be called upon to offer some pledge for their more perfect obedience in future.

(From the Japan Mail Daily Advertiser.)

A meeting of the Asiatic Society was held yesterday evening at the Grand Hotel, at which Dr. Hepburn took the Chair.

THE FAR EAST.



OOTESAGI YASHIKI.

The preliminary business having been disposed of, Mr. Goodwin read a paper entitled "On some Japanese Legends," in which he showed, by several illustrations, that a marked similarity existed between some of these and stories which, in various forms, may be found among the peasantry in Europe.

At the close of the paper Professor Ayrton expressed some doubt whether these and similar stories were not the unrelated outcome of the mind of the various nations among whom they were found, and showed that legends or stories having the same underlying moral were to be found generally throughout the world.

Dr. Hepburn agreed in the main with Mr. Ayrton, and adduced the fact that proverbs teaching identically similar lessons are to be found among all nations.

Mr. Howell urged that the identity of the moral would not be sufficient to establish the claim to relationship, but that identity of illustration went far to prove it.

A paper by Dr. Geerts "Observations on the Climate of Nagasaki in 1872," was then read, in the absence of the writer by Mr. Brunton, and the evening was brought to a close by some remarks from Professor Ayrton upon the value of meteorological reports, and some of the results which might be expected to follow from the accurate records which the Meteorological Commission of Washington proposed should be made simultaneously and regularly in various parts of the world.

A resolution was unanimously agreed to during the evening that every alternate Meeting of the Society should be held at Yedo.

It would seem that there is a conflict of opinion in reference to further proceedings in the Ohno bankruptcy case between the authorities of the Finance Department and of the Sa In and Shihosho. It is now stated that the total liability of the concern amounts to 7,000,000 yen, and it is estimated that the assets will allow of a dividend of 55 per cent.

It is said that a site for a residence for H. M. the Mikado has been purchased at Nogé.

At intervals the native mind appears to recur to the mania for railway construction as a panacea for the torpor which has invaded business and in the hope of reviving commerce. Yedo is full of such crude schemes at this moment, begotten in the brains of men who have not the smallest conception of their practical conditions nor of the enormous

cost they involve. For one or two short local lines—or, still better, horse tramways—there is possibly a fair prospect, and the ambitious engineers who propose to run a line 240 miles into the interior would do well to try their proudest hands upon one of these minor operations.

In view of the great importance to the welfare of this country of developing its export trade, it is much to be hoped that the duty which is to be imposed upon tobacco from the 1st January next will not be allowed to interfere with the growing export trade in this article. It is one which gives a good promise of increase, and as it is a profitable one to the grower, no fiscal or other impediments should be placed on its development. Allowing that there would be serious difficulties in applying the system of drawback to the export, they could be avoided by putting the tax on the manufactured article in the form in which it goes into home consumption, and leaving the leaf, in the state in which it is exported, untaxed. It would be curious and interesting to ascertain the total quantity of tobacco grown in these islands. Certainly it must be large, and it may be some time before the export will bear more than a fractional relation to the quantity cured for home consumption. But the export trade in the article is well deserving of every encouragement that can be given to it. In a recent circular from one of the most prominent of the London tobacco brokers, the following passage is to be found. "This growth has now got such a hold on our manufacturers, that the attention of the Japanese should be especially directed to it."

It is clear that "the troubling of the waters" to which the present movement of the national mind of Japan may be likened, has not left the religious world here undisturbed. So far as we can understand, the present Government, on its accession to power, established the Kiobusho, or Department of Religion, with the view of reviving the belief in Shintoism, a system of religious doctrines on which great light has recently been thrown by the careful and laborious analysis of it by Mr. Satow which was published in these columns, and which will be found in the Appendix to the first part of the third volume of the Transactions of the Asiatic Society, now in the press. An union of the principal Sects of Buddhism has been brought about under the name of *Daikioin* (Superior Church). But one of these, the Shinshiu Sect, remarkable, as it seems to us, for holding the doctrines of a rather high

form of theism, and reproached by the other sects for its approximation to Christianity—which, of course, only means the theism of Christianity—has seceded from the union, amid the vigorous and bitter reproaches of the new body. The dispute was referred to the Kiobusho, who declared themselves unable to settle it, referring it in turn to the Daijokwan, who wisely refused to insist on a compulsory and unwilling union. It will be observed that the dispute forces into prominence the antagonism of the native religions to Christianity, and reveals the fact Shinto priests have not escaped something that even the of its influence, though this is apparent only at present in a reference to a tri-theism, which might *a priori* have been expected as the first fruits of our trinitarian doctrines.

In view of his shortly intended departure from this country, M. Berthemy, Minister for France, was entertained at Hamagoten on the evening of the 25th instant by the Prime Minister and the other members of the Cabinet.

A native newspaper states that the Loo-chooans have been summoned to Yedo to answer for the offence of having paid tribute to China.

Yesterday being the anniversary of the Emperor of Germany the various German Hongs were decorated with colours in his honour. The customary holiday was fully observed.

The *Choya Shimbu*, usually a well informed native journal, states that Okubo, Kido, Itazaki and Ito have been nominated Commissioners by H.I. Majesty to investigate and report upon the present system of administration. It expressed a hope that as the intelligence of these officials is generally recognized, the country will profit by the reforms which may be expected to result from their labours.

A native journal intimates that a number of Japanese manufacturers have made arrangements for a display of specimens of their products at the forthcoming centenary Exposition at Philadelphia. Up to the present only some ten persons have expressed an intention to exhibit; the journal adds, however, that the list will doubtless be largely swollen as the period for closing it approaches. The exhibitors at present announced have notified their intention of sending goods to the value of \$184,000, the

exhibits consisting chiefly of porcelain, bronzes, lacquer-work, ivory and *objets d'art*.

The *Adventure* arrived at Hongkong on the 13th instant having met with somewhat boisterous weather on her passage. After receiving the requisite camp equipment for the troops she was to proceed to Natal via Singapore and Mauritius on the 16th instant.

The rumour to which we recently alluded respecting the finding of the *Japan* turns out to be correct. The wreck was discovered after a very long search on the part of the boats engaged for the purpose by the Captain of the schooner *Scotland* on the 10th, in the neighborhood of Cupchi point. The discovery was made by dredging and was confirmed by a diver who was sent down for the purpose. The schooner is now moored over the wreck, which has also been properly buoyed.—*China Mail*.

We understand that a correspondence has taken place between the United States Consul-General, the Agency of the "Mitsu Bishi" Steamship Company, and the Japanese Consul, in regard to the transmission of mails between this port and Japan by the Company's vessels. The Postal Convention between the United States and Japan provides that the mails shall be made up at the U. S. Postal Agency for Japanese mail packets hence to Japan. The question is, whether the vessels of the Company can be considered mail packets. The question has been referred to the Japanese Government and the United States Minister at Yedo, and it is hoped that a satisfactory settlement will be reached. This matter is of interest, as the "Mitsu Bishi" steamers have orders at present to receive no mails in Shanghai. These orders seem at variance with the purposes of the company, as expressed in the letter of their Agent, which was published in our issue of the 15th February.—*N. C. Daily News*.

The *Peking Gazette* of the 15th February contains an interesting batch of edicts in regard to Formosan affairs. It is rather amusing to find military rewards given in connexion with the late difficulty; and rather remarkable to find the famous Koxinga dragged again into notice, and canonised.—*N. C. Daily News*.

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THE FAR EAST.

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THE HILL TRIBES OF NORTHERN BURMAH.

THE Far East has just experienced another of those unhappy incidents, which have become as "footprints on the sands of time" to mark the progress of intercourse between the eastern and the western world. A British officer has been murdered on the frontiers of Burmah and China. Mr Margary had already successfully made his way across the Chinese Empire under the protection of an Imperial safe-conduct, on a special mission to which the English minister at Peking had appointed him; and had been well received almost everywhere throughout his route. Having arrived at Bhamo, at the junction of the Irawady and Taping rivers, the northernmost important city of the Kingdom of Burmah, and presented himself to the British Political Resident there, he may well have congratulated himself on his success. As an expedition under Colonel Browne had been organised by the Indian Government for the purpose of opening up a friendly commercial intercourse through Burmah with the Chinese province of Yunnan, Mr Margary gladly offered his services to that expedition, confident that the civility he had experienced

on his former visit, would be extended to him again. But it proved otherwise. As yet we have no fuller particulars of his fate than the account we publish below, which we take from a regimental newspaper, published by the 67th Regiment under the title of *Our Chronicle*.

It will be seen that allusion is made in this account, to the tribes of Ka Khyens or Cochins. These are independent tribes inhabiting the mountain ranges that divide Burmah from all its neighbours, China to the eastward, Assam on the north west, and Aracan to the westward. The principal portion of the hill-country lies to the westward and at the extreme northern point, but it circles round to the ground that had to be traversed by the expedition; and it would appear that the hill-men had some part in the deplorable event now chronicled.

On the eastern side of Burmah the Shan states, or states tributary to Burmah, but otherwise independent, occupy much territory, but it is only of those tribes who inhabit the mountains, and who are called Khyens, that we are now about to give our readers some particulars. We find it in a Report of the Political Resident at the province of Manipore, dividing Burmah and Assam, made

to the Indian Government; and, as very little is known about the tribes of whom it treats, and we do not believe it has ever been published except in the official form, it will give information respecting a portion of the hill-tribes which will have a peculiar interest under the present circumstances. But first let us read the account of:—

The Attack on Colonel Browne's Expedition.

A common spectacle in China, as everybody who has ever resided for any time in the celestial empire knows full well, is a man's head placed in a bamboo basket and suspended over the gate of a city for the crowd to gaze at and take warning by. It is not often, however, that the demoralized instincts of Chinamen have been gratified by the sight of a European's head in such a position, and we may well fancy what a crowd has stopped to gaze intently on such an unusual object over the chief gate of Momein, one of the walled towns of the remote province of Yunnan. Day after day during the past month the eyes of a Chinese multitude, as it passed in and out of the city gate, were turned towards the *Yang quai tse tou*, or "foreign devil's head." Some grinned, no doubt, with satisfaction, some wondered in mute astonishment; and some, perhaps not a few—for all Chinamen are not such idiotic, frivolous creatures as they are generally taken to be—made shrewd remarks, and questioned to themselves the wisdom of such a proceeding, however sophistically accounted for in the proclamation posted on the side wall of the city gate.

"Poor Margary! Full of life, and the pride of having accomplished the feat of being the first Englishman who succeeded in traversing from the eastern to the north-western limit of the vast empire of China, and safely got beyond its borders to Bhamo where we have a resident political agent—such, it seems to be too true, is his unhappy fate.

"The story is soon told. Having accomplished his mission, to which he was duly accredited by our representative at the Court of the Emperor of China, and by the Chinese Government, and arrived safely at Bhamo on the confines of Burmese territory, he put himself in communication with Colonel Browne, who arrived at Bhamo from the south about the same time, in command of

the expedition to the Governor General of the province of Yunnan, to open up a trade route with western China. It was considered that the experience he acquired in his recent journey would be most valuable to the expedition, and he at once prepared to return with it over the same ground to Talifoo, and through China to Shanghai. The expedition consisted of five Europeans, viz., Colonel Browne, Dr. Anderson, Mr. Allen, in charge of the Topographical Department, and Mr. Ford, in charge of the escort of 15 armed Seiks. To this was added, by the Burmese King's orders, a guard of 100 Burmese soldiers, under two of their officers: so that, what with the baggage animals, several of the Chinese servants, and other followers, the expedition assumed considerable dimensions.

"Its history is, however, a very brief one. Starting from Bhamo through a line of country which had already been determined upon, and the necessary preliminary communications with the *Tsawbas* or heads of semi-independent tribes who inhabit the space intervening between Chinese and Burmese territory—who, in fact constitute the "buffer" between those nations—having been duly accomplished, the expedition set out; but after a few days march some difficulties were encountered, and opposition began to be shown to its further progress. At length it became palpable that proceeding any further would be likely to cause a hostile collision with the people; this of course was to be avoided, as the expedition, whatever may have been its merits, was strictly a pacific one. This route was given up, and the party returned to Bhamo, where a new one was determined on; and as soon as the necessary communications with the chiefs residing in that direction were completed, the expedition started on its way again. A few marches had hardly been accomplished when rumours of opposition to its progress were again rife, and as it proceeded these rumours assumed a more definite form. From the accounts we have had the opportunity of hearing from the members of the expedition when they touched at Thayetmyo, where they arrived on the 15th ultimo on their way to Rangoon—and those accounts are necessarily very vague and

limited until the official report of the mission is published—it seems the usual duplicity and feeble cunning of uncivilized people was apparent in the interviews with, and messages sent by, the chiefs of the Cochins, (Kakhyens?)—the usual designation of these people, who are distinguished as Burmese or Chinese Cochins in accordance with their proximity to either the Burmese or Chinese territory, and are generally known in China as the *shan ye*, or hill men, who prefer their own barbarous independence rather than submit to Chinese laws and customs.

"At length the opposition compelled the party to halt, and in order to ascertain the reason of it, and if possible to adjust matters, Margary, with five or six Chinese servants who accompanied him, proceeded in advance.

"We shall, perhaps, never fathom what took place in that interval. Suffice it to say that Margary did not turn up in the manner he had pre-arranged with Colonel Browne, and that the last communication with him was a message he sent back saying that the expedition was to come on, as it was all right. The Chinaman who brought back this message returned to Margary, and was one of the unhappy victims of that kind of treachery which has so frequently branded the Chinese character in history. This was near being exhibited on a larger scale. Colonel Browne, receiving the message that it was all right in front, started off ahead of his party with one or two others, and was to all appearance politely received by an official at his residence, which he was induced to enter; presently it became no longer doubtful that some serious duplicity was intended, which was fortunately frustrated by the timely arrival of the armed escort. There was an immediate retreat, when their worst apprehensions were confirmed by the appearance of armed men on some neighbouring hills, and some shots fired from the jungle close by. One of the Sikhs was struck by a spent ball, and a mule belonging to the baggage train was shot through the neck. Fortunately, these were the only casualties, but they might have been more serious; in fact, the safety of all the party would have been in much jeopardy had it not been for the resolute behaviour of the Sikhs, who were armed with breech-load-

ing Snider rifles, but had few chances of using them with effect, as the jungle was both close and dense. It was not until the Burmese guard and friendly Cochins, who behaved well, had set fire to the jungle, and thus obliged the enemy to expose themselves in the open, that their firing told. Probably twenty altogether were shot.

"After such an unfortunate occurrence, it was of course impossible to think of proceeding further, and the next thought was how to get back to Bhamo. This being resolved on, the expedition retreated as fast as possible over the high range of hills which separates Chinese from Burmese territories. It was well it did so in time, as the armed body assailing it was only the advanced guard of a considerable force which was being sent on from Momein with the object of cutting off retreat in all directions.

"It was since ascertained, however, that there was no doubt as to poor Margary's fate. At the frontier town of Manwein, through which he had passed on his way to Bhamo, and where he had been hospitably received, he had been decoyed into a retired place under most friendly pretexts, when he was speared while he sat on his pony, by some dastardly Chinese; and his head was sent on to Momein, together with the heads of five or six Chinese who accompanied him. One of these Chinese he had picked up in Shanghai. Another joined him at Hankow. He was a Christian, and a most intelligent and well-informed man. Another was a native of the province of Yunnan, who, being a Panthay, had escaped into Burma from the recent general massacre of his party and settled at Promé, where he married a Burmese wife. He joined the expedition with the view of returning to Yunnan to see his aged mother and surviving relations. He had made himself most useful, and was much regretted by all in the expedition. It must not be supposed that any of the Chinese servants were agents in the treachery; on the contrary, the expedition owes its escape altogether to the fidelity and quick apprehension of the Chinese servant who accompanied Colonel Browne when he went on in advance.

"Now, who were the aggressors? There can be no doubt they were a band of Chinese

braves, with, of course, some, local Cochins. One of the leaders, who was more courageous than the rest, got in advance of his men, and was shot by the Seiks. There was an opportunity of examining him closely, as his men bolted as he fell. This man wore the usual dress of a Chinese military official of a low grade. The Cochins were not altogether hostile to the expedition; on the contrary, they assisted in carrying the baggage, and otherwise showed hostility to the Chinese; of course they were well remunerated, which was an important element in gaining their friendship, and they readily assisted in recalling Mr. Elias, the Assistant Political Resident at Mandalay, who had started on a separate route to explore the course of the Irrawaddy.

"Another reason for supposing that the treachery was approved of, if not instigated, by the Chinese Mandarins is the fact of the heads having been sent to the Chinese city, where they were publicly exposed. It must also be remembered that this hostile attack took place within a few miles of the proper Chinese territory.

"The Chinese Government appear to be bent on keeping a strict cordon around the western borders of their empire, with the object of guarding against the admission of Europeans in that direction. On all sides we see every effort made to get into the country from the west frustrated, and the recent expedition is only another evidence of this old Chinese exclusiveness which has been broken down pretty well on the eastern borders, but still exists where our gunboats cannot reach. There is no provision in the Treaty of Tientsin by which we can claim admission into China by any other direction than the seaboard, and the disastrous failure of Colonel Browne's expedition is an unfortunate example of our shortsightedness in framing that Treaty.

"Whether the Burmese were privy to the opposition may be hereafter more fully shown, or it may not be so; though the fate of the previous expedition under Major Sladen, and the fact of a Burman expedition having preceded Colonel Brown's only a few days, besides the probability of other evidence being forthcoming, tend to throw some light

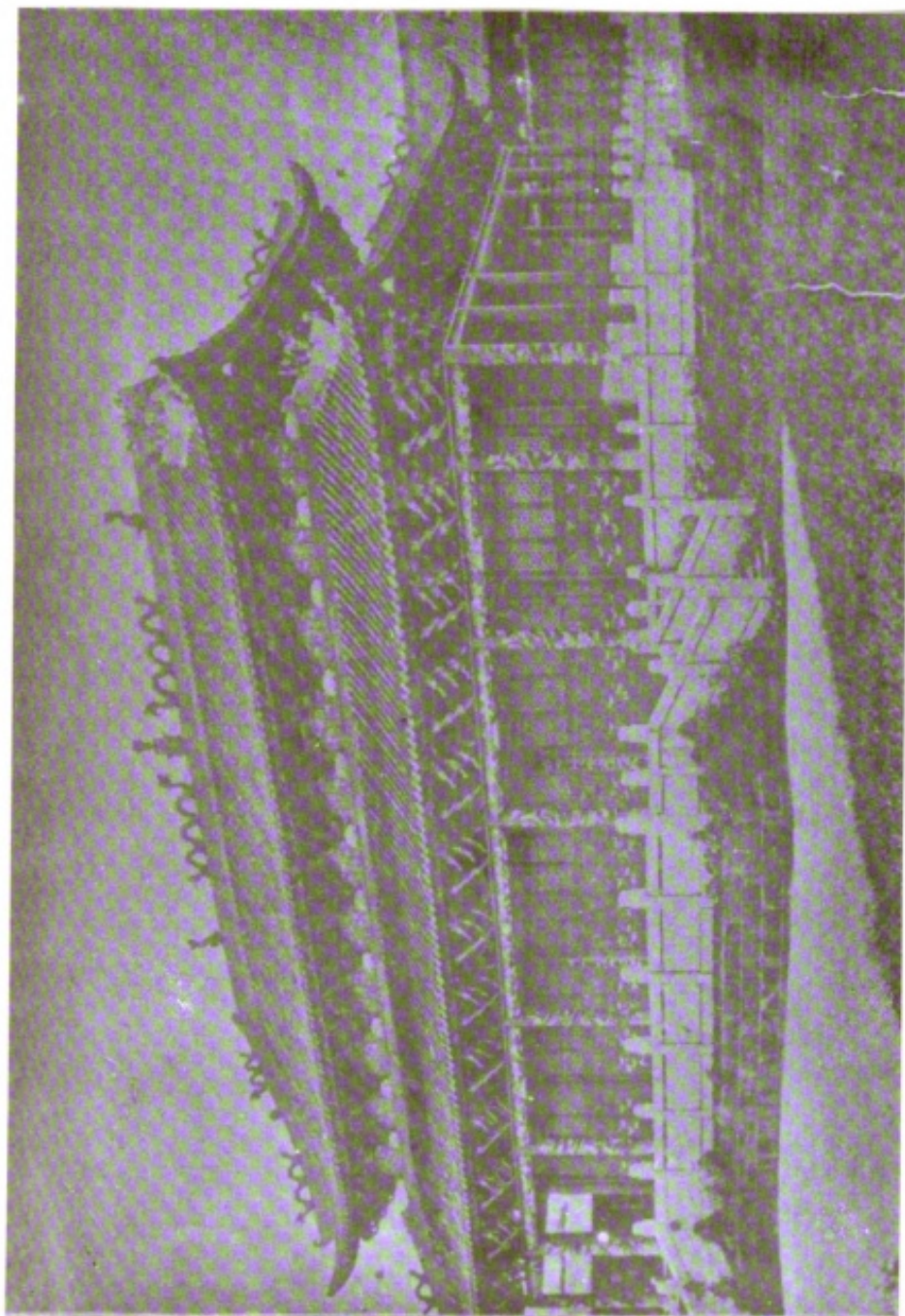
on the cause of the unfortunate denouement of a project which was intended to be mutually beneficial to Chinese, Burmese, and English interests.

"The question now remains, how will all this be regarded by the different nationalities interested in it? The Chinese will of course represent it as a great victory gained over the outer barbarians, and will treat it with the usual exaggeration, boasting how their braves beat back an immense army of invaders and utterly annihilated it, &c.

"The Burmans will, no doubt, regard it as a piece of diplomacy. They seem to be entirely opposed to the opening up of trade with China via Burmah, and have reduced it almost to a minimum, though at one time it assumed considerable dimensions, and appeared capable of very great extension, had the trade route been thoroughly opened out.

"The Seiks, who, though few in number, represent an important nation, will carry back the tidings with them to India. They fully expected to be detained at Thayetmyo until a large force could be collected to take revenge on the Chinese, not knowing of course that there were more direct ways of reaching their government than by sending an army up the Irrawaddy.

"And lastly, what will our own people say when they hear the news? Apart from feelings of profound sympathy for the brave man who met with so cruel a fate, and of just indignation against the dastardly deed, it will prove a great disappointment to many who were in hopes, from the occurrence of recent events in China, that at last the dawn of progress had commenced to shine on the hitherto obdurate people of that country. A telegraph was in process of construction, coal mines were to be opened up and their proceeds brought in reach of the seaports by a tramway, which was to grow into a railway: a foreign loan was contracted for, and so on. Now comes this terrible blow. After all these years of diplomatic and commercial intercourse with that nation, it is the same as when we first approached it. The same acts of treachery, of inhumanity and duplicity, distinguish it now as then. There is one hope still left. The man who is now in the ascendant in China may exert some



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decided influence for good. He had much intercourse with foreigners while at Shanghai, where he was obliged to reside while the Taiping rebels overran the province of which he was Footai. It was by our assistance he was able to suppress that rebellion, and he has made great exertions to introduce English workmen and machinery into his country; he has, in fact, established extensive armouries and dockyards, for the purpose of manufacturing small arms and the largest cannon, and building armour-plated gunboats. This man, Li Hung-chang, is now the chief minister of state and guardian of the young heir who was elected on the death of the late Emperor. Had he been at the head of affairs when Colonel Browne's mission started, there is no doubt but it would have had a very different issue."—(*Our Chronicle*—67th Regt, newspaper.)

We now proceed to give an

Account of the Hill Country and Tribes under the rule of Munnipore.

Introduction.—I have already in the first part of this Report alluded to the hill territory of Munnipore when describing the road between the British Province of Cachar and the Munnipore valley. The object of this part of the Report will be to give a more complete account of the hill country as to its physical aspects, and also a brief description of the many curious tribes which inhabit it.

Extent of hill country under Munnipore rule.—By far the largest tract of country owned by Munnipore is that situated in the hills surrounding the valley. This area has gradually extended since the reestablishment of the Munnipore power after the Burmese war of 1824, and is still extending in a northeasterly direction, although slowly. Munnipore extension to the north has been steadily carried out for many years, but now must cease, as it has been found, since the establishment of the Naga Hills Division in 1866, that this extension has been carried, unwittingly it is said, beyond the frontier line of 1842, in a northerly direction towards Assam. To the south Munnipore influence has never been great, and is yearly diminishing, as the Loosai tribe of Kookies becomes more power-

ful and devastates the country in that direction. The total area of the hill possessions of Munnipore is probably about 7,000 square miles, and the population is roughly computed at 70,000.

Hill ranges, their direction, height, &c.—

The hill ranges found within the area under Munnipore rule generally run nearly north and south, with occasional connecting spurs and ridges of lower elevation between them. Their greatest altitude is attained to the north 'about four days' journey from the Munnipore valley, and here hills are found upwards of 8,000 feet above the level of the sea. From this point south until the sea is reached, towards Chittagong and Arracan, there is a steady decrease in the height of the hill ranges; to the north again, until the Assam valley is reached, there is the same gradual decrease in height. The general aspect of the hill ranges is that of irregular serrated ridges, occasionally rising into conical peaks and flattened cliffs of bare rock, as to the west of the Kowpoom valley, and covered with jungle where a root can hold as over the Erung and Barak Rivers. Occasionally, as in the western range of hills overlooking the Munnipore valley, the summit of the hills presents a more open and rolling character, and facing the valley is an extent of hill land comparatively flat and of considerable size.

Forests and Vegetation.—The whole of the hill ranges lying between the valleys of Cachar and Munnipore and far to the north and south are densely clothed to their summits with tree jungle. Almost the only exception to this has been already stated in the description of the Munnipore valley, and refers to the hill slopes facing it. The tree forest presents great variety, and in the ranges lying west of the Munnipore valley there are large forest tracts of trees comprising Nagesaur, Jarool, India-rubber, toon, oak, ash, &c., &c. Fir trees do not seem to exist in the hills immediately adjoining the Government road. Bamboo jungle is everywhere plentiful. Towards the north, in the valleys dividing the hill ranges one from another, the forest trees attain immense sizes and heights, and where this kind of forest exists the bamboo is uncommon. In the Heerok range,

lying between Munnipore and Burmah, the jungle is much more open, and very large trees are rarer than either towards the west or north, and the bamboo is confined to the low-lying ground and ravines. Fir trees are occasionally seen, but are not plentiful. The tea plant is found in this range, and apparently spreads over a very large area. Teak is common on the slope overlooking the Kubbo valley. The Munnipories say that a thorough search has been made for the tea plant in the hill ranges lying between Cachar and Munnipore, but without success. Although this may be the case, the soil everywhere between the two valleys appears well adapted for its growth. The *Cinchona* would most likely also grow well on the slopes of the hills especially those lying nearest to the Munnipore valley and in the Heerok range. The tea plant is common in the hills to the north. The only parts of the immense tracts of forest land lying in Munnipore territory which are utilized to any extent are those of the Jeeree forest and the hills lying nearest to the valley. From the hills to the south of the valley most of the wood used in building is obtained; some of the varieties are said to be proof against the ravages of the white ant. From a tree found in the hills to the north-east in considerable numbers a black resinous fluid is obtained, which is used for japanning by the Munnipories. This tree is also, I believe, found in Assam (*Robinson's Descriptive Account of Assam*, page 61). The fir tree when met with is highly resinous, and the trees are of large size. Near the salt wells to the north-east of the valley, on the first low range of hills rising from it, are numerous clumps of fir. This tree seems to diminish in numbers as the hill ranges in that direction are ascended. To the south the fir is plentiful. Palm trees are quite unknown in the hill ranges throughout the whole hill territory, with the exception of one place on the eastern slope of the Heerok range, near Tummod in Burmah, where a few soobaree trees grew; on the western slopes of the hill range lying between Munnipore and Cachar and in the Jeeree forest there are no palms.

Tribes of a low order of civilization.—The tribes generally are of an inferior order of civilization; their manual productions are

few, rude, and unimportant; they have no written character of any kind, and their general intelligence, except in rare instances, is very low. Their reputed truthfulness I believe to be much exaggerated, and the more intelligent of them can lie, when occasion serves, in a manner which would not shame a Bengalli.

Facial and other characteristics of the Naga and Kookie.—When one fairly comes into contact with the various classes of hill-men in Munnipore territory in their pure and primitive conditions, the general idea which prevails as to the facial characteristics of the majority of the tribes has to be modified: the popular idea is that all, or almost all, of the tribes inhabiting the hilly regions lying east, north, and south, of the British province of Cachar, are of low stature, with broad flat faces, small flattened noses, and oblique eyes—of a Mongolian cast of countenance in fact; the real truth being that a purely Mongolian cast of features is rare, and the majority of the individuals constituting the various hill tribes, whether Naga, Kookie, or Murring, do not have the flat nose and well-marked oblique eye characteristic of that race. This shape of eye is, perhaps, the most persistent feature amongst them, showing their probable Mongolian origin, but even this is by no means well marked, and is common to the Munnipories as to the hill-man. Amongst both the Naga and Kookie tribes the stature varies considerably. The Naga is generally the taller of the two, especially the Tankhool and Angamee. The usual run of Kookies of all the tribes are of medium and frequently of low stature, and amongst those of low height are found the long-armed individuals, which length of limb is said by some observers to be a characteristic of the Kookie race. To show, however, that even amongst the Kookies low stature is not by any means a rule, some of the tallest men I have seen in these hills have been Kookies of the Khongjai tribe.

Origin of the hill tribes generally.—The origin of the various tribes of Nagas, Kookies, and Murrings, which last I consider a separate race, differing in origin from either of the above, is a matter merely of specu-

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lation, and one difficult to decide. Looking simply at the geographical positions of the tribes, their facial characteristics, customs, &c., I should say that the Naga come originally from the north, the Kookie from the south and east, and the Murring, who closely resemble the Burmese in appearance, from the east. The subject is, however, a difficult one, and many questions, especially those connected with the language of the tribes, would have to be considered in even approximately arriving at a correct conclusion. On the subject of the origin of the Nagas bordering on Cachar, I quote from the Report on the Cachar District (Principal Heads and Statistics, Dacca Division):—"Major Stewart is of opinion that the Nagas are descended from the earliest inhabitants of the district. His principal reason for this conjecture was the attachment shown by Nagas for the sites on which their villages stand, which offers a marked contrast to the migratory habits of most other tribes. Major Stewart also thought that features of people belonging to the Naga tribe showed less distinct marks of Mongolian origin than those of any of the races which inhabit the hills of Cachar."

General distinctions between the tribes of Naga, Kookie, and Murring.—There are several well-marked distinctions between the three tribes mentioned above, which may here be stated, and which amply serve for identifying them. The Naga wears his hair cut in various ways, sometimes very short. The Kookie (with one exception, the Cheeroo) wears his hair long and tucked in behind. The Naga never wears any puggie or head covering on ordinary occasions; the Kookie (again excepting the Cheeroo) always does. The ear ornaments of the Naga are various; the Kookie generally confines himself to a single red pebble bead suspended from the lobe by a string, or two large disks of perforated silver with a broad flange, by which the holes of the ears are often so enormously distended. This ornament is entirely confined to the Kookie, and is never seen among any of the Naga tribes. The Murrings are distinguished from all the others by their wearing the hair long and confined in a bunch like a horn rising from the front of

the head. It is almost unnecessary to say that the language of the Naga and Kookie is entirely different. The peculiar characteristics by which the women of the various tribes may be recognized will, with other peculiarities and differences as to dress, &c., be described when discussing the individual peculiarities of the various clans.

Cultivation in the hills as applied to the tribes generally.—The cultivation common in these hills is carried on by all tribes on the north-east frontier, excepting in the Cossiah Hills, the peculiar formation of its plateaus and valleys favouring in many parts permanent cultivation. In this mode of cultivation, known by the name of "Jhoom" (Munniporie, Low "Pam"), the principle is to allow the cultivated patches of ground to lie fallow in succession for a period of about ten years: jungle, chiefly bamboo and coarse grass, being allowed to grow on them. In the level patches of ground near the banks of rivers and in the small valleys permanent cultivation is carried on, but these patches are of inconsiderable size, and most of the hill-men have to depend entirely upon their jhoom cultivation on the slopes of the hills. Among several of the tribes there is permanent cultivation on the hill slopes, which will be hereafter described. On this the Jhoom system of cultivation, I quote McCulloch (account, page 44):—"The mountain land around the village within certain fixed bounds is usually the property of the village. This they cultivate with rice in elevations suited to it, and with other crops in situations unfitted for that species of grain. The spot cultivated this year is not again cultivated for the next ten years; it having been found that this space of time is required for the formation of a cultivable soil by the decay of the vegetable matter that again springs on it. The chief crop is rice, but the produce is very uncertain, both from the vicissitudes of weather and the differing richness of the soil, which they must of necessity cultivate in their ten years' rotation. The spot for cultivation being determined on, he must clear it of jungle of ten years' growth. If the spot happen to be near the village, he can return in the evening after a full day's work, but if at a great distance, as it often

is, he must either give up work early to enable him to get back to his village by night-fall, or working late remain there. Working exposed to the full influence of the rays of the sun, thirst is soon induced, which often, from there being no water near, must be endured. A bamboo jungle of the species called "Manbee" is, compared with a dense tree jungle, easy to cut, but still it is no light labour. After having been cut down, the jungle is allowed to dry, so that it may be fired in season, for if fired out of season, as sometimes through accidental conflagration happens, the crop to be raised will most probably be deteriorated, or the land even be rendered unfit for it. Great damage has occurred to the hill people from the carelessness of travellers on the Munnipore road in lighting fires, and leaving them burning, in the neighbourhood of dry jungle. These fires communicating with the jungle have sometimes been the cause of the premature burning of the newly-felled jungle, not of one, but of many villages. A premature fire caused by a hill-man is visited upon him with severe punishment, and before a village sets fire to the jungle cut down on the spot about to be cultivated, it gives some days' notice to the neighbouring villages of the day on which it means to do so. At the season of firing the jungle cut for cultivation, as all the low uncut jungle is comparatively dry, on setting fire to the former the latter also ignites, and the whole mountain becomes a sheet of fire. This to a person safe from it forms a most magnificent spectacle, but one of fear and the greatest danger to those exposed to it. If the felled jungle has been thoroughly dried, the whole is, with the exception of the large trees, reduced to ashes. The soil for an inch or two is thoroughly burnt, and having been scratched up with their little hoes, is mixed with the ashes, and becomes ready for the reception of seed, which is sown broadcast. They measure their cultivation by the number of baskets required for seed. Across the field in parallel lines, at no great distance apart, they lay the unconsumed trunks of the trees; these serve as dams to the water which comes down the face of the hill when it rains, and as preventives to the soil being

carried away with it. In bamboo jungle the bamboo stumps serve the same purpose. The field has to be constantly watched against the depredations of birds and wild beasts, and weeds being very rapid in growth, require to be frequently weeded. The crop having been cut is beat out on the field and the grain carried to and deposited in the granary close by the village. In the carrying the whole village joins, receiving as recompense a certain proportion of the loads carried, and their drink. In the best seasons it is only by the most unremitting attention that the Kowpooe reaps his crop, and anything at the cultivating season occurring to interrupt his labours may be attended with the serious result of a lessened supply of food. After all their labours, when the grain is ripe and ready to be cut, they lose it sometimes by a high wind sweeping the field. This wind, they assert, does not merely shake the grain out of the ear, but carries it away bodily. In such cases the grain, they say, has been taken up by the divinity." Although the above description was written as applying to the Kowpooe tribe of Nagas, it answers, with, perhaps, slight modification, for all. Although ten years is the rule during which the fields are allowed to lapse into jungle, from several causes, such as exceptional richness of the soil, or from the poverty of the villagers, five, six, or seven years is the limit in some cases. The jungle is cut down about the latter end of November, and is allowed to dry until March, when it is fired; the ground is then roughly tilled, and the seed sown in April. The rice crop is ready for cutting about the end of September and beginning of October. In some parts of the hills, especially in the Heerok range, the large trunks of trees are left standing; most of these trees are dead, but some living; with very few branches, however, as the hill-men destroy them altogether, or cut their branches nearly all off, so as to prevent their impoverishing the soil.

Crops raised by the hill-men.—The crops raised by the inhabitants of Munnipore hill territory comprise—Rice; this is grown in large quantity, as it forms the staple food of the people. A good deal of the cotton raised, which seems of excellent quality, finds its

way into the bazaars of Munnipore, there being no cotton grown in the valley. The hill-men lying nearest to Cachar also convey cotton to the bazaars at Luckipore, &c., oil-seeds, pepper, vegetables of various kinds, potatoes, small and of inferior quality, ginger, Indian corn, tobacco, paun leaves, &c. There are numbers of jungle roots and plants used also as food by the hill-men. The yam is plentiful.

Will animals found in the hills.—The wild animals found in Munnipore hill territory may now be briefly enumerated. The Elephant.—This animal exists in large numbers both to the north and south of the Munnipore valley, also to the south of the Government road and in the Jaeree forest. The hill-men hunt and kill them for the flesh and tusks. Tigers.—These are not very plentiful or destructive; they are chiefly found following up the herds of elephants, upon whose young they prey. Leopards.—These are few in number. Wild cats.—Of these there are several varieties. Bears.—Of these there are two varieties, one small, and one large and fierce. They are both black, and are mostly found to the north. Deer.—Of these there are said to be a large variety of a brown colour, probably sambur; the variety peculiar to Munnipore, of which a few only are found in the hills; three varieties of small deer. Ravine deer, barking deer: this variety is plentiful; a small red deer. Wild Goat.—One variety very rarely seen, of a reddish brown colour and short hair. Wild Pig.—Plentiful and very large; tusks very long and curved upwards. Porcupine, plentiful. Wild buffalo.—This animal is found to the south only. Wild Methna or Hill cow.—This animal in a wild state is now rare and is found to the south only. Rhinoceros is found only in the hills to the east and south. Flying Lemurs are said to be not uncommon. Mole or Mole Rat.—This animal is said to be found of a reddish colour. Should a Munnipore meet this animal on the road he will not pass the place until he has caught and killed it; he afterwards splits the animal lengthways and flings the halves on either side. If the animal cannot be caught, it is considered a very bad omen, and the journey is resumed reluctantly.

Rat.—This animal is very plentiful in the hills, and is of large size. This rat often occasions great destruction of the hill-man's crop; they appear in immense swarms at times, and their coming is said to be simultaneous with the flowering of the bamboos. These swarms are common in the west and south; they appear suddenly, it is said, at night and eat up the ripened but standing grain, and the stores in the villages, disappearing as rapidly and mysteriously as they came. Their last appearance was in 1868, when they invaded the Naga villages lying close to the Munnipore road, and committed so much damage, that supplies of rice had to be sent to the inhabitants from the Munnipore valley. Besides this rat there is also found the common brown rat and musk rat. Mice are also common. Otter.—Of this there are two varieties, one large, and the other small. Monkeys—Hoolook—there are plentiful. Lungoor.—A large monkey resembling the ourang-outang is said to be found to the north. The common brown monkey. A small reddish monkey, which is said to hide its face when observed by man. Bats and flying foxes, birds, jungle fowl, partridge, quail, snipe, hawks, kites, black crow, doves, eagles of a black colour are said to be found in the highest peaks; owls, parrots, small birds in great variety, mostly without song. Snakes.—The boa constrictor is found in the dense forests to the south, and is said frequently to attain a large size. Other small varieties of the snake tribe are found in the jungles: they are all or nearly all innocuous. Fish.—The chief is the maham; there are several smaller varieties. Insects, as butterflies, moths, crickets, &c., are plentiful.

Domestic animals kept by the hill-men.—The domestic animals kept in common by all the hill tribes are—buffaloes, methnas, goats, pigs, dogs, cats, fowls, ducks, and pigeons. The methna or hill cow is an animal, I believe, peculiar to the hills bordering on the north-east frontier. It is a large animal and in shape of body closely resembles the buffalo; its horns are short, however, like the cow and thick at the base; it is also seen, unlike the buffalo, with the hide marked in coloured patches, although black is the ordinary colour. This animal is highly valued by the

hill-men, and is consequently expensive, the cost of a methna being from Rupees 40 to 70; thus very few can afford to keep them. No use is made of the animal while alive, it not being worked like the buffalo. It is killed for feasts and sacrifices. The goat common in the hills is the long-haired variety. The dog, except to the north, is similar to the Bengalli pariah. The same with the other animals mentioned above.

Trade and manufactures among the hill population.—The subject of trade and manufactures among the hill-men may be dismissed in a few words. Trade, from the scanty nature of the hill productions not required for the sustenance of the people, is confined, so far as Munnipore is concerned, almost entirely to the bartering of raw cotton and a few other articles in the bazaars; salt is chiefly taken in return. The hill-men also for the most part supply the valley with the firewood required for the inhabitants. The bazaars in the Cachar valley lying nearest the hills are also thus supplied. Iron is procured from Cachar and Munnipore, and manufactured into daos and spear heads. Some of the northern tribes also make the brass and bell-metal ornaments so much affected by certain sections of the tribes, but by far the largest number of these are the productions of Munnipore and Cachar. The women spin and manufacture the clothing required for themselves and families.

Diet of the hill-men generally.—The staple food of all the hill-men is rice. The rice used is usually of a reddish colour and inferior quality, and is eaten simply boiled, with vegetables, salt, and a little seasoning, and occasionally small bits of dried fish. The hill-man will eat almost any kind of animal food, and that whether it may have been slaughtered, or died from disease: nothing comes amiss to them from the carcass of an elephant to a rat. It is said, indeed, that some of the Kookies are particularly partial to decomposing elephant: any one who has had a whiff from a decaying carcass of this animal can imagine what a savoury morsel this must be. Dogs are luxuries, among some of the Naga tribes especially, and it is no uncommon sight in the cold season to see groups of Nagas wending their way to the

central bazaar in Munnipore with a basketful of puppies for disposal, the poor creatures looking so miserable and apparently conscious of their impending fate; or hauling along an adult dog with a bamboo attached to its neck instead of a rope. Pigs, wild and tame, are common articles of food, and on great feast days, goats, fowls, buffaloes, and methnas are killed and eaten. Fish, when procurable fresh are made use of, but usually the fish prepared in Munnipore is eaten dry and half putrid, although the hill-man can by no means afford an unlimited supply even of this. Milk or any of its products are avoided equally by all the tribes: milk seems to be considered unclean and unfit for food. This prejudice does not extend to the suckling of children, who are not removed from the breast unusually early.

Use of spirits, mode of manufacture, &c.—Spirits of various kinds are in use by all the tribes, but the Kookie tribes seem to me to be most inclined to abuse their use, as they get drunk on every opportunity. Amongst even the most intemperate of the hill-men there seems an entire absence of ill effects from the excessive use of intoxicating drinks; the tremblings, dyspepsia, delirium tremens, and other nervous effects appear unknown. The kinds of liquor prepared by the hill-men vary; the chief are made from fermented rice, also from a plant, name unknown to me, which yields a white, round hard seed, and which is planted expressly for the purpose. These liquors are all fermented, but the process of distillation is not practised among the hill people. In the Munnipore valley a strong spirit like rum is distilled from rice in certain villages inhabited by the Loce population; this spirit is sold to the hill-men at about four annas a quart bottle, and is eagerly purchased by those who can afford it. A royalty is charged on the manufacture of this spirit by the Munnipore Government.

Use of tobacco by the hill population.—Tobacco, simply dried, is of universal use amongst all the tribes, from childhood to old age, and is partaken of in three forms—by smoking, chewing, and use of tobacco juice. Snuffing is quite unknown. The use of the juice of the tobacco is apparently peculiar to the tribes now under consideration, the Kow-

THE FAR EAST.



TOKUGAWA IYETAS';
Founder of Tokugawa Dynasty.

TOKUGAWA KAMENOS'KE;
Present head of Tokugawa Family.

poe, Nagas and the various Kookie tribes being most given to it. The juice is not swallowed, but a small quantity is tossed under the tongue, and retained there for some time; it is afterwards spat out. It is an ordinary civility for the hill-men who practise the custom to hand each other the small bamboo tube containing the juice, just as the snuff box was formerly so commonly tendered among Europeans. The tobacco juice is prepared in a kind of hookah filled with water, made of bamboo amongst the Nagas, and of clay or bamboo amongst the Kookies. One of the main objects of the excessive smoking that goes on from morning to night, among the women especially, is the preparation of this juice, which is of poisonous strength, and, even used in the way it is, must be largely absorbed into the blood, thus affording an illustration of the toleration which the system acquires from the prolonged use of such a powerful drug.

Health of the hill-men.—The hill-men generally are a hardy race, and some of them show a remarkable indifference to cold. I have frequently seen Kookies asleep on the hard road during the coldest month of the year, naked, with the exception of their scanty breech cloths. The disease which proves most fatal to the hill-man is small-pox; this not unfrequently rages as an epidemic and makes sad ravages among them, as an individual attacked has a poor chance of escape, their plan of treatment being to remove the infected party to the jungles, where they leave him with a scanty supply of food and water, to die or live as the fates may decide; few, it need hardly be said, recover: the majority perish miserably. Inoculation is practised by few of the tribes, and they show an unaccountable indifference generally to vaccination. Cholera is unknown in the remote parts of the hills, but it not unfrequently invades the villages near the Government road, and those liable to be visited by travellers from Bengal, by whom the disease seems to be invariably introduced in its epidemic form. The most prevalent class of diseases common to the hill tract under consideration are skin affections of various kinds, mostly induced and propagated by the uncleanly habits of the people. Vene-

real affections are said to be rare among all the tribes, but I consider this doubtful. Diseases of the eye chiefly, the results of ulceration, are common. Goitre I have never seen. All affections of the lungs seem almost unknown. Fevers are common, but they are not dangerous to life, and even seldom seem to induce enlargements of the spleen. Deformities are very rare. Very old people are quite common in all the villages. The hill tribes have no knowledge whatever of medicine, and when sick, the only remedies thought of are incantation and sacrifices of animals: these sacrifices are encouraged by the village priests, who get for their perquisites the bodies of the animals slain; thus a long illness frequently proves ruinous to a hill-man, as McCulloch observes of the Kowpoe tribe of Nagas (account, page 53):—"Whilst the Kowpoe enjoys good health, he has little anxiety, but if struck by sickness for any length of time, unless he be a person of considerable means, the chances are he is ruined. To medicine they do not look for a cure of disease, but to sacrifices offered as directed by their priests to certain deities. All their goods and chattels may be expended unavailingly, and when nothing more is left for the inexorable gods, I have seen their wives and children sold as slaves to provide the means of propitiating them. In sickness, therefore, the speedy recovery or the speedy death of the patient is desirable."

Weapons in use among the hill tribes.—The weapons used indifferently by all the tribes are the spear and dao: these vary much in shape, length, &c., differences which will hereafter be noted when the tribes are considered separately. The bow and arrow (frequently poisoned) is almost confined to the Kookie. The use of fire-arms among the hill tribes subject to Munnipore is as much restricted as possible. The Naga tribes do not show that eagerness for their possession that characterizes the Kookie, although this feeling is increasing of late years. Concealed pitfalls, panjees or pointed stakes of bamboo, spring arrows, &c., are in use by all the tribes; the Kookie especially makes great use of small panjees in his warlike expeditions. These panjees, of which each man carries a quiver full, are about six or eight

inches long, shuttle-shaped and with a double point, each hardened by fire and as sharp as a needle; they are mostly used in case of a retreat, during which they are stuck all over the road in the grass where they cannot be readily seen; they inflict very nasty wounds.

Relations of the sexes, marriage, polygamy, &c.—The relations of the sexes among the hill tribes may be briefly stated to be a state of a not extreme moral laxity before marriage, and the very opposite after it. Marriage is entered upon by both sexes after they have arrived at full maturity, and, as a matter of inclination on both sides, as a rule. Adultery is considered a very serious offence, and is punished with death to the male offender, the woman escaping without punishment. Polygamy is practised, but is rare. Polyandry is quite unknown.

(To be continued.)

THE STORY OF IKEZONO HIROAKI.

(Freely translated from the Japanese).

HUMAN nature is the same in all ages, and under all circumstances; but human nature has many different aspects. More than four centuries ago—it was in the period of Onin (1436), the Daimio of Chikuzen and Buzen was named Ikezono Higo-no-Kami; and he was acknowledged chief over the daimios of Kiushiu and Shikoku. He resided at Itonokori in the province of Chikuzen, which was at that time one of the most prosperous cities in the Empire.

The fate of human beings is not in their own hands. Though he was so great and powerful, he had no child until he reached the age of fifty years; and in his sorrow he prayed earnestly to God, that this cause of unhappiness might be removed. At last, his prayers were heard, and his wife gave birth to a son, to the great delight of the prince and all his subjects. The child was named Tsuru hoshi; and he was followed by another son who was called Kame hoshi.

The elder, Tsuruhoshi, quickly displayed great talents, and was not only the delight of his fond parents, but the admiration of all who knew him. His application to his studies and success in attaining knowledge were only equalled by the extraordinary

sweetness of his natural disposition. But whilst books were greedily devoured by him, he was equally industrious in cultivating those manly exercises and accomplishments which were actual necessities in that warlike age.

On reaching manhood, at the age of 15, when the ceremony of *gen-buku* * was performed, he assumed the name of Ikezono Uyemomnos'ke Hiroaki; and his father, building all the hopes of his house on him, spoke to him of marriage.

In this one particular, however, he was unwilling to obey his father. No less than thirty maidens were proposed to him as his wife, but he steadily resisted every persuasion.

His father was now advanced in years, and felt much displeased that his favourite son, in whom he had felt so much pride, should thus oppose himself to his wishes. But all the parental entreaties, and the openly expressed desires of his father's subjects, were in vain. The old Daimio sent some of his great retainers to the Shinto priests of Oyashiro, in the province of Idzumo, the shrine of the god of marriage, to offer up prayers in behalf of the young man; and as if in answer to those prayers, one night, when Hiroaki had fallen asleep after long study, he dreamt that he saw a lovely maiden close to him, who had brought her *koto* † and was playing to him such music as perfectly entranced him. Her beauty and her music succeeded where all else had failed, and the fortress of his heart capitulated before such assailants. He asked but one question, and received but one answer. The question was "Who are you?" The answer "I am a native of Matura." And he awoke.

He awoke to disappointment—to despair. Was it really but a dream? Had there been no damsel? no sweet music? Oh yes; the image of her beauty was sealed upon his heart; the strains of melody still enchained

* Coming of age. It was customary to shave the top of the head, and assume a new name at this ceremony.

† A musical instrument like a kind of elongated dulcimer, the notes of which are made by stopping the string at certain intervals with the fingers of the left hand, whilst they are sounded by ivory tips placed on the fore and middle fingers of the right hand.

him; and the gentle softness of the voice in uttering the words "I am a native of Matsura," yet sounded in his ears, as if his eyes and ears still rejoiced in them. He could not, would not, believe them to be unreal: but for days and months they were present to him, engaging all his thoughts, diverting him from his studies, and rendering him vacant and distraught.

He told no one: but all saw the change that had come over him. They tried every plan to amuse him, and to cheer his spirits; but unsuccessfully: until one who sought to divert him by story-telling, related the adventures of a prince of olden times, who, having fallen in love with a rich man's daughter, and failing to obtain her for his wife in the ordinary way by means of a go-between, disguised himself and became a servant in the rich man's household, and so after much trouble succeeded in gaining his end, by obtaining the affection of the young maiden herself.

This story took a strong hold upon him, and he resolved to adopt the same plan. He knew it was a wild scheme; for what clue had he to the maiden, even when he reached the province of Matsura? But he pondered all day over the matter, and reasoned himself into the belief that, by going thither there was the probability of his finding her, and by remaining where he was, there was the certainty that he should not. He had already convinced himself that she was a real person, and that he should certainly recognise her the moment he saw her. The next evening, therefore, he laid aside his rich clothes, and donned garments of coarse cloth, transforming himself in appearance into a common fellow; and so he left his father's house. He first went to Matsura and lodged at an inn at Kagami-yama. Next day having wandered from morn till eve, he knocked at the door of a small house at which he asked for a lodging. It was inhabited by an old nun, who, supposing him to be a traveller, courteously bade him enter. He thanked her with such grace and politeness that she saw he was not what his appearance denoted; and asked him why he was wandering aimlessly about the country? But grateful though he felt to her for her hospitality he could not tell her the true

reason. He said sorrowfully, "I am a native of Usanokori in Buzen province. I have a step-mother, who, having children of her own, treated me so unkindly, that after enduring her cruelty until I feared it would end in her poisoning me, I fled from home. It was not that I cared for myself, but I foresaw that if my father discovered her treachery, he would drive her from his roof, and thus not only she but my father and his other children would be rendered miserable; and so I thought it better that I should fly. And thus it is that you see me as I am."

The kind old nun, sympathising in his sorrow, told him to remain at her house as long as he liked; and so they fell into pleasant converse, and Hiroaki enquired about the places of interest round about. "I have heard, said he, 'that there are many ruins and remarkable places here in Matsura; will you give me some information respecting them?'"

"Yes, that I will," the old nun replied. "It is my first duty to you as a stranger. To the eastward there is the famous mountain Kagami-yama, in poetry called Hirefuryama. At its foot, in days gone by, the celebrated poetess Takatsura no Naishii, lived for very many years, and up to the time of her death. To the North-East is a mountain in shape resembling Fuji-yama; and on this account it is called Tsukushi Fuji. There is also in that direction the river Tamashimagawa, where the delicious river-fish called "ayu" is very abundant in the proper season. Another place of interest is Idzumigori, the birthplace of the ancient poetess Idzumi Shikibu, widely known and venerated in this district. And Miroku-dera,* Shizuno Sato—"

"Yes!"—interrupted Hiroaki; "in olden times, we had many poetesses. How is it we have none now?"

THE NUN:—"The reason is that formerly poetry was so much esteemed that every one strove to excel in it."

HIROAKI:—"But there were so many men and women too, who became famous in those days. Surely there must still be some beautiful women endowed by nature with similar talent, though they be not so numerous as aforetime."

* A well known Buddhist temple.

THE NUN:—"There are doubtless many lovely women; but they are generally less given to study and to that contemplativeness which are requisite to form a poetess of sterling quality. I know but of one in this province worthy of the name."

Hiroaki intuitively felt that he was now near the realization of his hopes. He with difficulty concealed his agitation, but attempting to appear unconcerned, the conversation continued:—

HIROAKI:—"What kind of person is she of whom you speak?"

THE NUN:—"She is the only daughter of a wealthy man called Fumaneki Chojia,* who resides at Maruyama. Her name is Wakamatsu Hime.† She is good, modest and beautiful, and so well read that there are none like her."

HIROAKI:—"How is it then that she is not more widely known?"

THE NUN:—"I will tell you. A few years ago, the Prince of Chikuzen was desirous of finding a young lady to marry his son Hiroaki, who had already, it was said, refused no less than thirty maidens who had been offered to him. This wilfulness of the young man was commonly reported to be decreed by the gods: and this young lady, in order to avoid being offered to Hiroaki, and refused, carefully shut herself up and excluded all strangers. For a long time I used to go and amuse her with music and poetry; but at length, even I, an old nun, was forbidden to visit her."

Hiroaki, struck with this extraordinary story connected with himself, fell into a reverie; and after awhile both he and his good hostess retired to rest. How different was his bed to that of his own home. In a small chamber in a small convent, with insufficient covering to keep off the cold. Yet though he slept little, he felt happier than he had done for a long time in the palace of his fathers. He lay wakeful, and thinking how he should now make his way into the household of Fumaneki Chojia.

The house was at no great distance; and early in the morning he walked to it, and

* The word *Chojia* means "rich man."

† Princess, or noble Lady.

was surprised at its size and attractive appearance.

Returning to the nun's house, he, with open mouth, expressed astonishment at the substantial and wealthy-looking aspect of the house; and eagerly asked her to recommend him as a servant to its owner; saying that he had set his mind on serving him, however menial might be his duties. The nun replied that for the reasons given last evening, there would be much difficulty; but, she added, "have you great skill in anything in particular? If not there is no hope."

Hiroaki thought to himself—"the only thing in which I am supposed to have any skill is political business, and that I must most particularly conceal, for it would prove my origin, and defeat my designs." After a pause, he said, "there is one thing in which I excel; and that is in making bird-cages." To show his skill he obtained the materials and made one for the nun, which she admired so much that she carried it at once to Fumaneki whose fondness for birds was very great. At the same time she recommended her lodger so strongly to his consideration, that the rich man began to think he would be a desirable person to employ about the premises. Having learnt that he was about 22 or 23 years old, he requested that he might see him; saying that if he liked his appearance he would perhaps engage him. And so the disguised Hiroaki became one of the house servants, and gave his name as Takewaka.

But how is it all this time at the home he has deserted?

On discovering his absence, all was confusion and astonishment.

The faces of his parents and all their retainers turned pale with consternation and regret. But a paper was found in which he had written as follows:—

"I am the heir of my father, a chief dai-mio over many princes whose territories spread over thirteen provinces in Shikoku and Kiushiu. It is therefore my duty to ascertain the circumstances of the people, which I can only learn—not by books, but by wandering among them as a common traveller. This will be useful to me when

THE FAR EAST.



THE FATHER AND MOTHER OF KAMENOS'KE,
Present head of Tokugawa Family.

"I shall come into possession of my inheritance. It is useless to regret my absence, and I forbid that any one shall search for me. I will return in three years; but if I should unfortunately die during this period, I name my brother Kamehoshi as my heir. Let this my will be faithfully obeyed."

Their grief was not much allayed by this; but there happened to be a famous fortune teller name Unriu, a native of Loo-choo, in the neighbourhood; and he being appealed to, said that Hiroaki would certainly return after three years, and that it were better not to search for him. It was therefore given out that Hiroaki was sick, and so his absence was accounted for to strangers.

To return to the wanderer. The better to keep up his assumed character, he neglected himself and allowed his face to become so dark by exposure that he was nicknamed "Kuros'ke" (black); but he did his duty most rigidly.

He had been in the house some time, but he had never seen the object of his secret desires. One day, however, he was ordered to cleanse the court outside the young lady's apartments, and whilst so engaged the sash door was drawn aside, and she advanced into the verandah to breathe the fresh air. Who can describe his emotions, when, looking up and beholding her for the first time, he recognised at a glance the lovely visitant of his dream? It was no mere shadow—no airy nothing. But there she stood before him in all her beauty, pensive-looking and sad, but radiant with youth and health. He rested a moment from his work to gaze upon her; and she unsuspectingly remained, totally unconscious of the interest either he or any one else felt in her. She spoke to one of her attendants, and he recognised the sweet tones of her voice. As in his dream so now he was completely entranced; and his first impulse was to rush forward, throw himself at her feet, and declare his real name and rank, and his purpose in the disguise he had assumed. But a little consideration convinced him that this would altogether defeat his own ends; that he would be disbelieved and driven from the house. He resumed his tasks therefore, and resolved that his course

of action should be very guarded. He would remain for a time, and endeavour to ingratiate himself into her confidence, if it were possible to find admission to her presence; but even this was not very easy of accomplishment.

Waiting, working, hoping, planning, no progress was made for many days, until he became so low-spirited and love-sick that he was obliged to shut himself up and take to his bed.

Now whilst he was in this condition, it happened that one of the higher attendants of the young lady had a dream. It was that an old man, a stranger, presented himself before her, and said:—"There is a servant in the house, who is not the common fellow he appears to be, but who is seeking the love of your mistress Wakamatsu Himé. Do you manage to promote their marriage. If not, alas! he will die in a few days, and calamity will fall on Wakamatsu and her parents." And having said this, the stranger departed. And this dream was repeated three times.

Impressed by this circumstance, and on enquiry finding that one of the servants, Takewaka was confined to his room by sickness, she determined to visit him; and discovered him to be in such a miserable state, that she at once connected him with her dream. She therefore secretly asked the family physician to see him; and telling him of her three dreams, bade him examine the poor sick fellow closely, and report to her.

The doctor in accordance with her instructions entered the room of Takewaka; and after enquiring the symptoms of his sickness, said, "Your case is one of the most extraordinary I ever met with. I cannot think it is bodily. I am inclined to attribute it to mental causes. Perhaps, it arises from disappointed love, or the failure of some great object you are anxious to accomplish. If so confide in me, and I will do all I can to relieve you."

Takewaka replied; "You are right in your conjecture. Your skill must be indeed great. As I feel I am at the point of death, I will not hide from you my secret. I am dying in consequence of my hopeless love for Wakamatsu Himé. I know my passion cannot be reciprocated. I know our union is

impossible. Yet I feel I should recover, if only I had one memento of her, however small, given to me by her consent. With it I will depart and hope to live. Without it I shall die."

The doctor, sympathetic and kind, not thinking of the drift of the request, reported the result of his interview, minutely, to the attendant, who listened to it with eager ears, whilst her tears poured forth without restraint.

She considered what was best to be done. It seemed ridiculous to tell her dream to her mistress, yet she felt constrained to act in accordance with it. Finally, she blushing told her everything, and implored her to save her poor lover's life by granting his request. Wakamatsu was no less tender-hearted than others of her sex; but her modesty—her pride—rebelled against such a demand. She said it was absurd to take notice of dreams; and as to Takewaka, he must be a vain, stupid fellow, to fancy such a thing possible.

The faithful old attendant was not, however, to be easily repulsed. She said quietly after a pause, "You have not consented to my proposal. But were it not a pity that Takewaka should die, when so small a thing might save him? I, therefore, imploring you not to be displeased with me, repeat my request."

If Wakamatsu was not more unsympathetic than other maidens, neither was she iron or stone, to resist the pleadings of her old servant. Her pity was aroused; but still her maidenly prudence spoke. "If," said she, "I should give anything to this youth, the fact would become the common talk; and it would be reported that Wakamatsu had become enamoured of one of her father's servants. It were better, therefore, that one of my attendants—Kiku, for instance, who strongly resembles me in countenance,—should put on one of my dresses, and take a memento to him. He will then be satisfied; and taking his departure, no harm will be done."

The plan was thus arranged upon. Takewaka was told that as soon as he was well enough, Wakamatsu would grant him a secret interview, and present him with a

wine-cup as a token; but that afterwards he must leave.

Delightedly he received the intelligence; and, full of ardour he hastened to throw off his languor and dejection. He now felt that all would be well, and that he would ere long be able to see the success of his scheme.

A few days passed, and the doctor declared that he was now able for the meeting, and a certain evening was appointed. The evening came. Shortly after dusk, he approached the trysting place. To the challenge of the old attendant who was waiting for him, "Who is there?" he replied in a verse so beautiful as to fill her with admiration. The other maids in attendance, all of whom had been let into the secret, imagined that they would have great amusement from Takewaka's astonishment, when he beheld the beauty of their lady's apartments. When, however, he entered, it was with the polished ease of one accustomed to such elegance; and when Kiku, advancing, modestly gave him the wine-cup, he bowed respectfully, but with a dignity unmistakeable. There was no deceiving his loving eyes. What is it that speaks to a lover? There was the lovely maiden. There was the identical figure. Form and feature were perfect, and the resemblance might have deceived even a father. But the light of the eye, the soul's expression was wanting. He softly begged for writing materials, and wrote a verse in admiration of the dress, but deprecating the absence of the true owner; and retired amid the wonder of all present.

Wakamatsu had purposely kept out of the way; but, when she heard of the interview and saw the writing and the elegantly expressed sentiment, her heart awoke. She saw that this could be no uneducated clown; and she regretted that she had attempted such a trick upon him. From a feeling, perhaps more profound than mere curiosity, she persuaded herself to test his ability yet again; and sent a very elegant poem to him desiring that he would answer it. He complied in a manner which astonished her; and she clearly saw that he was a man of eminence: and, easily sprung to the conclusion that he had accepted this humble position for love of herself.

And now, what gentle emotion was it that thrilled through her, as this idea gradually fixed itself in her mind with the strength of certainty? Could it be love? Why, she had hardly even seen him as yet; and certainly not sufficiently to retain his appearance in her recollection. Yet it was an interest very near akin to love. "Could it be," she asked herself, "that a high born gentleman, had really so laid aside his state, and accepted menial servitude for her sake? Who could he be? What his station? his parentage? his character? Ah! if he should prove to be some worthless *roué*—some rake, prodded on by loose and heartless companions to invade her retirement and boast of his gallantry, what a lot would be hers. But that she could not believe. No; he would never have remained so long as he had done, and undergone such suffering as had been described to her, if his passion had not been sincere. And so she pondered, and reasoned herself into the conviction that he was all her heart dictated.

Sweet Princess, blush not to have it recorded. Thou wert not the first of thy sex, nor wilt thou be the last by many thousands, to yield to thy woman's nature. Aye, woman's nature—human nature—what have we said? Is it not now as ever?

It was now the turn of Wakamatsu to become love-lorn and pining. She would not at first admit, even to herself, that she was so. She talked not to her maidens but to herself and told herself that she was heart-whole, and that she cared not for the dark "Kuros'ke." But she could not drive him from her thoughts; and so it happened that after a time, one day when she had laughed within herself at the idea of her being interested in him, and had resolved bravely to drive him from her mind and think no more about him, chance directed their steps to the same apartment at a time when none others were near. Probably she was in his thoughts at the moment. Certainly he was in hers; for as we have said, she was just making up her mind to dismiss him therefrom; and so, seeing him, she determined at once to shew her indifference to him—by addressing him for the first time.

"Oi, who's there? Oh, Kuroske san—"

and she paused, for she knew not what to say, and had thoughtlessly used the foolish nickname she had heard him called by her playful maidens.

In a moment he fell on his knees and bowed himself with his forehead to the ground with the deep respect of a servant; and he waited for her to proceed. But she was dumb—and only revealed her emotion by a sigh. Emboldened by this evident embarrassment, retaining his position, he softly begged her pardon for his intrusion, and awaited her commands.

"Nay, Sir, pardon me;" she replied timidly. "You have been ill—I thought you were going home—at least, I think I heard my maidens talking—but—are you better, Sir?"

"Lady, I think myself happy in my humble name having reached your ears. I have indeed been ill, sweet mistress, but a skilful physician administered medicine to me which wrought a speedy cure. I have since deferred my departure that I have might have the opportunity of bowing to thee once before I leave, and have never found that opportunity until to-day. My ambition is now sated, for you have even spoken to me softly; and I, who would serve thee until death and at the cost of my life, am obliged to go hence. Pardon my presumption, gracious lady, and allow me to say farewell."

"Nay, but why go? Do you not like my father's service? Have you been ill-treated? or seek you higher occupation?"

"Lady, can I have more exalted service than to devote myself to—"

"Ah! Sir, I understand your longing for your proper rank, and would not detain you. You spoke of your humble name. Tell me truly, is it then so humble?"

"Would that I could say it were otherwise. And yet if favoured by the gods, I may hope some day to be able to do so."

And the maiden, listening to his words and to the refined tone of his voice, was more convinced than ever of his true quality. She stood a moment silent and embarrassed; half vexed with herself for having so impulsively spoken to him, yet lingering, unwilling to bring the interview to a close. Her gentle nature was now subjected to such

a struggle as he had never known, and after striving to keep her overwrought emotions within bounds, she lost all restraint over herself, burst into tears, and buried her face in her hands. Hearing this her lover raised his head from the servile position he had hitherto maintained; and again imploring her pardon, and preserving his assumed character, asked permission to retire.

"Yes, yes! go;" she said hysterically. "But stay, Sir; stay. Nay—why should I detain you?—Did you not say you were not what you seemed?"

"No, Lady; I did not say so; and yet, if poor Kuros'ke could be so bold as to speak to his master's daughter, and were it possible that the words of one so low in degree could be listened to and believed —"

"Believed, Sir? Why not? But listened to—ah, it is not maidenly for her to listen. But—what—what would you say? Surely nothing that a maiden may not hear? Speak then; and speak truly. If you are unhappy, I will plead with my father. If your mistress is unkind, she shall listen to your suit, if she be within my control. But speak not falsely. For your name is not Takewaka; and those, in this house, who call you Kuros'ke are ill-mannered and ignorant. I—I would not drive you hence. You said but now, that you would serve me even at the cost of your life; and I well know how to value the loyalty of a true and faithful retainer; but though I do not think my father has that claim upon you, gratitude demands that I refuse you no such kindness as a daughter may confer upon one of her father's household."

"Thanks, ten thousand thanks, most excellent lady. I will go hence, for such was my compact. Yet let me say before I go that I accept your promise to plead for me with your father, and to cause my loved one to receive my protestations, if she be within your control. I speak not falsely then. I speak the truth, and at a proper time I will give my proofs. I am not, fair princess, what I have seemed. Though immeasurably inferior in talent to the lady of my love, I am not inferior to her father in rank; and I ask you but to obtain for me her favour and his sanction when I appear in my true character."

"But, Sir, when will this be? And, who is the fair one of all the maidens under my control, on whom your mind is set?"

Bending himself once more with his forehead to the ground, he said:—"Her name is Wakamatsu Hime. She is the daughter of Chojia Sama. Oh Lady, forget not thy promise; for I will certainly come back to claim it."

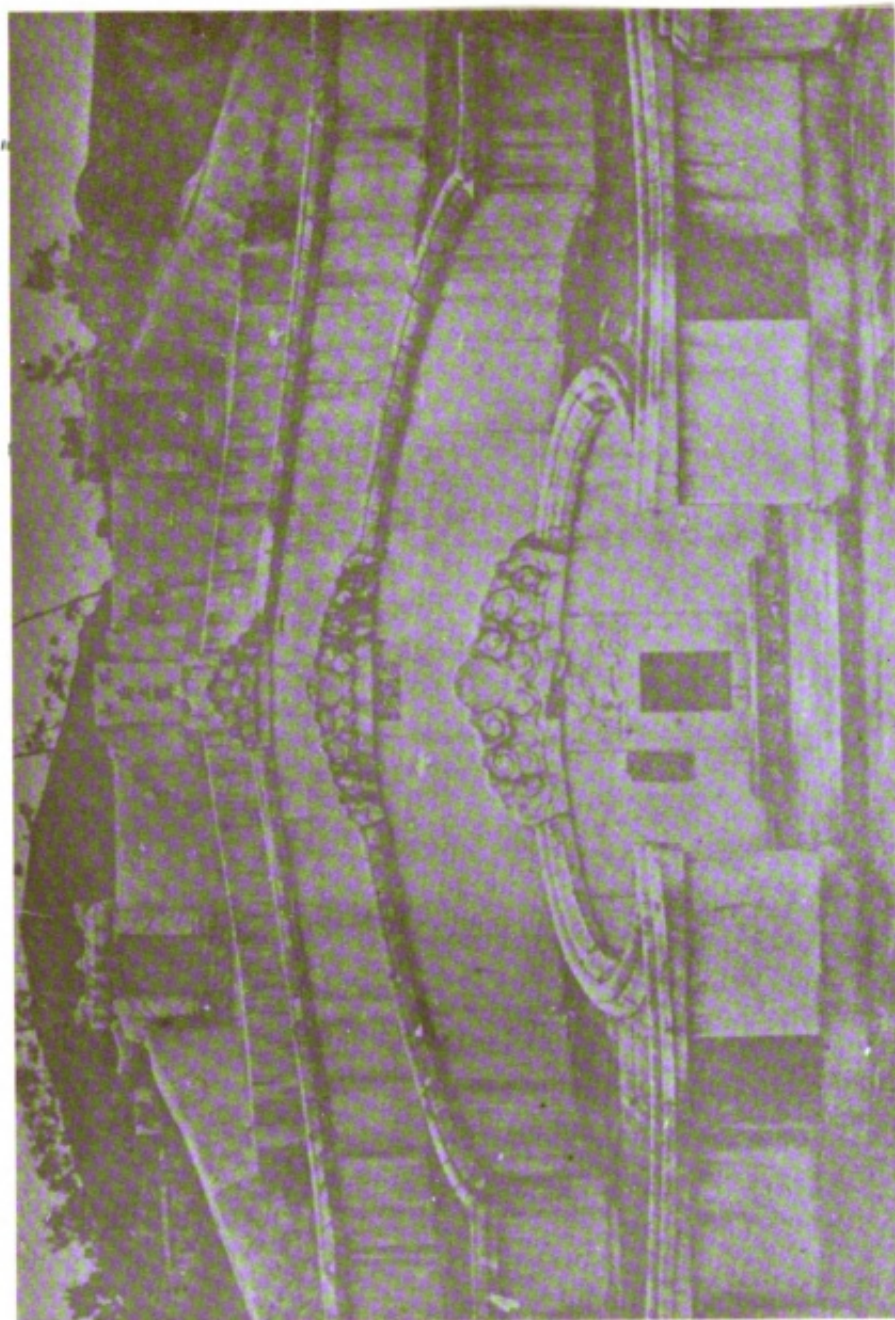
And, as he rose and retreated through the sliding doors, she fell on her knees, buried her face in her hands; and gave way to a flood of tears.

Hiroaki, (for we will now again call him by his true name), returned to his father's house; and great rejoicings welcomed him. He gave little information as to his wanderings; but setting himself to the task of aiding his father in the government of his territories, gave evidence of the remarkable powers which had always been attributed to him.

Some time after his return, intelligence came from Kioto that the two great daimios Yamana and Hosokawa were giving much trouble to the Mikado. Hiroaki at once put himself at the head of 18,000 of his father's vassals, and embarking with them at Hakatanotsu, in two hundred ships, landed them at Naniwanotsu, a port not far from Kioto. By a rare combination of skill, bravery and wisdom; he succeeded in restoring peace, and removing the anxieties of the Mikado; and he was rewarded with the special dignity of Sanmi Chiujo, with the districts of Kami Matsura, Shine Matsura and three islands of Iki province. In these rewards, what gave him the greatest pleasure was the acquisition of Matsura, in which were the possessions of Fumaneki Chojia, the father of Wakamatsu Hime.

His reception at home on his return, was a triumph. All the daimios and gentry under his authority presented themselves to offer their congratulations; but to his disappointment, the wealthy Fumaneki was not among them. Wondering that any one of such prominence should abstain from the assembly on such an occasion, he sent an officer to ascertain the cause; and he received a reply that Fumaneki intended no slight to his new lord; but that he had been prevented from

THE FAR EAST.



CHINESE TOMB

leaving his house by a most unhappy circumstance. He was obliged to remain to protect his daughter from the violence of a small daimio named Kikuchi, to whom Fumaneki had agreed to give her as his wife. When however it was mentioned to Wakamatsu, she refused to accept Kikuchi as her husband; and said she preferred to lay down her life. Kikuchi was therefore preparing to take her by force; and the sole reason of Fumaneki's absence was, the necessity of protecting her.

Hearing this, the heart of Hiroaki beat high with pleasure, in the conviction that it was her constancy to him that prompted Wakamatsu's refusal. He therefore sent one of his highest officers with a letter to Kikuchi, who was one of the daimios subject to himself, telling him to refrain from a private contest which would cause great disturbances throughout the province. Kikuchi not only obeyed, but declared that it had never been his intention to use force to maintain his claim.

And now Hiroaki determined to visit every portion of the estate given him by the Mikado; and great preparations for his reception were made by all the men of note. At Kami Matsura, it was arranged that he should be entertained by Fumaneki Chojia, for four or five days; and nothing that wealth could provide was omitted from the preparation. As he approached, the Chojia advanced to meet him, accompanied by numerous retainers; but as the circumstances and appearance of Hiroaki were so different from those under which they had formerly met, of course no recognition took place. It never occurred to Fumaneki or to any one in his train even to think of the servant Kuros'ke.

The first evening was devoted to amusements at which the ladies of the household were not present. But the next day *Kemari* (a game at ball) was played by Hiroaki and his attendants in the park, and the Chojia and his household were all assembled to witness the sport. Among them was Wakamatsu Hime. The game had been proposed by Hiroaki to see whether Wakamatsu would discover him; but she did not. She had got it into her head that Kuros'ke was one of the subjects of Ikezono, and as Hiroaki was his son, she had thought it probable

that he might be among the attendants. Thus, without regarding the chief, she allowed her eye to wander among the retainers, and not seeing him she sought, she felt little or no interest in the game. As she stood gazing listlessly, her mind fixed itself upon the idea that Kuros'ke might have been with Hiroaki to Kioto, and killed in battle; and she retired to her room deeply dejected.

And so the time sped; until at the close of five days, at the Chojia's request, Hiroaki consented to remain two days more; and of this Hiroaki availed himself to send one of his karoo* to Chojia, to ask the hand of Wakamatsu in marriage. The request came like a blow upon Fumaneki, who feared that his daughter would refuse Hiroaki as she had already refused Kikuchi. He hesitated the more, because he knew that his daughter knew of Hiroaki's rejection of so many maidens who were offered to him in his youth. He however, was obliged to tell her of the demand, and so have her refusal from her own lips. She heard him calmly, and as calmly replied:—"Dearest father, you know what I answered when Kikuchi demanded me. I have no other answer now. Take my life and welcome—but do not attempt to force me to marry any man."

This report was taken to Hiroaki personally by the Chojia; and secretly he rejoiced to receive it; but in order to try her constancy to the utmost he urged his suit, and caused his proposal to be made, in several different ways: but always with the same effect. As a final attempt he proposed a game of *Uta-wase*. †

On this occasion, Wakamatsu Hime took her seat among her numerous maidens on one side of the room, and on the opposite side sat the Chojia, Hiroaki, and their attendants.

It was a brilliant scene, for the lights were innumerable, and the dresses of all were magnificent. But Wakamatsu saw nothing; she was thinking that if this was a scheme entrap her to into marriage, she would commit suicide with her *Kai Ken*. ‡

* The principal ministers of a daimio.

† Poetical rivalry.

‡ A short sword, formerly always carried by Japanese ladies of rank.

(To be continued.)

THE FAR EAST.

CHAPTER 5.

IN JAPAN, 16TH CENTURY.

ARTHUR, after disposing of his wares, enjoying himself for some weeks as an honoured guest of the leading men, and being kindly received at Kiotô by the officers of the Court of Go-Kashiwabara, determined upon returning to the south for the purpose of providing himself with articles his experience now taught him would be most acceptable to the natives of Nipon. He was also eager to communicate the prosperous result of his voyage, intending to lose no time in returning to Japan, to make that land his future home. So he returned to the south as he had come, by the junks of the Loochoo Islanders. After a weary passage of about five weeks he landed once more at Lampaco, and was fortunate in finding a means of proceeding at once to Malacca, where he again mixed with his countrymen, and learnt of the events that had been passing in those wild times.

And now we will give a few more extracts from his letters. In one he wrote :—

"Revelling in the consciousness of my success in the legacy of discovery so strangely left to our family, I was happy in the hospitable though frugal homes of these kind-hearted and simple Islanders, and the trivial discomforts of my position I set at naught. There seems to be such a wide field for disinterested men of ability, whereby the minds of these people might be enlightened, and these fruitful sunny isles made the homes of a bracing prosperous race, that I feel I cannot do better than make my home amongst them; but all the appliances of science and art by which to educate them, and gradually effect improvement morally and physically, must needs be first procured."

LETTER FROM KAGOSHIMA.

"Again fortunate, I met a man from the south, one of a crew of a junk that had been blown far off the land, and when she at length drifted ashore on the group of islands to the southward of this haven, three alone had survived out of twenty-six souls. This man had sailed in one of the "black ships"

that had visited Malacca for three years, and I could converse freely with him; and he had acquired the native tongue since his landing last year. He was the son of a small Rajah, whose violent temper had caused him to be assassinated, and thus the younger son was glad to take refuge in the European's ship. Everything around here is so strange, yet so interesting. When I mount the "Cherry Island" of the upper harbour, and look over the large city beneath me, I wonder that it has been left for me to be the pioneer to this land of promise."

FROM OSAKA.

"Leaving Kagoshima we sailed two days southerly and easterly to the extreme south point, when we encountered a furious tempest, and had to put back again to friendly shelter in Hill River Bay (Yama gawa), where we remained several days. At last we got away and round the treacherous Sata no Misaki, and went bowling along merrily in the quaint junk with her queer squaresail bellying out towards her destination, as in very joy once more to be bounding over the glorious sunlit sea; and as I gazed towards the sun rising over the boundless waves, I wondered when the Spaniards would venture across its wide expanse to the golden shore.

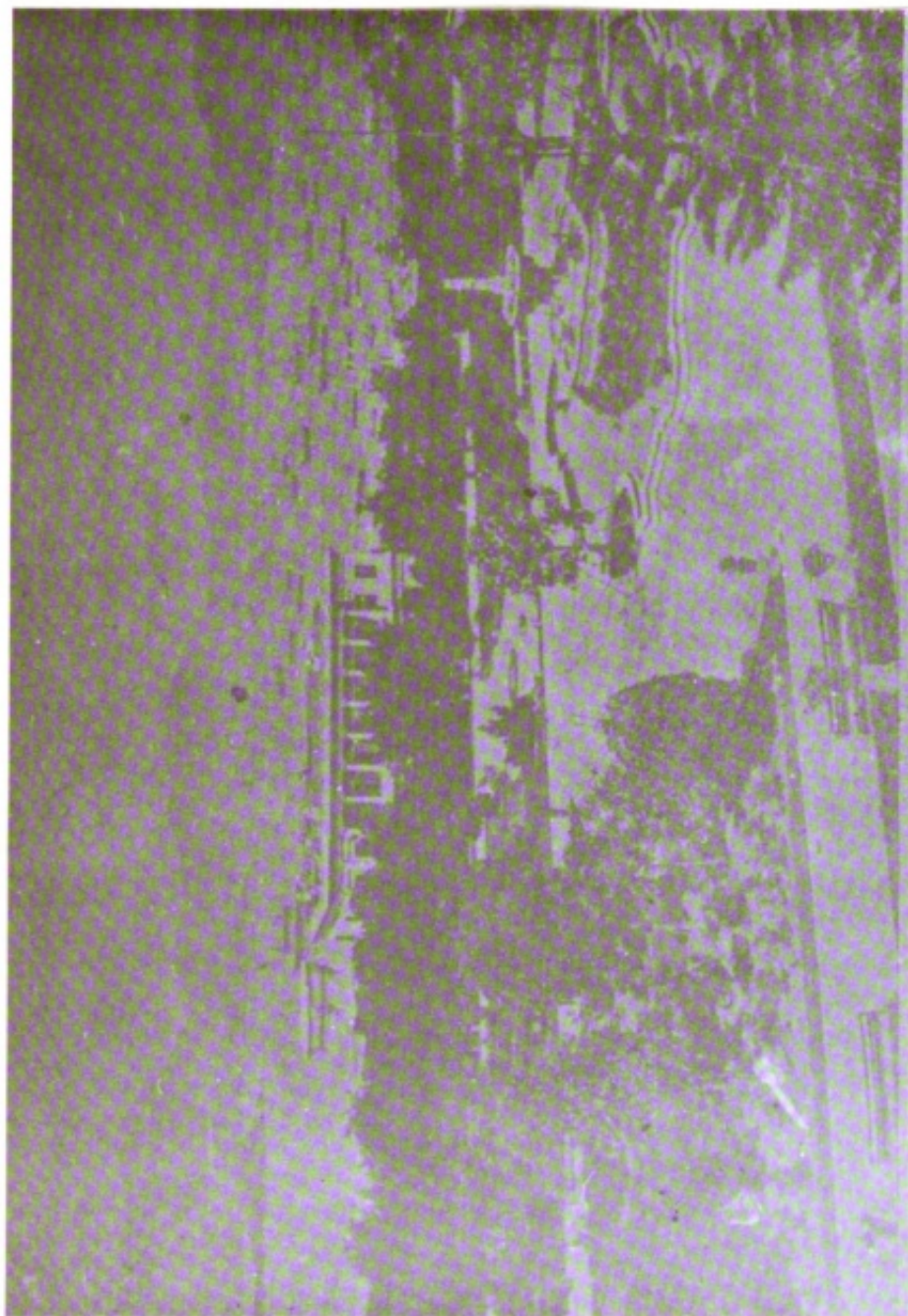
"Unlike what I found among the primitive Islanders of the south, there seems to be no want of precious metals here. Gold and silver abound in their household furniture and personal ornaments, and copper is commonly used even in their cooking utensils and ships. The silken garments, too, are beautiful in texture, and are in common use.

"Detained by adverse winds from time to time we put into harbours on the seaboard along which we were coasting and after a long trip, pleasant by being thus broken, we at length arrived at the port of Sakai: where we found that there was no abatement to the turmoil of the various clans struggling for supremacy under the Ashikaga Shogunate. Ouchi Yoshioki of Choshu was one of the great leaders who was opposed by Hosokawa Masakata and each tried to place his own protégé on the throne of the Shoguns."

ANOTHER OF LATER DATE.

"I have been most successful in exchanging my merchandize, and paying my indebted-

THE FAR EAST.



HONGKONG ; From the Public Garden.

edness to the kind sailors and owners of the junk, in produce. I obtained pieces of gold that, could I but carry safely to the south, would give me a fabulous profit on my adventure. I forward some of the valuable but less bulky articles of silk and metal, and other wares which I sincerely hope will reach you in safety.

"I must speedily return to the main land to effect necessary purchases, and execute numerous commissions with which I am intrusted by the native grandees and trading agents. These natives would fain marry me to their fair dames, as a surety that I will return and found a race here, as accords with their custom.

"Ere long the advent of buccaneers must occur, (forefend the day) who, with their reckless and libertine conduct will breed mischief and strife amongst these people: armed as the natives are with their long, keen-edged, beautiful swords, which they are ever ready to draw to defend their own honour, and sometimes even to turn the point upon themselves. It is grievous to contemplate the fact that the pioneers of commerce must ever be these wild uncontrollable mariners who have committed so much outrage in the past, and who during the previous few years have done so much wrong upon the natives of the Islands to the south."

Our hero's accounts becoming public at the Malaccas, and all confirming the stories of the previous years, strenuous efforts were made by Albuquerque and others to initiate intercourse with the northern lands reputed to be prolific of the precious metals.

Perestrello, Andriade, Moreyles, and numerous other daring adventurers were pressing forward; and in 1616 they sailed up to Canton:—the first time a foreign flag ever floated over a vessel on those waters.

Our hero obtained a passage with them for himself and his wares to the north, and here he left the fleet, to take up his abode ashore until he could fit out and man a junk in which to return to his adopted home. News had arrived from England of the safe arrival of his first letters and gifts; also of many family changes that fixed him in his resolve to return no more. Henceforth the family would be divided into two branches;

for his determination to remain in Japan almost seemed to completely sever all family connexions. We again meet him in Osaka and leaving him there settled down amongst his new friends, busily employed in setting his house in order, we will take a hasty glimpse at the state of Japan and China in those times.

CHAPTER 6.

ADVENT OF FOREIGNERS IN THE EAST.

WHILE Arthur was in Japan, Albuquerque the Governor-General of the Philippines was strenuously pushing the interests of the trade of those possessions, and he gave command of an expedition to the Portuguese Captain Perestrello who penetrated to the Bocca Tigris at the mouth of the Canton river—the first who carried the European flag so far. The very next year a fleet of eight ships under command of Andriade passed up the same river, much to the consternation of the Chinese. However, this expedition was only partially successful, and some of the ships met with a hostile reception. One of the vessels meeting some Loochoo trading junks accompanied them to Fokien, and eventually succeeded in establishing a colony at Ningpo. The trade rapidly increased. But, before long, the colonists behaving with great rapacity and their first success allowing them to become most overbearing, the local authorities forcibly expelled them. Pinto and other adventurers were attracted to the Chinese waters by the reported wealth of the empire and its weak government; and his Commodore Paria set out in search of the Islands, said to contain the golden tombs of the Emperors; but, after a weary search, they were doomed to find only copper and gilded work. Their desecration of the tombs was met by equal vengeance at the hands of the elements, for they were wrecked, and only fourteen saved. The people on the coast were hospitable, and they were, for some weeks, travelling from village to village begging, until at last they were discovered to be part of the same company that had broken into the tombs, when they were thrown into prison. After numerous hard-

ships they arrived at Pekin, and they were then kindly treated until they commenced to quarrel amongst themselves, which conduct brought upon them a renewal of their hardships. Indeed, had it not been for the exertions of one of them called Gaspar de Moreylos, they would have starved to death. He being a fairly good musician played on the guitar and sang for the amusement of the rich natives. The Manchu Tartars eventually released them, requiring their services in a military capacity.

Perez visited Pekin about this time, but was ill received and sent back to Canton, and on the road he was ill-treated and robbed. This was in 1520. Alfonso de Melo, who came about this time with six vessels, rashly ran into fierce conflict with the natives, and constant reprisals ensued for years. However, about 1536-7 the Portuguese gained a footing at Macao. Before another ten years Manila had been founded, and a strong rivalry grew up between the two places. This had a most baneful effect on the first century of European intercourse with Japan.

But to return to Japan. At the beginning of the sixteenth century the emperor was Go Kashiwa-bara. During the twenty-five years of his reign there was continual trouble between the various aspirants for the dignity of Shogoun, at this time held by the Ashikaga line. During the first year the Shogoun Yoshitane was deposed, and until he was restored by the power of the daimios Hosokawa and Uchi Yoshi-oki, there was little else but one scene of continued turmoil through the land; for there being no ruling power, the strong arm gained the day, and the weak were ever oppressed by those who wasted their money or labour.

In 1510, Tamekagi Onyesugi killed his master, and the next year Masakata was defeated at Kyoto, as was also Yoshitane two years after. In these wars there was much destruction of life and property, which culminated in a famine in 1517. Arthur, who had returned in haste, hearing of the news of the great need of the people, advised the natives to obtain provisions from the mainland, but was not successful in inducing them to open up negotiations with the Chinese. He, however, sent word to his friends,

hoping that the prospect of such sure and peaceful gains would encourage a development of commerce in this yet unknown land, but receiving no satisfactory reply he went over to the mainland, by his usual devotions, but at that time only, route,—the Loochoo traders' junks. Here he met with the colonists of Ningpo, and the fame of his discovery was heard with eager delight, but jealously guarded as a secret to be made use of for their own selfish aggrandizement. To prevent his going further south, and thus spreading the news of his great discoveries, they persuaded him to return speedily to Japan with promises of assistance and good will; and he, anxious to return to his now happy home, but too readily believed them, entrusting them with letters addressed to his family. He had now settled in Japan, and had taken to himself a wife, the daughter of one of the proud though poor families of the ancient Capital—a lady noted for her beauty of person and accomplished mind. He was too busy with his schemes of progress to care aught about other lands or old connexions. The troubled state of the government grieved him much, and he tried to organize a party of patriotic men to put down the dreadful state of affairs that existed. In this his wife's family took a prominent part, and they entirely trusted in him, seeing his sincere love for his wife and her countrymen. The Ashikaga race of Shogouns were incapable of keeping down the raids of the lawless, and the various branches of the Hosokawa family, the Onyesugi, the Nagato, and other powerful barons were ever warring about the succession.

The reports coming from the mainland of the wicked conduct of the Portuguese there, and their failure to carry out their promises to Arthur, had a very bad effect, and left a bad impression at the court of Miako, and no persuasion of his could overcome their repugnance to encourage others amongst them; truly fearing—and not indeed without fair reason—that these turbulent foreigners would create more trouble than there was already amongst the turbulent samurai. Therefore he remained alone for years in his isolated position, happy in his pursuits and life. The people Arthur trusted his letters to, wilfully detained some, and destroyed

others; and the evil reports of the goings-on in China made it difficult for him to communicate with the main-land without exciting the suspicions of his friends. Verily he had a difficult part to perform. A foreigner in a land disturbed by civil war, and surrounded by many jealousies and prejudices, his life for the first few years was by no means an easy one; but after the death of Yoshitane in 1523, there was a lull in the strife, and Arthur succeeded in opening up communication with home through the south. The eventual result was a promise that he should be visited, and the ship freighted with commodities, books, instruments, and such things as he asked for. After seven years' weary waiting he at last heard of a foreign vessel having visited Bungo, and in return for the hospitality shewn to the crew, leaving two guns to the Prince. But the means of communication were so slow in those days of strife that she had long departed ere he knew of her arrival. Arthur was grieved to hear from

time to time that vessels had approached the land and that they had returned the kindness shewn them by outrage and robbery. But he was now an old man, and the instruction of his children occupied his attention more than outside worldly affairs. He did not survive to meet the Europeans in the ships that visited the coast so frequently during the fourth decade of the century, but he left to his children his diary, charging the eldest to send one of the younger boys with it to Europe, where he would be gladly received by his father's family, and fitly educated so as to be competent to hold a high position on his return to his native land. Chikara, the third boy (called after his grand uncle) was chosen, but it was not till he was nearly fifteen years of age that he was able to find means to perform the voyage to Europe. His history and his father's diary will be given hereafter, for we must still watch events in Japan.

(To be Continued.)

THE ILLUSTRATIONS.

THE PORTRAITS.

THE four portraits in our present number are those of Iyeyas, the founder of the Tokugawa dynasty of Tycoons, Kamenos'ke, the youthful present head of the Tokugawa family, and Tayeyas and his wife, the father and mother of Kamenos'ke.

In previous papers in this journal we have given so much information respecting Iyeyas and the Tokugawa family, that it is unnecessary here to repeat it. It is sufficient that we remind our readers, that it was he who assured to Japan, after ages of trouble and bloodshed, that long peace of two and a half centuries which was only disturbed by the admission of foreigners into the country. In 1868, the fifteenth of his dynasty was dispossessed of power, and ordered into the retirement in which he still remains. On his deposition the custom of Japan requiring that such an important house should still hold its place in the realm, the youth whose portrait is given, then only eight years old, was

selected as the head of the Tokugawa, he being the son of one of the most prominent members of the family. Plain people as Tayeyas and his wife appear to be in the photograph, he is one who has ever been respected as a worthy prince and a good, able and reliable man.

CANTON.

CANTON, though regarded as the most populous and wealthy city of China, is not at all prepossessing in appearance as one approaches it for the first time. A wilderness of irregular roofs and brick walls stretches out around one in an immense flat, the monotony of which is only broken by the great square *pauen-shop* towers, which loom up here and there like feudalistic castles, rather than as secure store-houses for "old clothes" and the like, safe from fire and robbers. The most intricate and least comprehensible part of Canton, however, is that

portion of it which literally may be said to be afloat: for in these myriads of boats and scows, which one sees on every hand, multitudes of people are born, live and die. The boat-population of the city is estimated at 100,000, and some have placed it much higher than this.

As the steamer, (which is an ordinary American river-boat,) approaches from Hong Kong, it picks its way carefully through the maze of crowded crafts of every description which throng its way: blowing the whistle repeatedly, as one boat after another just escapes its paddles; and finally moors itself to the wharf in the midst of jabbering multitudes of pig-tails, and dense blockades of boats, amid a din and confusion confounding to anyone but a veritable Cantonese.

In the accompanying illustration of the landing place at Canton, a slight idea may be obtained of the style of crafts in which the amphibious Cantonese live. The boats are seen in the foreground, packed closely together, with small channels between different sets, through which single crafts may pass. This particular spot is no unusual "jam," for the river-bank two or three miles in either direction, is lined and packed with boats in the same way, only many of them are much larger and more pretentious. Some of the latter are singing and dancing boats, and "marriage boats," where festivities both proper and improper are celebrated, and these are fitted up with furniture, chandeliers, and many things quite elaborate in their way.

The steamer lying at the wharf is the "*Kin Shan*," and the best boat on the river; others of the same style, ply to Hongkong, Macao, &c. It was one of these steamers, the "*Spark*," which was captured by pirates some time since, with such unfortunate results to those on board.

CHINESE TOMB.

THE Chinese do not bury much in cemeteries, but when an individual dies, a professional kind of priest is engaged by the relatives, to find a "*Fung-shui*," or Lucky Place, in which the bones of the deceased may rest undisturbed, so that peace may

come to the spirit, and to surviving friends. The body is placed in a heavy wooden coffin of peculiar shape, and being tightly sealed up, awaits burial.

If the family be wealthy, the "lucky place" is usually hard to find, and the priest is well paid meanwhile; but at last, some hill slope, or rocky height is pronounced "*very lucky*," and just the spot. It is purchased at a high price and a tomb raised like the accompanying.

One may often see these semicircular tombs far up on the mountain sides, or on the tops of hills.

FROM THE PUBLIC GARDEN, HONGKONG.

THERE was very little originally in the bleak island of Hong Kong, to render it attractive to the eye, or to show what it was destined eventually to become.

But now, its rugged slopes are beautified with substantial buildings, parks and villas, and long lines of residences and business "*hongs*," rise up in successive terraces, presenting the whole city, in its many variations, to the view at one glance.

The glimpse, we give of Hong Kong at present, is obtained from the little circular summer-house or "look-out" in the upper portion of the Public Garden, just to the rear of the "Government House:" the latter is conspicuous in the picture, and beyond it is the harbour with its shipping.

The shrubbery which borders the Garden shuts out of view of the city below and much of the harbour also; the square tower, the top of which is seen to the right of the Government House, is that of St. John's Cathedral, the chief place of worship for English residents.

The opening in the right of the harbour, (round the point,) is the channel for ships coming from Shanghai and Yokohama: that, on the left, opens out towards Macao, and is the course for southern bound ships, and for the river boats that run daily to Canton. The range of hills in the distance belongs to the main coast of China.

E. W. C.

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THE FAR EAST.

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TOKEL, JAPAN; MAY 31ST, 1875.

Account of the Hill Country and Tribes under the rule of Munnipore.

(Continued from page 228.)

RELIGION and belief in a future state.—

The hill tribes under consideration have this in common—a belief in a deity and in a future state. They recognize one Supreme Being, whose disposition is of a benevolent nature, and numerous other inferior deities and evil spirits, inhabiting the lofty peaks and inaccessible heights of the highest hills. Their worship generally seems to consist of offerings and sacrifices, usually of animals, which are used afterwards for food. Their ideas of a future state vary much, but all seem to believe in one. There is one curious custom which has a religious significance, and which is common not only to all the hill tribes, but also to the half-Hindooized Loe population of the Munnipore valley: this is "Namongba," or a periodical closing of individual villages. This custom does not take place with any regularity, and its object is some kind of worship. One of the occasions is just before the jungle which has been cut down on their jhooms is fired: this lasts two days, and the villagers are said to fast during that period: the village remains shut up dur-

ing the two days, and no one is allowed either entry or exit, and it is also affirmed that any one attempting to force an entrance during this period would be liable to be killed. On other occasions the processings are of a joyous nature, and may take place after a successful hunt, a warlike expedition, a successful harvest, or other striking event: on these occasions feasting and drinking is the order of the day.

Habits of cleanliness.—Like all hill-men, the tribes under Munnipore are by no means cleanly in their habits; on the whole, however, they would compare favourably with either Cassiahs, Bhooteahs, or the tribes on the north-west frontier, as the Wazeerees, or Khyberees. Among them the Kookie is decidedly the least cleanly. The Murring has the credit of being the most cleanly, and next to him stands the Kowpoo. Individual cleanly Kookies are pretty common, and in that case they are very cleanly, washing frequently and wearing clean clothes.

Crime among the hill population.—Amongst the hill population crime is not very rife. Theft is, perhaps, the most common offence, and the Tankhool tribes of Nagas are said to be more addicted to this offence than the

others, they frequently carrying off cattle, &c., from the Munnipore valley. Human life is held of little account among the hill-men, and murder, especially if perpetrated on account of a blood feud, is considered laudable rather than otherwise. In the tribes more immediately under control this waste of life is kept in check by the Munnipore Government, but still, especially to the north, these blood feuds are the cause of much loss of life. Occasionally traders are robbed, and, it may be, murdered, on the roads leading from Cachar to Munnipore and Barināh, but such cases are fortunately exceedingly rare.

The hill tribes individually.—Having, though imperfectly, described the hill country under Munnipore rule, and the customs of the hill-men generally, I now propose examining the individual tribes and giving some account of their manners and customs. In doing this I will confine myself to describing the customs, &c., of the larger sections of the various tribes of Nagas and Kookies. To describe minutely every shade of difference amongst the numerous subdivisions of each tribe would not only be tedious, but unprofitable.

Facial and other characteristics, dress, mode of wearing hair, &c.—The facial characteristics of the Kowpoo tribe are as various as amongst the other hill clans; occasionally an almost purely Mongolian cast of countenance will be observed, to be succeeded by by one closely approaching the Aryan type. The stature is moderate, and sometimes very short men are seen; tall men are rare; they have generally well-shaped slender figures, but no very prominent muscular development. Some of them have good looks, and not unfrequently the younger girls are prepossessing in appearance. The hair is worn generally short, and the favourite style among the males is sticking straight up from the head, the hair being cut to about an inch and a half from the scalp, and occasionally a portion of the forehead shaved. Others wear the hair longer and cut straight round, divided in the middle; those who adopt this fashion usually wear a fillet of bamboo round the forehead, confining the hair. Small moustaches and rudimentary beards are occasionally seen. The women wear their hair in a fashion resembling the Munnipories: the

younger girls have their hair cut short all over; after this the hair is worn after the manner of the unmarried Munnipories: the old women have the hair combed back. The dress of the male is scanty; those living in the jungles only wear a small square piece of cloth in front hanging loosely, and confined to the waist by a string. In the valley of Munnipore and in Cachar a more decent costume is adopted—either a kilt-like piece of cloth round the waist, or a short dhotie put on Bengalli fashion. The only other article of clothing worn by the men is a thick sheet of cotton cloth, and this only when the weather is cold. The women wear a piece of cotton cloth of thick texture, which is put on in the same way as the Munniporie fanek, and reaches to a little below the knee; this garment is confined round the waist by a coloured scarf with fringed ends. The colour for ordinary wear is usually of a muddy hue, with coloured stripes of various widths; on holiday occasions blue with red stripes is the favourite colour. Over the shoulders is worn a scarf-shaped piece of cloth, generally of blue with a border and fringe of other colours. In the cold season a jacket is sometimes worn resembling the Munnipore footit, or woman's jacket. The ornaments worn by the men are ear-rings of brass of various shapes, sometimes large and heavy, but more frequently small and numerous: some of the Kowpoo, especially those residing in the valley, wear a single ring like the Munnipories. Necklaces of beads and shell are commonly worn: a reddish pebble necklace is the most highly prized. On the upper arm an ornament of brass is commonly worn; it is made of very thick wire with a ball-shaped ball at either extremity; this is wound round the arm pretty tight about ten or twelve times until a large deep ring is formed. Above the calf of the leg numerous rings of cane very thin and generally coloured black are frequently worn. The ornaments amongst the women are similar to those of the men, but worn in larger numbers; the ear-rings are always large and heavy, and the necklaces numerous; bracelets of brass are also worn besides the upper arm ornament above mentioned; the legs and ankles are bare of ornaments.

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IN THE IMPERIAL DOMAIN, KIOTO.

Villages,—their sites, construction, village customs, &c.—The sites of the Kowpoo villages are generally on the slopes of the highest hills, and not far from the top; occasionally a ridge when flat enough is selected as a site. The Kowpooes are much attached to their villages, as the former homes and present graves of their ancestors, whom they hold in much esteem: and a village is only abandoned with the greatest reluctance. The villages are usually roughly fortified by a wooden palisade, but this is frequently in such bad repair as to be unserviceable; they are commonly of no great size. On the construction of their homes and village life, I quote McCulloch (account, page 47):—"The houses of the Kowpooes are well adapted to the climate. In the more flourishing villages they are large and substantially built. They are gable-ended, have the ridge pole not in a horizontal position, but sloping from the front to the rear, where it is, in comparison with the front, very low, and the thatched roof on either side reaches the ground. The posts and beams are often of great size, and of such excellent quality, that for thirty or forty years the only repairs required are to the thatch, and their thatching is so good that the roof scarcely needs repair for ten or twelve years. Excellent thatching grass is found usually in the vicinity of the villages; having cut it, they divest it carefully of every wood and inferior blade, after which they tie it up in little bundles with strips of a bamboo, which is long, between its joints, pliable and tough, so tightly that a blade cannot be extracted from the bundle. The method of tying is very simple, and consists in passing the ligature first through the middle of the grass at the head of the bundle, and then one turn round it, bringing the end up and passing it between the surrounding turf and the grass; by a slight twist a loop is formed at the end, into which a short stick is thrust, with which, as a lever, the bundle itself being the fulcrum, it is tied. These little bundles are tied, each separately, to the bamboos of the roof running parallel to the ridge pole, and thus is formed a thatch impervious to wet, and which resists effectually for years the winds of these high altitudes. Besides their grain, all other articles of food

and their more valuable property are kept in their granaries at a short distance from the dwelling houses. These granaries have the floors raised four or five feet above the ground; they are thatched like the dwelling houses, and have their floors and walls of bamboo matting. Their positions are usually well sheltered, and their doors are secured only by wooden bolts fastened outside, but though thus easy to be opened, a theft from a granary is almost unheard of. In the grey of the morning, the females of the family are astir, and the village resounds with the blows of the long pestle in the wooden mortar, beating out the rice from the husk. This finished, breakfast is cooked both for the family and the pigs; for the latter, the husk mixed with other refuse serves the purpose. Breakfast over, which it usually is about sunrise, the women proceed for water, which they fill into bamboo tubes and bring in on their backs in baskets. Then they go for firewood, and this brought, they set about the internal economy of the house,—that is, to see to their husbands' drink being in proper quantity and quality, to their spinning or to their weaving, or any of the other household occupations, except sweeping the house clean, an act in which they have no pride. In fact, they rather seem to glory in a dirty house, and in having the front room half covered with rice husk, in which the pigs are lying fast asleep or grunting about, and fowls are busy seeking for food. The family, except the boys, from the time they begin to wear a cloth round their waist, sleep in the rear room of the house, and in it they also cook their meals. In the front part any one who comes sits down. In it there is a fire-place, and along the two sides are placed boards or bamboo platforms for sitting or lying upon. Some of these boards are as much as 24 feet long by four broad. They are made with their daos and little axes, a whole tree being destroyed in getting one. If not employed in the labours of the field or the chase, the men do little more than loiter about the house during the day, drinking their peculiar drink, a harmless one, consisting of pounded rice mixed with boiling water, brought into fermentation by the addition of germinated paddy. In the morn-

ings and evenings they will generally be found sitting in groups in front of their houses on large flat stones which cover the graves of deceased relatives. They then appear to be enjoying themselves greatly; they are exceedingly loquacious and speak always in a loud tone. Pipes containing green tobacco are then smoked, and at such a rate do they pull, they appear to be smoking for a wager. I believe the pleasure of smoking is nothing to them compared to that of holding in the mouth a sip of the water of the bowl of the pipe, which has been well impregnated with the fumes of the smoke passing through it, and that it is only for the purpose of obtaining this that they so laboriously pull at their pipes morning and evening." On the subject of village government I again quote McCulloch, whose account of the manners and customs of the Kowpooe tribe is very complete (account, page 48):—"Every village has three hereditary officers, namely, Kool-lakpa, Loop-lakpa, and Lumpoo; and officers besides these are elected. If the hereditary Chief or Kool-lakpa be a man of wealth, he will also be a man of influence; but usually this is not the case, and who the head of the village is would be difficult for a stranger to perceive. Before their subjection to Munnipore, the most successful warrior would have been the most influential man in the village; now wealth and the faculty of speaking well, which doubtless in former days also had their influence, render their possessors leading men. With the internal government of the Kowpooes or of any of the other hill tribes the Munnipore Government does not interfere; they are left entirely to themselves, and looking at them casually, they appear individually to be under no control; but the appearance is false. The authority of a hereditary Chief they have rejected, but each village has become a small republic, the safety of which experience has taught the members is only to be gained by strictly observing the rights of person and property: individuals infringing the laws or usages of the community are punished by fine, or even expelled. In a time of scarcity closely approaching to famine, I have seen the granaries of a lone widow sacredly pre-

served by a village, the inhabitants of which ate rice only when they received it from her. Theft, if the thief should happen to be a married man, is punished severely, but a young unmarried man might with impunity steal grain not yet housed, whilst theft from a granary would subject him to the severest punishment. Young unmarried men are acknowledged to be usually wild, and it is thought they should without any great check be permitted to sow their wild oats. I have before observed that the young men and boys do not sleep in their own houses. According as the village is large or small, they assemble in one or several houses, which to them for the time become their houses. These clubs are ruled over despotically by the seniors amongst them, who exact from their juniors with unsparing hand service of all kinds. The young women also have their places of resort, and between them and the young men intercourse is quite unrestricted without leading to immorality, which is the exception." In the event of any serious cases occurring amongst the Kowpooes, the Munnipore authorities would interfere; but, as above observed, they, as well as the other tribes, are left pretty much to the themselves in their internal government.

Marriage customs, &c.—On this part of the subject I cannot do better than quote McCulloch (account, page 50):—"Although, in the perfectly unrestricted intercourse of the sexes which I have shown they enjoy, attachments between individuals must spring up, still their alliances are formed usually with but little reference to the liking of either of the parties for the other. This results from the custom of buying their wives. A man's son has reached an age when in his father's opinion he ought to be wived. The father sets out in search of a daughter-in-law, and having found one to please himself, he arranges for her marriage. The fixed price of a wife is seven buffaloes, two daos, two spears, two strings of beads made of conch-shell, two ear ornaments, two black cloths, two eating vessels, two hoes, and what is called a meilon. Less than this can be given, and is usually, except with the rich, amongst whom the having paid a high price for a daughter-in-law is a subject of boasting. The meilon is

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AT THE I-SE SHINTO SHRINE.

given by the family of the bride; it may be an article of much value or of little, but without it, it is not thought that the bride has been full given. It does not appear that the general disregard of the affections produces unhappy results; infidelity is rare. But sons and daughters do not at all times permit their relatives to select their wives and husbands, and choosing for themselves, run-away matches are occasionally made. These matches create for a time much indignation, but not usually of an unappeasable nature, and they are not considered to be such serious infractions of the general rules as to require the flight of parties out of the village; they fly merely to the house of some friend, who affords them protection and intercedes for them. The adulterer, if he did not fly the village, would be killed. Aware of the penalty attached to his offence, he dare not stay, and is glad to leave his house and property to be destroyed by the injured husband. The family of the adulteress is obliged to refund the price paid in the first instance paid to them by her husband, and also to pay her debts. Why these expenses are not made to fall upon the adulterer, they cannot explain. But these are not the only expenses the parties have to bear. During the continuance of the discussions the village council must be supplied with drink and something to eat; these the offending parties furnish, and consider themselves lucky if they get off without being entirely cleared out. On the death of a man's wife the extraordinary practice exists of taking from her husband "mundoo," or the "price of her bones." If he be alive, this will be demanded by her father; in default of the father, by her nearest-of-kin. "Mundoo" is also payable on the death of their children. On each demand of "mundoo" the demander kills a pig; the mundoo or price is fixed at one buffalo. No mundoo is payable for persons killed by enemies or wild beasts, or whose death has been caused by any swelling, or the cholera, or small-pox. Should a woman die in child-birth, her child is not permitted to live, but is buried with her. If the husband shall die before the wife, she is taken by the husband's brother. She cannot return to her paternal home as long as there are any near male relatives of her

husband remaining. Polygamy is permitted, but not largely practised. In the event of either married party wishing a divorce, the rule is that, should the consent be mutual, there is no difficulty; the couple simply separate. If the wish for a separation comes from the woman, and the husband is agreeable, her price has to be returned; but if the man wishes to send away his wife, which he may do with or without her consent, then he is not entitled to it. In some cases where the parties contracting marriage are very poor, and the bridegroom is unable to pay at once what has been agreed on for his wife, she remains in her father's house as a pledge until the debt is wiped off, when the man may remove his bride to his own house. If a match should break down from any cause before being completed, the presents given are returned. With regard to the custom of the brother taking over his deceased brother's widow, it is said that the brother entitled to the woman may refuse to take her, in which case she is free to marry any one. Should the widow not be willing to be taken by her deceased husband's brother, and her parents agree with her, her price doubled must be returned to the brother. One reason for the brother marrying his deceased brother's widow is also said to be, that in such a case he either obtains his wife free or for a nominal consideration. Should there be no brothers, the widow is free to marry whom she pleases. "Mundoo," or the price of the wife's bones, is only demanded, I am informed, in the event of the wife dying in her husband's house. Should she die in that of her parents, no "mundoo" can be demanded. Of the origin of this curious custom, I can get no information. May it not have arisen on account of the doings of some "Blue-beard" of former times, who made away with his wives? The mundoo for children, mentioned by McCulloch, is stated by the Kowpoecs themselves, whom I have questioned, to have no existence. In cases of adultery, the woman escapes without punishment. Should the adulterer be killed, the woman is usually taken back by her husband, but if not, her return may be refused, and her price, doubled, demanded from her parents or near relations. The custom of

destroying the child of any woman who may die in child-birth, the Munniporie authorities inform me, is not now allowed to be carried out, and this is confirmed by my own enquiries amongst the Kowpooes themselves.

Custom at burial, &c.—On the death of a Kowpooe Naga, a feast is given by his surviving relations to the friends of the family and others should the parties be well off. The corpse is buried on the day of death in a coffin, in which, under the body, are placed a hoe, spear, cooking pots, and clothes for his use in the other world. The grave is thus prepared:—a trench is first made, and at right angles to this the ground is excavated and a recess made into which the coffin is inserted, the earth being afterwards filled in: this grave is used again and again before a new one is opened. In preparing the grave, the ground is first excavated by the immediate relations of the deceased; should there be no near relations, a friend is selected for the office. A stone either flat or upright, resembling those so common in the Cossiah hills, is placed over the grave. Each village has a burial-ground within its limits, where succeeding generations are interred. In the grave of a woman are buried wearing and spinning implements and cooking pots; in those of children, according to the sex, what would be required for an adult. Amongst some of the Kowpooes the side of a hill is excavated for the reception of the coffin, and the vault filled and closed with earth and stones.

Arms, mode of fighting &c. Feuds.—The arms of the Kowpooes are the spear and dao. Those lying furthest north are armed much as the Angamee Nagas are and have longer spears than the others, and shields of wicker work, ornamented with painted figures and dyed hair; these shields are of great length and curved slightly across. The ordinary Kowpooe spear is about four feet in length; the extremity opposite the head is shod with an iron spike for the convenience of sticking in the ground; the shaft is of wood quite plain, and the head about eight or ten inches long, of the ordinary flat spear shape; this is usually kept sharp, and has a close fitting leather sheath for its protection. The dao (an instrument resembling a bill hook and

universal amongst all the hill tribes) in use amongst them is usually of the ordinary Bengalli pattern, with a slight curve towards the extremity, and is worn stuck in the waistcloth either at the side or more usually behind. In the use of the spear the Kowpooes are very expert; it is thrown at the object, and by constant practice with bamboos, &c., they have the faculty of aiming and throwing the weapon with fatal skill. Like most of the hill tribes, the Kowpooe aims at surprising his enemy, and, after throwing the spear, comes to close quarters with the dao. In fighting, the only protection those of the Kowpooes who do not use the shield avail themselves of is a wrapper of thick cloth folded round the abdomen several times. In defending villages, roads, &c., the Kowpooe also makes use of stones and paiyees. Feuds are numerous, and often arise from very simple causes, or have descended from such ancient times that the cause of the feud handed down from generation to generation has in process of time become either unknown or a matter of conjecture. The Kowpooes generally are so thoroughly under control at the present day, that these feuds are suppressed and not allowed to assume sanguinary proportions.

Religion and religious observances. Superstitions.—The Kowpooe believes in one Supreme Deity, whose nature is benevolent. This deity is the creator of all things. Man, they say, was created by another god, named Dumpa-pooe, by the orders of the Supreme Deity, but they can give no account of the nature of the creation. There is also another spirit or deity powerful, but bad: this spirit of evil is connected with the Supreme Deity. They recognize also numerous spirits, good and bad, who inhabit certain parts of the hills, chiefly those inaccessible to man, and who require to be propitiated by offerings and sacrifices. After death the souls descend to an underground world, where they are met by the shades of their ancestors, who introduce them into their new habitation; the life they lead in this underground world is an exact counterpart of what they have led in this—the rich remain rich, the poor, poor. After living their lives thus over again, they return to the upper world and

are born, live, and die, unconscious of their former state; the bad, however, are annihilated. A murdered man's soul receives that of his murderer in the next world on his death, and makes him his slave. Each village generally has a priest, who directs the sacrifices, and also acts as the physician, performing sacrifices and incantations for the recovery of the sick. These priests are not held in much veneration, but do no other work; after a sacrifice the priest claims the carcass of the animal slain. Their worship consists of offerings, omens, sacrifices, and divination by examining the slaughtered animals. Any one may become a priest, the office not being hereditary. Of their superstitions little need be said. Before going on a journey they hold up by the wings a fowl: should the animal cross its right foot over the left, the omen is good; the opposite, bad. Egg-breaking, as among the Cossiah tribes, is also practised. Pigs are slaughtered, and good or bad omens read from the position of the internal organs. A number of marks is rapidly made with the finger nail or a piece of bamboo on the ground: these are afterwards counted: an even number of scratches is unlucky. A piece of green ginger is cut in two; one-half is placed on the ground with the cut side up, and the other piece thrown on it from a short distance; should the cut surfaces meet, the omen is good. On a journey, as with the Munipories, meeting a mole is very unlucky, and they try to secure and kill the animal. The barking of a deer in front of them is unlucky, so are the cries of various birds.

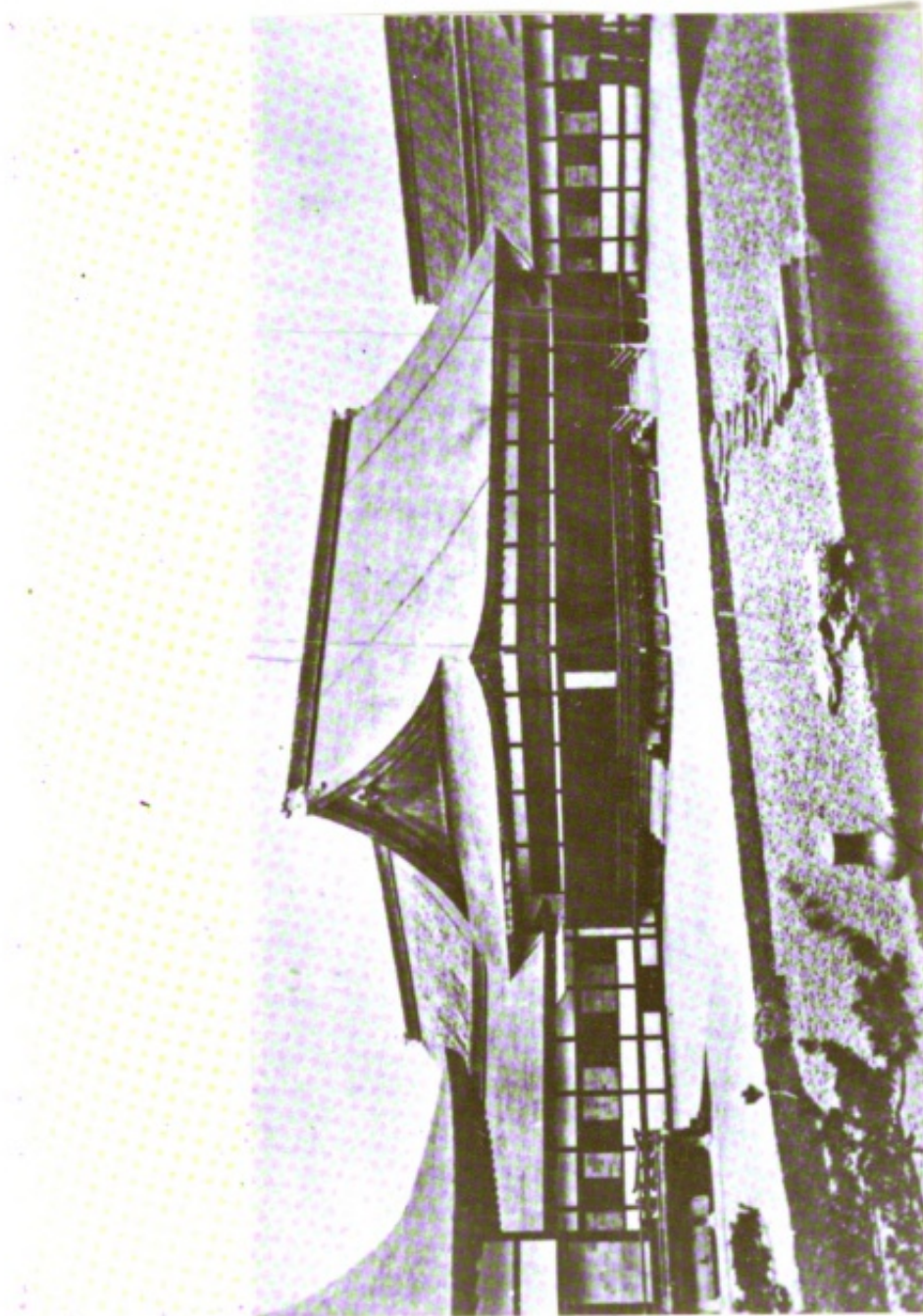
Festivals, games, amusements, &c.—The festive occasions among the Kōwpōes are numerous, and are characterized by feasting, drinking, dancing, and singing, and an immoderate amount of the haw-haw or peculiar cry of the hill-man, without which no entertainment of any kind would be complete. The following are the chief festivals, but feasts may be given at any time, as when a villager wishes to entertain his friends or upon any other joyous occasion. On this part of the subject I again quote McCulloch (account, page 52):—"Throughout the year the Kōwpōes have various festivals, which they are very particular in observing, and

celebrate with all their might: these are, 1st, the Enghan, which happens in or about December. During the five days of its continuance, all the inhabitants of the village dressed in their best attire keep up the dance and song, interrupted only by short intervals of repose and breaks dedicated to feasting. Next the Reengnai in or about January, which last for three days. In one day during this festival the men and women fetch separately the water for their own use. The men, having killed pigs, take a portion for themselves, and give a portion to the women, and having cooked them separately, they eat them separately, the men in the house of the head of the family, the women each in her own house. An effigy of a man made of a plantain is hung on a tree, and at it they throw pointed bamboos or sticks. Should the javelin strike it on the head, the thrower, it is said, will kill an enemy; but if it lodges in the belly; the thrower is to be blessed with plenty of food. This festival is said to be in honour of their ancestors, but the only visible sign of this is sprinkling their graves with their particular drink. On the termination of the Reengnai, they go through the ceremony of taking the omens in regard to their place of cultivation, but this seems to have descended to them merely as a ceremonial relic of former times, for the circle of cultivation is never broken, let the omens be what they may. I have omitted to state that after the Enghan the fence or stockade around the village is put in order. It is then also customary to choose a man to go at midnight to the outer entrance of the village to take the omens regarding their welfare in the ensuing year. If whilst at the entrance he hears anything like the dragging of wood, tigers will do mischief; if the falling of leaves, there will be much sickness. On these occasions young men have been known to cause, as Burns describes Rab to have done, 'behind the muckle thorn,' the omen-taker no small fright, but such pranks are considered sure to bring punishment on their performers, and not long ago a young man after having played the tiger, having died on his way to the valley, his death was universally attributed to his having incurred the anger of the deity on the occasion. In February there is a festival of three days' continuance,

in which the ears of the children born after the last festival of this nature are pierced. This festival loses its interest for those who have frequently participated in it, and is looked forward to chiefly by those to whom it is new. These festivals over, the cutting of the jungle for cultivation is commenced, which, when finished, is crowned with the festival of 'Oodoee yung,' or drinking the juice of the ginger. At a festival which occurs about July they clear the paths about their villages and leading to their fields of jungle,—a most useful and necessary operation at that season of the year. One night of the month of August and one of September they dedicate to feasting. Besides these regular festivals, they have other occasions of rejoicing, as when a person who has reaped a good harvest determines to treat the village and all comers. This, if done at all, is done in no stinted manner, and under the influence of plentiful potations the dance and song are joyous." The Engnan festival, or Gnai-gnai as some of the Kowpooes name it, is, I am informed by them, the one held in honour of their ancestors. The Reengnai seems to correspond with the "Laiharaoaba" of the Munnipories. The reason for the males and females bringing water separately during this festival is to begin with this ceremony, the making of new liquor, and the separate cooking and eating of the sexes, to be a mark of respect to their gods. After the festival of the "Oodoee yung" or "Mahlong" as it is also called, when the cutting down of the jungle on the jhoons is finished, a curious ceremony takes place. All the people bathe after the work is completed, and in addition their agricultural implements are also dipped in a running stream, as they are also supposed to be exhausted by their labours: thus refreshed, the tools are hung up in their houses until again required for use. The games amongst the juvenile population are the *khung samaba* of the Munnipories, only however, played with the seed of the creeper; they also have the spinning top *spuu* with a string, and exactly like those in use amongst English boys. The adults seem to have no other games or amusements other than practising javelin-throwing to make themselves efficient with the spear, and the ever-popular

amusements of dancing and singing. Their songs are handed down orally, and none of them appear to be understood in full by any Kowpooe I have met with, the language being different from that in daily use; their burdens, so far as can be understood, are various, war songs, love songs, &c. One, the meaning of which I succeeded in obtaining, relates how a young man who had been disappointed in love, the object of it having married another in a distant village, dreams that she is dead: in the morning, disturbed in his mind, he journeys to the village where she resides, and there secretly beholding her alive and well, he returns comforted to his own home. Dancing is a steady source of amusement amongst them, and I here note the various dances as practised by them. In nearly all cases the dancing is accompanied by a chant in unison with the music of their only instrument, the drum, which scarcely varies in spite of the number of dances they have. In their festivals and dances the costume for the men consists of a kilt-shaped piece of red cloth round the loins, a Scotch wool cravat of gay colours is worn as a scarf round the waist; gaiters of white cloth with worked spots are also commonly worn. Tinsel ornaments and long feathers are worn on the head, and a favourite ornament with the men only is broad, gaudy-coloured, natural butterfly's wing attached to and spreading wing-like from each ear. In their dances the men carry *daos* with the handles ornamented with coloured bamboo strips, and occasionally spears; these are twirled round in the hand in unison with the music. The dress of the girls—for only the younger of the women who are unmarried engage in them as a rule—is similar to their everyday costume, but of better quality and gayer colours. Tinsel ornaments are worn in circlets round the head. Dance first—"Han-seugay." In this a circle is formed by young men and girls, who move round, singing at the same time, the men heading the circle, the women bearing bamboo tubes which they rap on the ground in time with the music of the drum. The step used is one step forward, then a hop, using alternate feet. The movement is slow at first, gradually increasing. At the close of the dance, as in most of the others

THE FAR EAST.



PORTION OF THE "DAIRI," KIOTO.

to be described, the dance closes by two girls dancing together in the centre of the circle; the step is the same, but they change about as in a quadrille, and great use is made of movements with the hands. This and all the dances end by the men meeting in a close circle, holding up their daos and giving vent simultaneously to a longdrawn 'hoey,' once repeated. Dance second:—In this, named "Toonaga lamna," or the young woman's dance, a circle is formed of young men and girls who dance, but without moving round so quickly; in the centre are two couples, men and girls, facing each other. These dance, the girls opposite each other changing sides and turning round as in a quadrille; the step is the same as in the last. Dance third—"Hengnaga Toona." Two rows of men and girls mixed, opposite each other, holding the hands clasped, which are occasionally lifted together in time with the music. Step from side to side alternately, then the lines advance and retire, moving the joined hands backwards and forwards. Dance of two or four girls by couples in the centre to finish. Dance fourth—"Tinkoom Gueina Tananga lamay." In this only two girls dance in the centre of circle, using much motion with the hands. The circle is stationary. Dance fifth—"Gnan lam," young man's dance. In this only the men engage two and two abreast in a circle, which moves round at first all together; the step is a single step forward, followed by a pause in the stopping position, a sort of goose step, every one shouting ho, ho, ho, ho. In the latter part of the dance the circle divides into two, and all go round one within the other in opposite directions; the circle again forms as before, and they meet in the centre and indulge in hoeyes in quick time, finishing up with howls. This is a very favourite dance, probably from the opportunity it affords of making a din, and they carry it on sometimes for days with scarcely an interval for repose or refreshment.

Cultivation.—Amongst the Kowpooes the general system of cultivation is by jhooming, which has been already described; they have no permanent cultivation save in the small valleys alluded to formerly.

Hunting and Fishing.—The Kowpooes do

not take so much to hunting as some of the other tribes; in the part of the hills occupied by them there is not much in the way of game, except deer, and these they occasionally manage to kill. They also set traps for game. In the smaller streams they poison and thus capture the fish; they also form dams for the same purpose, but do not use nets. When a successful hunt takes place, the villagers hold a feast on the products: the man who first wounds an animal is entitled to its head, which he hangs up in his house as a trophy.

Slavery and Lulloop.—The customs relating to the holding of slaves are very similar to what obtain amongst the Munnipories, and slavery prevails to a great extent amongst them. Slaves are divided into two classes—Asalba and Meenai. In the former, when a slave is sold, a party other than the seller binds himself as security for the late owner to refund the money given for him in the event of the slave's death within a time agreed up on. Meenai.—When the slave under this system dies, the loss falls on the proprietor for the time. Poor people frequently sell themselves or their children for a certain sum, upon the repayment of which the parties are again free. Slaves not unfrequently abscond and conceal themselves in the Munnipore valley. In the event of the party in whose house the slave takes refuge being willing to buy him, he may do so on refunding the original price paid. On the other hand, should the slave not be retained, he must be returned to the original owner. Female slaves cost about Rupees 50 and male from Rupees 50 to Rupees 70. There is no system amongst the Kowpooes resembling the "Lulloop" of the Munnipories.

Use of tobacco, spirits, &c.—Tobacco is used in all three forms mentioned in the general description of the customs of the hill tribes; the weed is consumed in large quantity. Their drinks are as already described.

Trade and occupations.—The Kowpooes is not much given to trading, which is mostly confined to the bartering of the surplus productions of his fields for articles of luxury and salt, procurable in the bazaars of the Munnipore valley. Those also living nearest Cachar take fowls, cotton, ginger, &c., to the

bazaars nearest their hills in the Cachar valley. They have no manufactures, except the articles of clothing, &c., which they wear, and they do not work in metals.

Crime.—Crime is not very rife amongst the Kowpooe tribe; they are generally honest, and do not interfere, as a rule, with traders and travellers passing through their country, although the levy of black-mail from traders is not uncommon. Cases have happened in the Kowpooe country where traders have been robbed and murdered, but these are rare, and as a rule, solitary travellers may pass through them with perfect safety.

The above description of the Hill tribes of the range of mountains to the north of Burmah, may give our readers a general notion of what those are which have been mentioned as concerned in the stoppage of Colonel Brown's expedition. They occupy a continuation of the same range, at a distance of about 300 miles.—Ed. F.E.

THE STORY OF IKEZONO HIROAKI.

(Freely translated from the Japanese).

Continued from page 235.

HER maidens, on the contrary, were absolutely smitten with Hiroaki's appearance, and could look at no one else.

For a few moments there was silence. Then Hiroaki expressed a wish that all should tell their thoughts in a stanza of poetry.

They did as was desired, and all handed in to Hiroaki that which they had written. He read them critically and attentively—but one he selected as the best, and read aloud:—

"Why do I full of trouble live
With sad and breaking heart?
Hopeless, my life to Heaven I give
Impatient to depart."

"This," said Hiroaki, "is the best. This shall have the prize." And the prize was borne to Wakamatsu. Ha! why does she start? It was but for an instant. She bade her maiden take it. But she—ah, she tried to be unconcerned and motionless. She strove to hide her agitation. She endeavoured to seem as listless as before. It was

hopeless. Her face blanched; her frame trembled; and as the wilful tears forced themselves through her lids, she threw up her hands, prostrated herself on the mats before her father and exclaimed:—"Father! be it unto me even as thou wilt."

It was a moment of suspense and of violent surprise. But Hiroaki, also bowing himself before Fumaneki, said:—"Sir, I am unhappy to have caused such trouble to one so fair, so true and so good. Your daughter has recognised in me your former humble servitor whom his fellow servants nicknamed Kuros'ke. I cannot take advantage of my change of station. I will retire, and yield my claims to your admirable daughter to the happy man to whom she has evidently given her faithful heart. Nay, more! I will even press his suit with you, and will take upon myself the future of whomsoever is worthy to have secured her unchanging affection."

Astonished at this strange scene, all present stood perplexed. Fumaneki and his attendants wondering at the transformation of Kuros'ke, whom they all recognised now, and the retainers of Hiroaki, ignorant of how their master had passed his absence from home, looking at each other with open-mouthed wonder. Before Fumaneki could frame any reply, however, the lady had risen from her knees before her father, and bowed before Hiroaki.

"Pardon, pardon me," she cried, "my lord and my love. Oh! what a strange fate is mine, thus thrice to find myself so unmaidenly." Then raising herself she looked upon him with a fixed and loving look, and said gently but firmly:—

"Father, and you my maidens and kind gentlemen, I have a strange tale to tell, a difficult part to take. But as by this token,—taking from the hand of the attendant the wine-cup formerly given to Kuros'ke though the medium of Kiku,—I recognise the faithfulness of an old servant of my father, so am I also thereby reminded of a promise made to that servant before he left my father's house. It was that if he were unhappy I would plead with my father in his behalf; and if his love were unkind I would use my influence in his favour, if she were

within my reach. Father, I knew not then how much I promised. But now I know who is the maiden he sought; and I fear for the pain her blindness and waywardness cost him, when he heard from my father's lips that his suit was hopeless. Unmaidenly, I allowed a token to be given to him, when as yet I had not seen him, but when for reasons of his own, he had, unknown to me and unknown to any us, assumed the disguise of a servant, and seemed to be dying under my father's roof. Unmaidenly, perchance, ere he left, to soothe, as it were, the anguish of his leaving my father's service, I gave the promise I have mentioned; and I now fulfil my unmaidenly promise. I have pleaded with the maiden who was unkind, and she confesses that her heart is all his own. I now plead with my father to remove his unhappiness, by bidding him stay. He once as a servant told me he would die to serve me. Ah, how foolish and weak did I appear to myself in taking those words which any faithful servant might speak, to heart. But I have lived on them ever since. And now I ask you, my father, to tell my lord, that I have overcome the scruples of the maiden he has honoured by demanding as his wife; and that she yields herself to him in life and death; to live, if the gods will, for his happiness, or if needful to die for his welfare."

She ceased, and there was a breathless silence. At length, Hiroaki spoke:—

"The gods be praised." Then rising, and holding forth his hand to raise Wakamatsu, he added; "Now, thou art my wife indeed."

"Yes," said the old father, deeply affected, and with a voice trembling with emotion; "Yes, Sir! If thou wilt so condescend as to shed honour upon my house, she is yours indeed."

Then turning to those present, he said: "My good friends and faithful servants, such happiness I am totally unworthy of. Yet the virtue of my child has been the means of my obtaining the dearest wish of my heart. When our young prince was sought of many as a husband for their daughters, and many fair maidens were offered to him, I knew that there was not one among them so incomparable as my own daughter. But she would not hear of such a proposal—for how

is it possible, she asked, that after rejecting many maidens greater and fairer than I, that he would cast a thought on me? And she retired, and gave herself up to study and to virtue, to secure herself from notice. And yet what do we see to-day? If then, such pleasure comes to me in my old age, I bid you all to rejoice with me. The wedding shall be as early as my lord will—and such fêtes shall be prepared as shall render all, rich and poor, lord and vassal, high and low, sharers in our great happiness."

"Thank you, my dear father;" modestly spoke the maiden; and then making a profound obeisance to Hiroaki, and to all present she withdrew.

Many were the congratulations mutually interchanged that day, and great was the delight which found universal expression, as the joyful news spread throughout the province.

Proper officers were appointed to convey the intelligence to Ikezono, the father of Hiroaki, whose joy exceeded that of all others.

And, Hiroaki was permitted to see the maiden more than once during his stay, when they conversed upon all the extraordinary circumstances that were about to culminate in their marriage; and both declared that their union must have been decreed by the gods.

The ceremonial tour of Hiroaki was now continued, and as the news of his approaching nuptials preceded him, he was everywhere received with felicitations and kind wishes for his happiness.

On his return, his first care was to reward the good nun who had received him into her house, and by whose means he had discovered his love. But all were benefitted by his success; for his wife, hardly less clever than himself, helped him in his government; and distant generations tell of the universal beneficence and consequent prosperity that marked the rule of Hiroaki and Wakamatsu Hime.

THE CONSPIRACY OF NIKKI DAIZEN.

THE following tale is a pretty close translation from the Japanese. Though it seems somewhat disjointed, it shews several

peculiarities of the manners of old Japan, and we therefore have thought it worthy of a place in the *Far East*.

The curious notions of fidelity to their chiefs which led men to sacrifice their own lives, and the lives of all who stood in the way of the welfare, honour or happiness of their lord or his family, we may find in some degree paralleled in some parts of Europe in days gone by; but they have held their ground in Japan, even to the present decade. Indeed, many samourai would do for their old chief even now, what Rampei and Hane-gawa are reported in the story to have done for Yoshiteru.

As regards the part Yoshiteru plays in the tale, there is nothing in it that need be doubted. The dynasty of which he was an unworthy member was fast decaying, after having had a brilliant beginning in its four first representatives; and shortly after his days, it was destined to give place to that strong and able man who founded the Tokugawa line of Shoguns. Throughout the whole term of the Ashikaga rule, trouble and bloodshed were rampant in the land; and so continued until Taico-sama put an end to it, and Iyeyas prevented its revival by excellent laws wisely designed and carried out. The Japanese title of the story is

TO-MEGANI MOYEMON.

A tale of the last days of the Ashikaga Shogunate, 1546 to 1567. By Ikku: written in 1769.

In olden times, there was a semaphore with a system of flags and signals on the beach at Sakai, near Osaka, which could be seen from Isé by means of telescopes, and thus the fluctuations of prices were conveyed. Moyemon was connected with this, and from thence was called To Megani (or Spy-glass) Moyemon.

IN old times at Nagara, there was a bad man, Saboten Kozo, who was a gambler, a drunkard and a robber. He borrowed from many but never repaid them.

Once upon a time a blind man passed through that part of the country, and Kozo hearing that he had money, waylaid him, robbed and murdered him at Hitokoto Tsu-

tsumi. When the blind man was dying he gasped out:—"Oh, it is vile thus to murder a poor blind man. Oh life! oh money! all gone; all gone!"

Kozo's brother, Rampei, saw the deed, and was horrified at its wickedness. It was the time of Yoshiteru, the thirteenth of the Ashikaga Shoguns. Now it happened that Nikki Daizen, one of the Shogun's vassals thinking to raise the standard of rebellion, had gathered round him a group of kindred spirits, amongst whom were Yenami Buto, Harakaze Daikichi, Genkan Iwataiyu, and other wicked men.

Iwataiyu was instructed to mislead the Shogun and induce him to lead a life of pleasure, so that they might have the better opportunity to gain power for themselves.

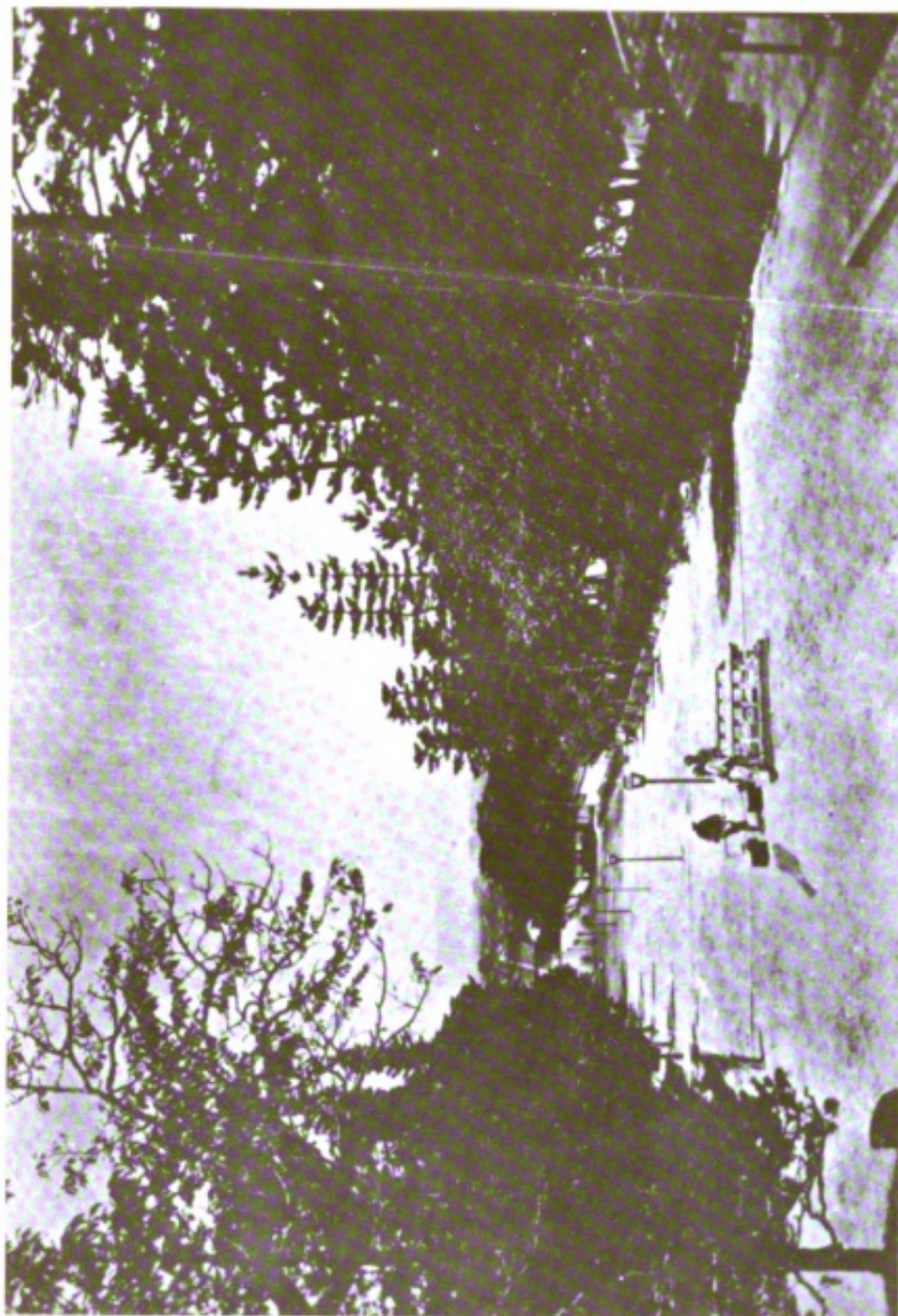
The anniversary of the death of Yoshimasa, who died in 1449, was to be celebrated in Higashi yama, and in honour of the occasion, a number of criminals were pardoned. Amongst them Chanoko Chimpei, a great villain, was pardoned at the instigation of Nikki, who wished to use him to carry out his own abominable plans.

Iwataiyu succeeded in leading Yoshiteru astray, and the consequence was, the Shogun fell deeply in love with a courtesan named O Yodo, living in the Ogiya at Kioto, and the girl became *enceinte*.

To-Megani Moyemon was a noted clown, who daily entertained Yoshiteru, and was possessed of a jewel that was a preventative against intoxication, be the quantity imbibed never so great.

Buto instructed the landlord of the house of entertainment to charge exorbitant prices, and in every way assisted Iwataiyu to hurry their suzerain to speedy ruin; and thus Nikki was successful in his wicked designs; for Yoshiteru neglected his duties, and sunk into a most degraded condition. Nikki furthermore turned Yoshiteru's old mother out of the palace to seek a home elsewhere. But Bundo Hisaku, anxious to protect his liege master Yoshiteru, even against himself, ran off with the courtesan O Yodo. At Tobanawa, O Yodo was taken with pains of labour and Hasaku went off for physic. While absent, Rampei came and robbed O Yodo, and murdered her; but finding a

THE FAR EAST.



STREET IN KYOTO.

paper amongst her clothing certifying her child to be Yoshiteru's, he delivered the still warm corpse, of a living child, and he took it home with the plunder.

Yoshiteru, on one occasion, was detained at the house of Ogiya, not being able to pay his reckoning; but Hisaku took the money O Yodo had been robbed of, which Rampei had handed over to him for the purpose, and paid the bill, releasing the Shogun from the tub in which he had been caged up, as is the custom with the keepers of such houses when the guests fail to pay their bills.

Hisaku then went to Yoshiteru's mother and told her that O Yodo had been robbed and murdered. He took her to his home and ordered his wife to wait on her and see that she that she did not want for anything in their power to procure.

The noble lady thanked them for their kindness and expressed a hope that she would be able to shew them at some future time that she was grateful. Hisaku's wife, O Machi, replied that they were but poor people who could offer her but little fit to eat, and but meagre accommodation.

Now Hisaku and O Machi were at a great loss how to meet the expenses the princess brought on them: especially as Nikki had become an obstacle to Hisaku earning an honest living. So O Machi was at last driven on the streets as a night-beggar, where, however, she told her tale so well as to earn money and yet remain faithful to her husband.

At this time dancing and posturing after the styles of the Chinese—Kasho, Kibi, and Oshokun—had been introduced: and Okuni of Idzumo had commenced performances at Kyoto. It therefore occurred to this worthy couple to teach their adopted child, a girl eleven years old, to dance. They might thus gain a living for themselves and their guest. Accordingly they devoted themselves zealously to this end.

Nikki now being powerful, was very cruel to all Yoshiteru's followers, and one of these, Hanegawa Tatakuro, together with his wife and her sister, fled, taking with them the Princess Karaito-himé who had been betrothed to Yoshiteru. They travelled about like

the minstrels of Ainoyama in Isé—playing their samisens and singing for food and lodging.

Nikki, hearing of their flight, sent two of his wicked band after them; and tracking them, Iwataiyu murdered Hanegawa's wife O Sago and tied up the sister Shigarami and Karaito-himé.

Iwataiyu was proud of his success in finding the beautiful Karaito, knowing how delighted Nikki would be to have her in his power.

When the princess and her faithful companion were brought to Nikki, he at first treated them with feigned kindness, but his evident desire to be possessed of Karaito, who scorned his advances, raised the ire of her friend Shigarami, who told Nikki that he was about as fit a mate for the himé*, as horse-radish was fit sauce for a boiled egg. This enraged Nikki so much that he cruelly cut her till she died before the eyes of the horrified himé.

Nikki then finding his persuasions in vain left the princess for a short time, and she succeeded in escaping from him.

Karaito-himé now being free from the toils of her persecutor, made haste to find Yoshiteru.

And now Hanegawa disguised his adopted daughter as a boy, and sent her, through a third person, as a page to Nikki for the purpose of spying out the goings-on in his household, and assisting the friends of Yoshiteru with information. Nikki was delighted with the handsome Yayoienos'ke, (as the new page was named), who had therefore ample opportunities to fulfil her mission. Hanegawa also again became a servitor of the palace, and frequently attended Nikki in his perambulations. On one occasion when they were out, it commenced to rain; and, the ground being slippery, the fastenings of one of Nikki's clogs broke. Such was the violence of his temper that he struck Hanegawa with the clog for his carelessness in not seeing to the fastening being in better condition, and he often otherwise insulted him.

But this was little as compared with what was yet to happen. Nikki, discovering Yayoienos'ke's sex, sent for Hanegawa. He

* Princess or noble lady.

reviled him for the trick put upon him, and ordered him at once to behead the child. Now Nikki, being excited with the saké he was being served with by the female attendants, did not think Hanegawa would obey the order; but, when the latter coolly and unconcernedly drew his long keen-edged sword, and with one dexterous sweep severed the child's head from the body, Nikki was amazed, and trembled with fear: for he knew now he had no common man to deal with, and that there must surely be some plot behind all this.

Rampeï having released Yoshiteru from the tub, as before told, took him to Moyemon's house and had him cared for.

Yoshiteru was passed off as the younger brother of Moyemon, and he was taught accounts so as to be able to assist in the shop.

Karaito-himé fortunately visited the shop, and thus were they both, the Princess and the Shogun, brought together again.

Kozo missed the 100 rios that he had murdered the blind Kiyemasa to obtain, and suspected his young brother Rampei as having appropriated it to the use of Yoshiteru. Being short of money, he borrowed 10 rios from another yato (blind man), who often asked to have the money returned. This dunning annoyed Kozo, who, on the last occasion, denied the debt: and, heating his metal pipe on the charcoal brazier, burnt the blind man on the head and face. The poor fellow fled to his home, and there, whilst suffering from pain of the burns and anger for the loss of his hard earnings, determined to be even with Kozo.

He therefore feigned fear of the robber and brought him a present of fish and saké, and Kozo invited him to partake of them. Whilst Kozo was under the influence of the strong saké, the blind shampooer offered to shampoo him, and whilst doing so drew a dirk he had concealed about him, stabbed Kozo to the heart and cut his own throat.

Thus was the base murder of the blind Kiyemasa revenged at the instance of the gods by another blind man, their unconscious instrument.

Rampeï had taken the infant of O-Yodo to his house, treating it with great reverence

and care, and was fortunate in rearing it until it was a fine boy of five years old: when Nikki's followers Harakogé and others tracked Rampei to his house and saw both him and the boy dressed in priest's garments. They suspected the child to be Yoshiteru's and O-Yodo's, and were rejoiced at the prospect of great reward from Nikki for finding this out, and perhaps, if necessary, murdering the boy.

Hanegawa attempted to slay Nikki, and had wrestled with and thrown a man whom he believed to be Nikki. Whilst in the act of drawing his sword to behead him, he was surprised to see the slides open, and the real Nikki come to the assistance of his double, who was no other than Chimpei, whom his master, fearing assassination by Hanegawa, or some other of Yoshiteru's followers had dressed up like himself ever since he suspected the existence of a plot.

Nikki now feared that he would be murdered by his enemy's followers, who had seemed to have succeeded in obtaining entrance amongst the servants of the palace; and he shut himself up in a strong iron cage.

Chimpei then told Nikki and Hanegawa that Shigarami and Yayoienos'ke were both his children, but that, as Nikki had rescued him from prison and a disgraceful death, he had, in return, forgiven him for being the cause of the death but that henceforth he would be Nikki's enemy.

Yenami Buto, with others, now went to Rampei and demanded the head of Yoshiteru's child: but Rampei hid him, and finding the child of Hisaku, who was similar in age and appearance, playing on the common, cut off his head and presented it to Buto, who went away rejoicing at what he supposed to be the easy way in which he had accomplished his mission, and gloating over the reward he would receive in exchange for his gory trophy.

Rampeï took the child to Moyemon's house, and there delivered it safely to Yoshiteru, who was still living in disguise. He then committed "happy despatch" as atonement for slaying Hisaku's child. They all regretted his untimely end—even the mother, O Machi, deploring his death; as he had only acted from the purest loyalty.

Moyemon, by the aid of his telescope, which was used to discern the semaphore and flag signals of Naniwa (Osaka's ancient name) from Isé, was able to spy into Nikki Daizen's house at Kita-yama from a high hill, and reported all he saw to Yoshiteru.

Nikki being now in the possession of great and wonderful power, no longer feared Yoshiteru, who, although still alive, was reduced to the condition of a common man without means or followers. He therefore gave himself up to wanton pleasure and drunken riot.

The result of the exertions of Moyemon with his spy glass, and others, was that Yoshiteru, with Hanegawa, Chimpei, Buto, Yamagami and others, quietly entered Nikki Daizen's residence at Kita-yama one night after a great feasting and drinking, when with the spy glass they discovered all the people of Nikki overpowered with sleep and *saké*: and then and there slew him and all his wicked companions.

Thus Yoshiteru was once more established and all his friends benefited in due course.

Yoshiteru wished to promote Moyemon to be a *bushi*,* but he preferred to remain a merchant; and by the aid of his telescope, which had rendered such good service in watching Nikki, he was able to discern the signals of the flags on the beach of Osaka from a great distance, and thus became very rich, and was a liberal bestower of his wealth to all good and deserving objects. Thus was merit rewarded and guilt punished.

THE FAR EAST.

CHAPTER 7.

DEVELOPMENT OF FOREIGN INTERCOURSE. A. D. 1540 TO 1600.

DURING the half century after Arthur's decease, his eldest and second sons were much consulted, and took a somewhat prominent part in political affairs; and his two daughters married into influential families.

Anxious to carry out the wishes of their father, who had taught them to look upon

* Samurai, officer or gentleman.

the good work as a hereditary duty, they used all their influence to have foreigners of good character well-treated, and so encouraged to become permanent residents; and there is no doubt that this family was the means of opening the country to foreign trade in the middle of the 16th century.

The emperor Tomo-hito, known to us now as GO-NARA-TEN-O was a mere *faincant*, and the Shogun Yoshitane, (1508 to '20), endeavoured to rule the country in the name of the Shin-jo (emperor) by force of arms.*

These continual civil wars attracted so much attention, that the occasional visits of strangers in the trading junks, passed unobserved, unless when some special case of outrage occurred. In 1530, a black ship visited the coast near Bungo, and left with Otomo Sorin, two guns, as gifts in return for the kindness and hospitality he received; but the ships left very soon, bearing with them reports of the disturbed and unsafe state of the country. Little, consequently, was to be done. Trade was not likely to prove lucrative, and the trouble between the Spaniards and Chinese caused foreigners to have an ill-name in both China and Japan.

Galvano, Pinto, Mendoza, and others, had left their mark wherever they went; and frequent cases of gross outrage occurred; so that mutual reprisals were not uncommon. Some of the more adventurous natives took service in the foreign ships and went abroad. Year by year the ships visiting the islands became more and more numerous, and the trading junks, induced to come over from the main-land by the persuasion of the official messengers, often contained men from afar or those who had met with the strange foreigners.

The family of Arthur gradually became absorbed amongst the native noblemen after the first generation, from the system of adoption, then, and even now, so prevalent; and the great superiority in their physical as

* He was assisted by Ouchi Yoshi-aki. Yechigo was the scene of much fighting; and Nagao seemed to reign there in spite of the government. Yoshitane was himself opposed by Hosokawa Masakato, defeated at Ochi by Samuki, and finally retreated to Awa. Hosokawa then succeeded in placing Yoshiharu in the Shogun's seat and communicated with the Min dynasty of China (11th, 12th, and 13th emperors), and he also sent an expedition to Corea.

well as mental conditions, and particularly in their education, made them most desirable connections, in those days of struggling for supremacy in the council and in the field.

The family in England had become much scattered; so that all correspondence gradually ceased. But the family traditions still remained, and were from time to time brought forward by some ambitious youth of the line, eager to become a follower of his adventurous relatives. As India became the land of promise for such aspirants, no more of the family came to Japan; and as the interests of the descendants of Arthur chiefly concern us, we now confine our story to Japan.

The misrule in the country continued; and the colonies of Portuguese and Spaniards gave much trouble. News arrived too, of the failure of an Embassy to Peking; and at the same time reports of the quarrelling and disorderly conduct of foreigners who had visited China.

The great prince of Ota, Nobunaga, fearing that these turbulent men would become unmanageable in Japan, viewed their movements with apprehension; lest, perchance, they should ally themselves with some of the more unprincipled and ambitious chieftains.

They might well be apprehensive; for some of the natives of Japan who had visited Manila and Macao, returned with statements of the doings of the Spaniards and Portuguese in these places which were anything but reassuring. They spoke too of the rivalry existing between them, and the jealousy that animated the priests of the two nations. Still, they told at the same time of the colleges and other seminaries they had established; and some who had visited India, spoke of the great commerce and astounding wealth of Goa and other Indian cities.

These last excited the cupidity of the Japanese, and many took service with the foreigners in consequence, looking for a share in the riches they heard of. The Japanese braves who thus embarked on foreign ships, became a terror to the natives of the Moluccas, Siam, and the coasts of China; and ultimately many of them took to the profession of piracy on their own account.

The fire-arms which had been given in 1550 to Otomo Sorin, by one of the early ships which put into Bungo to recruit on her way from Spanish South America, were the means of exciting a desire on the part of the people for more visits and more presents. But the most precious thing received by Otomo and his clan from foreigners was the knowledge of Christianity.* The King and the people embraced the true faith warmly, and never was there a field more interesting for missionary enterprise.

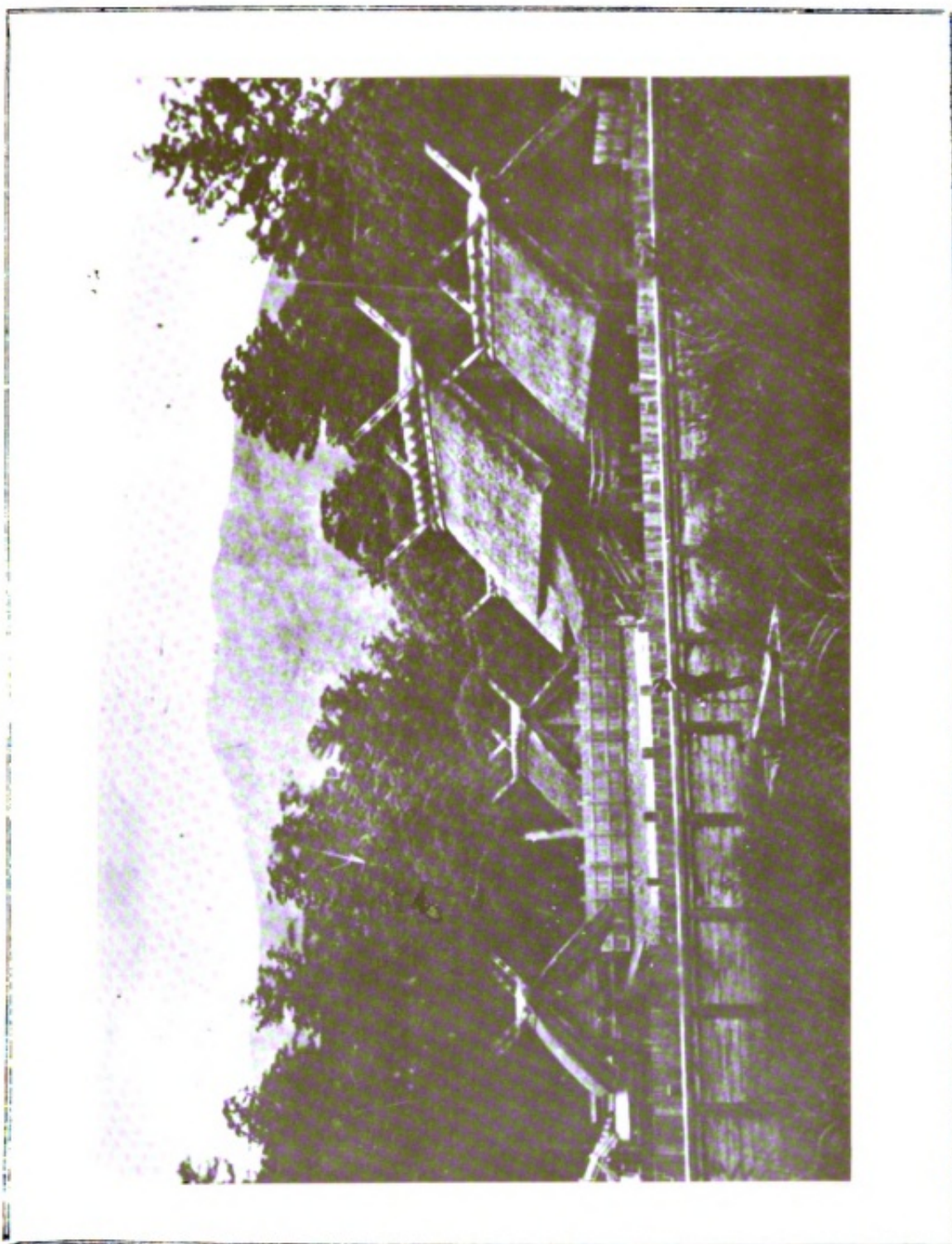
But having mentioned the great character of that age, we must devote a few words to tell the reader who and what he was.

In 1535 was born Ota Nobunaga, son of a retainer of the Owari feudal chief Shiba. In 1550, Ota and two other retainers, named Asai and Asakura, killed their suzerain, and took possession of his estates. As early as the age of thirteen, Nobunaga had distinguished himself. He was sent at the head of two thousand men against an equal force belonging to Imagawa Yoshimoto. The issue of this, his first battle, was most successful, and entirely owing to him; for Hirate, the old and experienced general who had been sent with him, was for withdrawing the army without fighting; but, the determined boy, forbade a retreat, formed the plan of attack, and completely routed his enemy. His name soon became very great in the nation, and that too as well from his own deeds, as from the deeds of his great retainer Toyotomi Hideyoshi. By his means, Nobunaga succeeded in reducing the country to something like order, and from those days, until the present time, the turbulence previously existing for centuries has disappeared, and during nearly three centuries Japan has enjoyed an internal and external peace such as few nations have known.

Returning to our story. The descendants of Polo's disciple found it impossible to stem the current that now set in against foreign-

* Japanese accounts date the introduction of Christianity from this time, and it is called *Ja ho shiomeru*, "spread of the wicked principles." "Ja" here is a grim pun on the first syllable of the word *Yaso* (Jesus) and the sound is represented by a Chinese character meaning corrupt, vile. The word "kristen" (christian) was, and is also to the present day synonymous with magic, sorcery and uncanniness.

THE FAR EAST.



THE SHINTO SHRINES, AT I-SE.

ers. They had become Japanese in everything save their great love of learning, and of the arts and sciences. They well supported the family traditions, and were useful in assisting the foreigners with whom they fell in, and in averting for a long time the evils that ultimately came. So long as it was possible, all the male descendants of the house made visits to other countries, and, of course, thereby kept alive the spirit and intelligence of the race. One of them was well-known in Satsuma, from whence he visited Loochoo, and thence he obtained a passage to China. His accounts induced a cousin to travel, who, on his return, was appointed a high officer of one of the friendly embassies sent to the Min princes from the Ashikaga Shoguns.

Several of the family were influential in Kyoto, and were employed in high positions by Hideyoshi—now known to us under the title of Taico.

This great man was born within a year of Nobunaga. He was son of the peasant Chikuami Yasuke, in the district of Owari, and was noted in his childhood for great personal strength, cleverness and fearlessness. He was then called Hi-yoshi-maru. When Hachiaka Koroku, a celebrated bandit of those times, was one night returning from a raid, one of his band trod on what they thought was a beggar who was asleep on the Yabagi-bridge. A boy spring up and soundly rated the chief, demanding if the road were not wide enough to leave room for all. This boy was the future Taico. Koroku was so pleased with the lad's fearless and manly manner that he induced him to accompany his party, and soon found that he had picked up no common child; and thinking it a pity so much ability should be thrown away in making the boy a robber, he devised a plan to put him where he would come to some good. On being placed with the fencing master and military teacher, Matsushita Kahe, he was given 6 rios to purchase a breastplate, and having decamped with the money—he made his way to Nobunaga—and under the name of Kinoshita Tokichiro became his sandal bearer. One cold night, while waiting for Nobunaga, he fell asleep, and when his master came out,

missing his sandals, he gave the drowsy attendant a kick to rouse him and ordered him to find the sandals. Jumping up smartly, he put his hand in his bosom and drew forth the missing sandals, now comfortably warmed, and this so tickled Nobunaga's fancy, that it attracted his attention to the dzorie-mochi (sandal bearer) in whom he soon perceived he had a valuable servant, and promoted him rapidly till he became Ashigaru Kashira.*

One day being taunted for his monkey-like features, and told that he could not get any decent man's daughter to wife, he was provoked into boasting that he had already been promised the hand of the beautiful daughter of the high officer Maida, and when laughed at as an empty boaster, he went straight to the great man's house, and, demanding an interview, told his story as to how he had been goaded into making the boast, and that the father must now needs consent. Great was the father's surprise—but Tokichiro went to his master Nobunaga direct, and repeated his request. Nobunaga was greatly surprised and amused; but, however, granted his youthful gillie's wish. The maiden reported well of her strangely found husband, and he soon went to the wars in the train of his master, leaving her with her father, promising at parting to return with the reputation of a great warrior or not at all.† If he did not return she was to pray for the repose of his manes; and, if possible have them decently interred; but if he returned victorious he would make her a great lady. On the day of the great decisive battle of the period, the chief leader of the enemy retired behind a ditch to breathe his horse and arrange his disordered armour, and Kinoshita, taking him unawares, decapitated him, carried off the head, helmet and fighting sword of the chief, and laid them at Nobunaga's feet. This was the commencement of his great career. He became a Daimio under the title of Chikuzen no Kami, in 1575, and took the name of Hashiba.

After the death of Nobunaga, the Mikado

* Ashigaru were the armed attendants of the nobles of old Japan, and Kashira was the chief or head.

† Taico was deified as Toyotomi Daimio Jin (now Toyotomi Jinsha.)

bestowed upon him the name of Toyotomi*—and he was subsequently raised to the rank of Kuambaku. The subsequent transfer of this title to his nephew Hidetsugu, and him-

* This differs somewhat from the account given in the History of Taico-sama, Vol. III of the Far East.—Ed. F. E.

self becoming known as Taiko (the title of retired Kuambaku); also the unsuccessful attempt of the ungrateful nephew to assassinate his uncle, and the expiation by suicide at Koyasan in 1599, are all matters rather belonging to history than to our story.

(To be continued.)

THE ILLUSTRATIONS.

THE photographs in our present number are all of special interest. The three pictures of Kioto, one of which depicts an exceptionally beautiful street, and the other two of which represent portions of the Dairi, or former residence of the Mikado, need no further description than what may be gathered from the article on the "Kioto Exposition of 1875,"* which is from the pen of a gentleman who has just returned from a visit to the old Imperial metropolis, and who is well known as one of the warmest friend of Japan to be found among foreigners.

THE PORTRAITS.

THE portraits of the first four Shoguns of the Ashikaga dynasty, are, of course, from Japanese paintings: and none will deny that they bear a strong family resemblance to each other; which fact may be taken as presumptive evidence of their authenticity.

The rise of the Ashikaga house took place at one of the darkest periods of Japanese history. It commenced with the reign of the Emperor Go-Taigo Tenno, in the middle of the 14th century, when the empire was divided into two parties, each of whom sup-

* The article will appear in our June number, as we find we have not room in this or the whole of it.

ported its own claimant to the sovereignty. Go-Taigo and Kogen were known as the northern and southern emperors; but the former was undoubtedly the legitimate ruler, and ultimately secured it. It was in the midst of these troubles, that Ashikaga Takauji boldly declared himself Sei dai Shogun, and was able to maintain his authority, in spite of the utmost efforts of the Emperor, who himself accompanied the army sent against his usurping subject. The Imperial army was defeated, and the Emperor taken prisoner.

From this time the splendour the Ashikaga Shoguns surpassed anything previously known in Japan. But the third of the race, Yoshi-mitsu, was he who brought it to its greatest brilliancy. He died in 1408, and after him, although down to the tenth of the dynasty, the successors maintained a certain amount of dignity and power, yet none shewed the talents and greatness of the founders of the house, and the four last of the fourteen who held the rank hereditarily were almost beneath contempt. One of them, the 13th, was that Yoshiteru, to whom the story "To Megami, Moyemon" in our present number, relates. The last of the race, Yoshiaku, was defeated by Nobunaga, and from that period the name of Ashikaga totally disappears from history.

THE PERIOD.

NOTES OF THE MONTH FROM LOCAL PAPERS.

THE Government has published regulations prohibitory of the trading of members of the public service. According to the articles of the notification, officials and members of their families are forbidden to enter into any trade the profits of which are derived from commercial exchange (buying and selling) or from any manufacturing process. It is, however, permitted to *kochas*, *kuchas* and school-superintendents to follow these pursuits, and the following modes of investment are excepted as not being comprehended in the prohibition: viz: investments in rice cultivations (agriculture?), in land, houses and mining property, and the profits derivable from the sale of the produce of their own landed property. It is, however, provided that they shall abstain from opening a house of business with the special object of following these pursuits. The notification further orders that any member of an official family, desirous of entering trade with his own means, may do so by separating himself from the parental household.

THE intense interest felt by the public in the preliminary examination of the persons charged with abetting the escape of Swaby and Cantelli was evidenced by the crowded state of H.B.M.'s Consular Court on Wednesday. No public investigation has probably at any time excited so much commotion in our community, and the reported proceedings which we present elsewhere will be read with general interest. The total amount of defalcation is, we observe, stated at more than \$67,000. This, we presume, has been in part recovered.

THE police of Yedo is apparently resolved to suppress not only the traffic in rabbits but also the domestication of these animals. Several persons have been recently punished for having them in their possession.

The following story is curious but seems to require confirmation. On the 30th March a small steam-vessel of 'ordinary size' made its appearance at a village in the district of Amakusa in Shirakawa *ken*, and without introductory parley fired some five or six times at the undefended houses. One of the shots struck the house of a certain Kawakami Sekitchi: and the villagers, greatly

alarmed, sought for the help of the police. Pending their arrival, however, the vessel had disappeared. Intimation of the event was duly conveyed to the Heads of the *ken*, the Naimusho and to the Naval Department, but the *Nis-shin Shinjishi*, from which we translate the story, does not tell us the result of their investigation.

THE *Hioron Shinbun* relates that at a recent interview between Itagaki and Shimadzu Saburo the former expressed himself as disappointed with the system of drawing soldiers from the lower classes. He admitted that he had formerly favoured this mode of raising an army, but that experience had convinced him that the ranks should be filled with the samurai alone.

The *Choya Shinbun* gives an amusing illustration of the simple faith of the peasantry of the interior. An old temple at Suwa has, it seems, been changed from its original purpose to a school house and on a recent examination day was visited by some old women who, depositing their small coin on the teacher's *tsukuyé*, proceeded to prostrate themselves before a map of Japan which was hung on the wall. On being asked the meaning of their reverent attitude they replied that they were thus doing honour to the sacred picture of Buddha.

WE sincerely regret to announce the death of Mr. Karl E. Schmid, formerly First Assistant in H. B. M. Consulate at this port. He had long been in weak health, and was away in the country in hopes of deriving benefit from change of air. Finding himself but little improved, he had determined to return to Yokohama, but died at Odawara on his way down. He will be remembered with regard and esteem.

The week has again been marked by two startling cases of robbery. On Monday it was announced that the comrade of the Deutsche Bank had acknowledged, under the fear of discovery, the embezzlement of about \$28,000 of the money entrusted to his custody. He was at once given into charge and some of the shroffs suspected of complicity in the robbery were also subsequently apprehended. Later in the week the com-

pradore of Messrs. Walsh, Hall & Co. was found deficient in his cash, and seems to have made away with about \$4,000, a small portion only of which falls directly on his immediate employers.

These occurrences have naturally excited some discussion about the 'compradore system,' the weak side of which is exposed by them: But the clumsy currencies of the East place this fetter on the arms of foreigners, and so long as they exist the system will probably obtain. It has some evils, but also some great advantages, and the one will be tolerated for the sake of the other. It is probable, however, that some more rigid checks may yet be contrived and imposed on the men actually entrusted with the custody of money, and that the nature of the securities offered for their honesty may have to be more solid than heretofore.

It would be premature at present to do more than give such details regarding the *Genro In* as have been published in the native papers. It is quite possible that something may appear hereafter to throw light upon what would be its probable fate in the event of any real strain being put upon it. As it stands at present it may have some influence, but it has not a vestige of power, in the only sense in which the word can be used in political philosophy. The amount of this influence will entirely depend upon the character and abilities of the leading men in it, and it may act in either one of two ways; directly upwards on the Cabinet, or directly downwards on the people, whose new or changed opinions will in their turn influence the Cabinet. Most of the old clamourers for a 'House of Commons' have subsided into silence, though some say they are being put off with an old thing under a new name. It is certain that not only would the Government be wrong in yielding representative institutions to anything less than a very strong and intelligent demand for them, but that it is most likely right in thinking that the nation in its present state is wholly unfit for such institutions.

Mr. J. M. Jacquemot points out that the statement made in a native newspaper, the *Hochi Shimbun*, that the first slate discovered in Japan had been found last year in Kikuzen, is incorrect.

"Seven years ago," he writes, "during a pretty long peregrination I made in the province of Yetchigo, Aidzu and Yonezawa, I saw in Aidzu beds of slate standing on the banks of a river the name of which has escaped me, and which might be easily worked and

conveyed down to the coast by water carriage. The officials I was then with, connected though they were with the local Government, in the mining department, had no knowledge of these slates, and had never thought that they were of any use whatever.

"Two years ago riding from Shimokogoye in the province of Bushiu to Honjo in Joshu, along the banks of the river Kanagawa, I met again with some beds of slate. I broke off some specimens with my knife and having brought them to Yokohama, took the liberty to make a present of them to Sir Harry S. Parkes. Those beds might also, I think, be worked pretty easily, and the slate conveyed by boats to the Tonegawa river and thence to Tokio. I may as well add that the river Kanagawa, referred to above, and some of its affluents, run through a whole range of limestone formation, including very extensive deposits of red, black, gray, and green marble."

It is to be hoped that Mr. Jacquemot's information as to the supply of this useful mineral may be turned to some practical account.

An important notification has been issued by the Prime Minister to the *Kiobusho*, ordering that the joint preaching of the priests of the Shinto and Buddhist sects shall henceforth cease and that this be communicated to the priesthood.

In the neighbourhood of Fukui in the province of Etchizen a severe hail-storm took place which lasted for some 24 hours. The hail-stones (for the dimensions of which the *Nis-shin Shinjissai* is responsible) weighed 1 to 10 ounces.

The *Choya Shimbun* says that a certain Fukuzawa has caused a large public-room, built after the European model, to be erected in Mita, Yedo. It was opened on the 1st of this month and a large number of people attended to hear a lecture upon English customs and literature.

Following closely upon the embezzlement by which the Comptoir d'Escompte has suffered so heavily, the announcement of the defalcation of Kung Yow, the Chinese Compradore of the Deutsche Bank to some 28,000 yen was received in the settlement yesterday with considerable surprise. The usual examinations of the cash, made from time to time, had revealed no deficiency, and it is probable that but for the approaching close of the Bank's operations here the fraud might

THE FAR EAST.



THE FIRST FOUR ASHIKAGA SHOGUNS:—

- | | |
|----------------|-----------------|
| 1. TAKA-UJI. | 3. YOSHI-MITSU. |
| 2. YOSHI-NORI. | 4. YOSHI-MOCHI. |

have remained for long undiscovered. The culprit, however, himself avowed his guilt and alleged that he had been led to appropriate the Bank moneys by the unlucky issue of recent speculations in exchange. He does not appear to have had any accomplices. His antecedents are exceedingly unfavourable, as he suffered a term of years imprisonment in Hongkong for a similar crime. The Chinese community is, not unnaturally, much excited by this event which may be expected to draw attention to the existing compradore system in Eastern Banks.

THE *Sumida*, a new screw steamer intended we believe for the Mitzu Bishi Company, arrived yesterday from London, via Singapore, after a somewhat longer voyage than is usual. The *Sumida* was built at Sunderland, and is 846 tons registered.

THE *Nis-shin Shinjishi* relates that on the visit of H. M. The Mikado to Prince Arisugawa yesterday, His Majesty was much interested in an exhibition of portable gas which was lighted in his presence.

Okubo, Minister of Interior, has been appointed to superintend the arrangements for the Japanese Department of the Universal Exhibition of 1876, at Philadelphia.

The theory that crime manifests itself in recurring waves, derives some support from a fresh discovery of embezzlement which was made on Tuesday afternoon. Messrs. Walsh, Hall & Co. were warned that their compradore had engaged in speculations which had proved unfortunate and that he might possibly take an opportunity to escape from Yokohama. On examination it appeared that his defalcation to them was unimportant and amply covered by the security of his guarantor, but that he had made away with other sums, deposited in his hands without cover. The total deficit is said to be some \$4,000. The culprit was handed over to the police.

THE noblemen whose names were mentioned as having undertaken the promotion of the northern railway to Awamori have, we learn, retired from the contemplated operation. It is again alleged that they have made, or are about to make, proposals for the purchase from the Imperial Government of the Yokohama and Yedo Railway.

A notification issued by the Prime Minister on the 5th inst., has appeared in the *Nichi Nichi Shinbun*, ordering that the Chihokuan

Kaigi (or consultative assembly of the officers of each *Shi, Fu add Ken*) shall meet in Yedo on the 20th June next and continue its sittings for 20 days. The chief officers are therefore required to be present at the Capital on that day, or, failing their ability to attend in person, to provide a deputy to represent them. The sittings of this Assembly were, it may be remembered, postponed in 1874.

If the population of the metropolis has, as is alleged, diminished since the revolution, there has been no falling off in the opportunities for personal cleanliness. The *Choya Shinbun* says that it has been found from enquiries that there are at present 1,000 bath houses in Yedo, while the number prior to the change in Government was but 550.

Lately, eight miles outside the Hiogo lighthouse, the *Parana* fell in with some shipwrecked Japanese, floating on a boat which had capsized. Two men and one woman were rescued, and one man, quite dead, left behind. From the state they were in they must have been exposed for some time, two of the three shewing symptoms of insanity, and all being too weak to move. After sixteen hours' treatment, however, they were all convalescent. It seems strange, with such a swarm of boats as are always passing that spot, the unfortunates were not rescued sooner. Is it true that the Japanese do not admit any moral obligation to save drowning persons?—*Hiogo News*.

WE hear that there is a very prevalent notion among the Chinese that the murder of Mr. Margary is fully condoned by the loss of native lives in the recent collision between the *Ocean* and the *Fusing*. True, they say, we have killed one of you English; but one of your steamers has been the means of killing fifty Chinamen, so no more need be said about the matter. There is a naiveté about this that is quite delightful, and eminently characteristic of the race. Others regard it as a just judgment on Englishmen in general and the English Consular service in particular for the part played by the authorities in the Fawcett case at Chefoo! And who knows how much this may have influenced the Chinese mind supposing the reports to have travelled as far as Yunnan?—*Empire*.

[TRANSLATION.]

From the "*Nis-shin Shinjishi*" No. 95, of May 4, 1875.

It is said that on the 2nd instant, the Appointments and Regulations of the Gen-ro-in

were fixed as shown in the accompanying document. We accordingly make them known to all those waiting in expectation of them, as follows:—

APPOINTMENT IN THE GEN-RO-IN.

- One President at a yearly salary of yen 6,000.
- One Vice-President at a yearly salary of yen 4,800.
- Councillors, number not fixed, at a yearly yen 4,200 each.

Shokik'an (Secretaries).

- Dai-shokik'an of 4th class of official rank.
- Gon-dai-shokik'an of 5th class of official rank.
- Sho-shokik'an of 6th class of official rank.
- Gon-sho-shokik'an of 7th class of official rank.

Shokisei (Under-Secretaries ?)

- Dai-shokisei of 8th class of official rank.
- Gon-dai-shokisei of 9th class of official rank.
- Chin-shokisei of 10th class of official rank.
- Gon-chin-shokisei of 11th class of official rank.
- Sho-shokisei of 12th class of official rank.
- Gon-sho-shokisei of 13th class of official rank.

REGULATIONS OF THE GEN-RO-IN.

- 1.—The Gen-ro-in is an office to discuss laws, and is thus to debate and determine the establishment of new laws and the alteration of old ones, and also to receive all memorials.
- 2.—One President:—To be a special appointment (from the Emperor?); the one Vice-President to be elected by general vote from out of the number of Councillors.

3.—Councillors:—To be a special appointment (from the Emperor?)

4.—Persons chosen out for the appointment of President, Vice-President, or Councillor, can only be persons who have attained some office held direct from the Crown, and who have exerted themselves for the good of their country and homes, or are learned as regards Government or laws.

5.—For precedence the President, Vice-President, and Councillors are to rank as Officials of the first class.

6.—The age of the Councillors must be 30 full years or upwards.

Note.—Persons, however, who have for two whole years performed the duties of offices held direct from the Crown are not included in this rule.

7.—With regard to the establishment of new laws or the alteration of old ones, all the

matters to be discussed must be given forth by H. M. The Tenno, and even in the case of what appears in Drafts issued from the *In* itself, such is not to be handed in to the meeting direct.

8.—Should any laws, already put in force by offices where the direction of the Government is carried on, not be in conformity with the Regulations, it is allowable for investigation to be made and for the matter to be referred to His Majesty The Tenno; but it is not permitted to discuss the degradation or advancement of the officials.

9.—The *Daijin* and *Sangi* are at any time and without regard to circumstances, permitted to attend at the *In* and listen to the discussions or make known their own views; but still they are not to be included amongst the number of officials who have a voice in deciding the debates.

10.—The Ministers and Vice-Ministers of the various Departments are, in connection with matters relating to their duties, at any time permitted to attend at the *In*, to make known the advantage or disadvantage (of the measures) and to represent their worth or otherwise, and also to listen to the discussions; but still they are not to be included amongst the number of officials who have a voice in deciding the debates.

11.—Several Secretaries are created, amongst whom are to be portioned out the various matters appertaining to the *In*.

12.—In respect to the advancement or degradation of the Secretaries of the *In*, petition is to be made by the President and the Vice-President, who are also to solicit instructions.

THE *Nisshin Shinjishiki* relates of a certain popular tea-house at Ueno that during the blossoming season of the cherry-trees 64,000 persons visited it within four weeks.

We understand that it is intended to remove the *Kaisei-Gakko* from its present situation to the former *Kaga yashiki*.

It would be well if the somewhat erratic computations of the correspondents of the Yedo newspapers could be brought closer together. A few weeks since a native journal informed us that 20,000 *jirikishas* had been built in a single month. Now we learn from the *Nisshin Shinjishiki* that the aggregate vehicles of the metropolis, including the foregoing, do not exceed 29,649. Of these 150 are comprised under the general head of *basha* and include omnibuses, express-wagons and gentlemen's carriages.

The compradore of the Comptoir d'Escompte, charged with having participated in the robbery of that Institution, has been remanded for examination by the Saibansho authorities.

A proclamation from the Prime Minister announces that the Hegakurio, or Military School, attached to the Army Department, is to be abolished.

THE *Nis-shin Shinjissai* says that the former daimio of Owari is about to erect a school house at Midori-cho Honjo (Yedo). The building will be more than 100 feet square and is estimated to cost about \$8,300.

THE average number of visitors to the Exhibition at Nara is said by the *Nichi Nichi Shinbun* to be 3,000 daily.

THE *Nis-shin Shinjissai* has authority for stating that Superior Courts of Judicature will shortly be instituted in Yedo, Osaka, Nagasaki and Fukushima.

The endless variety of religious institutions in this country would seem to justify the application to it of the sarcasm directed by Talleyrand against England that she "had fifty religions and only one sauce." A native paper tells us that a piece of land in Shiba Sannai measuring 1,700 *tsubo* has been purchased by a society styled *Fujiko*, the object of whose adoration is the mountain Fuji-yama. It is rumoured that they purpose erecting in the grounds they have purchased a representation of the "Matchless Mountain" to which they do honour in their devotions. The Sandwich Islanders worshipped in the goddess *Pelé* the traditionary deity of the volcanoes of Manna Loa and Kilauea. It is probable that the *Fujiko* is a survival of a form of worship as old as the period of volcanic activity of Fuji-yama.

We learn that it is intended to send a small detachment of troops to the Loo Choo Islands, avowedly with the view of protecting the inhabitants.

The Emperor of Japan ordered last year, through the Japanese Consul at Milan, from the Italian painter Ugolini, the life-size portraits of all European emperors, kings, and presidents, for the adornment of his residence at Tokio. At the same time, portraits of the Mikado and his wife were ordered, and their photographs sent to Italy for the purpose. The work is now completed, and a dozen or

so of the pictures are exhibited in the permanent Art Exposition at Milan. The portrait of the Mikado and Empress have been already sent to Japan, and have given such satisfaction there that it is resolved to found in Japan an Italian school of painting, and to call a number of Italian artists as professors.—*L. and C. Express*.

We learn from a reliable source that two Korean Officers have been beheaded, one on the 19th and the other on the 16th of last month, for interference with the Japanese Ambassador, who went to Corea for the purpose of entering into a treaty with that power.—*Nagasaki Express*.

We fancy our Tientsin correspondent has arrived at a right conclusion, though from a somewhat mistaken premiss, in blaming so severely as he has done the appointment of Sung Pao-hwa to the Yunnan Commission. Sung Pao-hwa is not a member of the Commission; nor will he take a part in the business of enquiry. He is only going as escort to the delegates sent by Mr. Wade. Even for this office, however, we do not hesitate to say that he is an unsuitable person. The escort of a man so small in rank is directly calculated to lower the importance of the mission in the eyes of the Chinese; and our effort should be to give it every importance that circumstances can invest it with. The appointment should be insisted on, of a special commissioner ranking at least as high as a Taotai, and nominated by the Tsung li-yamen instead of by the Viceroy of Chihli. It is all very well to recognise Li Hung Chang as Commissioner of Foreign Affairs in matters of routine; but he should be allowed no independent say in such a matter as this. The official appointed to escort the foreign delegates should be appointed directly by the Government, so that the officials and people along the routes may know his mission emanates from the Court itself.—*N.-C. Daily News*.

A Calcutta telegram quoted in the *Straits Times* attributes an important speech to Lord Napier. He is reported to have said that Colonel Browne was then en route to Simla, having in his possession a letter written by the King of Burma to the Tsaubwa of Bhamo, desiring that every obstacle might be put in the way of the late Mission, and that they should not be allowed to return. If it can be shown that this letter was despatched before Mr. Margary's murder, the King's days as an independent sovereign are surely numbered.

A flower, fruit and vegetable show was lately held in the compound of the Grand Hotel. Some beautiful moss-roses, exhibited by the Misses Dare, claimed special attention. Those under Mr. Jarman's name were also very good. The strawberries exhibited by Mrs. Ojeda, Mr. Christy, Mr. Arthur Brook and Mr. Jarman obtained honourable mention from the judges. Mr. Santo, Vice-governor of Kanagawa was among the exhibitors.

The negotiations opened some time ago between the Government of Japan and Peru have had a more auspicious termination than might have been anticipated from the circumstances attending their commencement. A treaty of friendship and commerce between the two countries was signed some little time back, and, after ratification, was exchanged on the 17th inst. at the hands of Senor J. F. Elmore, L.L.D. on the side of Peru, and H. E. Terashima Munenori, specially appointed by H. M. the Mikado, Plenipotentiary *ad hoc*. Senor Elmore has been appointed in permanent mission in Japan and China, and has received full powers for the exchange and ratification of both the Chinese and Japanese treaties. His staff, consisting of a Secretary of Legation and an *Attaché* have arrived. Having concluded part of these preliminary duties here, he leaves shortly and temporarily for Peking for a similar purpose in China, after the accomplishment of which he will reside in this country. We trust that the intercourse which Senor Elmore has been instrumental in placing on its present footing will be one of increasing friendship and advantage to the respective countries interested in these negotiations. An official dinner, to be given to the Japanese Cabinet and the Foreign Representatives by Senor Elmore on the 29th inst, will celebrate the exchange of the treaty with Japan.

THE Government, attributing the murder of the Loochoos in 1871 in part to the poor character of the vessels in which they navigate the China seas, and desirous that they should avoid the heavy losses which they constantly sustain by shipwreck, has presented the Loochoo Han with a steamer.

Mr. Mori deserves high credit for having what the French call 'the courage of his opinions'. We all had our laugh over his scheme for the adaptation of the English language to the condition and necessities of his countrymen, and we have little doubt that he will now acknowledge we were right.

But the example he has set of turning his mind earnestly towards the advance and elevation of this nation, and the courage he shows in expressing his opinion under his own name in the best journals of the capital, where it is frequently to be seen, deserve all praise, and he has many friends both here and abroad who will be pleased to see this and to find it acknowledged.

An amusing series of blunders is reported by a native newspaper to have occurred at Itabashi, near Yedo. The district has recently been the scene of numerous robberies to suppress which the inhabitants would seem to have organised watching parties, in their own interest, independently of the police. On a dark night of late the watchers fell in with a body of the latter, and mistaking them for those whom they sought, proceeded to "comprehend" them, after their one fashion. But the police resisted manfully, and in the *mêlée* which followed succeeded in worsting their opponents and in carrying them in triumph to the Police Station. Both parties, it is added, looked rather foolish when the lamplight revealed to them their late opponents.

A rumour is afloat, says the *Choya Shim-ban*, that important changes are contemplated in several departments of the Government. It is said that with the exception of the *Daijokuan*, Army, Navy, Interior and Foreign Departments, in which it is not proposed to make any change, all the Public Departments will be reorganised and will henceforth be conducted as sub-departments. It is difficult, however, to believe that the important functions of the Treasury and Public Works Offices can be successfully incorporated with those of other departments. We give the version of the native correspondents.

General Capron of the Kaitakushi was entertained at a farewell dinner by the members of the Cabinet on the 18th instant. His engagement having terminated he returns to America by the *City of Tokio*.

An accident occurred on lot 113 yesterday from the falling in of a framed roof on which some native workmen were engaged. Two of the men were much injured by their fall and were removed in an insensible condition.

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THE FAR EAST.

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NAKANeya TSUNAGORO.

(Freely translated from the Japanese).

IN the olden time, in the period of Oyei (A.D. 1363), there lived a daimio of considerable power, named Otagawa Yoriyuki. He fulfilled the duty of the guardian of the Mikado, and lived at Miyako. *

Among the retainers of this prince was one Nakaneya Tsunagoro, who being one of the nearest attendants on his master, lived at his palace, and became deeply enamoured of one the ladies of the household named Hanazaki. The maiden returned his love, and the warmth of their affection increased daily.

But this is a world of disappointment.

The father of Tsunagoro was one of the highest officers of the daimiate; and he, calling his son to him one day, assigned to him a task which quite put a stop to his love fit for a time. Now this was the end that the father had in view; for he saw danger before his son in his aspiring to seek a bride from the household of his prince. He therefore said to him; "My son, there is living in

this city, a man who is a bitter enemy of your master, and who is ever seeking an opportunity for injuring him out of revenge. Now, be a loyal and devoted servant. Seek this fellow out, and destroy him. Then, if you succeed in shewing yourself a brave man, and zealous for your master's welfare, he will be favourable to you: and those things on which your mind is most bent shall prosper.

Tsunagoro did not suspect his father of having thought of this as a scheme to remove him from the influence of his passion. But, considering himself bound to obey his father, and to die, if needs be, for his prince, he made preparations for his departure. He felt it hard to leave Hanazaki, but he could not help it. He, therefore, sought an opportunity to meet her alone, to tell her of his intended enterprise, and to soothe by his affectionate words, the anguish of separation. He would not write to her, for that seemed to be a less manly and less honest way than meeting her and telling her all. And, so it happened that at last he was obliged to leave without seeing her, and without the long and loving farewell he had looked forward to.

* The metropolis, Kioto.

Putting off his rich clothes, he assumed those of an ordinary citizen, and left the house where the happiest days of his life had been spent.

When Hanazaki heard that he had left, she was not informed of the reason. She felt very much oppressed and disappointed; and, she fancied that he must have been compelled to leave the house on her account. She discovered, however, from the conversation of some who had seen him, that he was living in disguise in a small house, and by listening attentively, even learnt the name of the locality. She, therefore, contrived to write to him and to send her letter; but it was a less easy matter to get any answer from him; so she became very sad and dejected, and thought that there never had been one in the world who loved as she did, or who was so unfortunate in not being able to see her lover.

Now Tsunagoro had but small means of knowing the enemy he sought, even should he find him. His father had given him sufficient description, however, to convince him that it was likely he resided in the city. He also heard that the true name of the man was Ushinosuke; but he was sure that if he were actually in hiding, waiting for an opportunity of wreaking his vengeance on Otagawa, he would conceal his real name and quality. Tsunagoro had, therefore, a task before him of peculiar difficulty; but obedience to his father, fidelity to his prince, and the hope of finding favour with the prince in regard to Hanazaki, all induced him to go forward in his enterprize, and to exercise all his ingenuity in the search.

Cautiously, but full of hope, he commenced his enquiries. He went hither and thither, keeping his eyes and ears open, and conversing with all whom chance threw in his way in his peregrinations. It was easy to sift any amount of information respecting themselves or their neighbours, or of anything within their knowledge, from such outspoken, unsuspicious people as the majority of Japanese are; but, of course, none could tell him anything that would give him a clue to the whereabouts of the man he sought.

After a considerable delay, in which almost daily his suspicions fell on somebody,

he finally fixed upon a man named Kisaburo, as one likely to have a revengeful purpose in hand. He lived in a poor street, and outwardly appeared to be very poverty-stricken; but his face, his speech and his manners seemed to belong to a superior class. The more Tsunagoro heard of him, and the more he saw of him—for he rented a small house in his neighbourhood in order to watch him,—the more convinced he was that he was not what he appeared to be; and that, whether he was the man he himself wished to discover, or not, he was undoubtedly one who was in disguise for some desperate end.

The wife of Kisaburo was a good, interesting-looking woman, whose history was a sad one. She was brought up from a very early age by a cruel, wicked man named Koshiyo, and always believed him to be her father. At the age of thirteen he sold her to the proprietor of a house of pleasure, where she was taught, with other accomplishments, the arts of charming men, and fortunately for her, a career of ignominy was averted by the young Kisaburo yielding to her blandishments, and making her his wife. And it was his love for her that led to Kisaburo's animosity against Otagawa.

Not long after they were married, the base fellow, Koshiyo, for whom she felt, notwithstanding his unkindness, all the affection of a daughter, was arrested in the act of theft in the castle of the Mikado, by a retainer of Otagawa. For this crime, he was judged by the proper tribunal and condemned to death. Although his death was the just punishment of his wicked deeds after a regular trial and confession, yet his adopted daughter deemed that his decapitation must be followed by revenge upon his captor; and, as the individual clansman who had arrested him was unknown to her, she wrought upon the mind of her husband the necessity of avenging him upon the person of the chief himself.

Thus was it that the disguise was assumed, the appearance of poverty put on, and the miserable dwelling taken. For nothing could be done against so great and well guarded a man as Otagawa, except by extreme caution and deep stratagem.

Now, as the Spring came round on a certain day, Tamaguri-hime, a daughter of Ota-

gawa, went, as was even then the custom, to Kiyo-midzu, to see the bounteous and beautiful bloom of the cherry-trees. She was attended by all her maidens, as well as by a sufficient guard of samurai. Hanazaki, who was one of her ladies, had long been sighing for her absent love, and took advantage of this occasion to obtain a sight of him, if only for a moment. She secretly sent a letter to him, telling him of the intended visit to Kiyo-midzu, and asked him to endeavour to meet her there.

Tsunagoro was delighted. Impatiently he looked for the day and the hour that should allow him to cast his eyes once more on his affianced, and when towards evening, the party, as was usual, entered one of the stalls of refreshment and entertainment, with which the spot was surrounded, the long-desired moment arrived.

Curtains were suspended round the shed, which was under the fine old trees that adorn the spot. After waiting a short time he gave a signal outside as had been agreed upon, and Hanazaki soon found an opportunity of slipping out unobserved. Guided by his voice she ran to meet him; and though both had much to say they held each other in a long silent, blissful embrace, while the tears of joy poured from the maiden's eyes. But their time was precious, and at last Tsunagoro said to her gently:—"I suppose you had no other motive in writing to me, than the simple desire to see me?"

"No, my beloved! But I have felt very unhappy at your having been discharged, as I know it must have been on my account; and I wished to hear your own account of it."

"Ah, my Hanazaki; it was not so bad as that. I wished, before I left, to see you and tell you the true reason. But I will tell you now. It is no discharge for your fault or mine; but I am engaged on an important secret service for my master; which, if I succeed in, will benefit us both. I am in hopes that I am now in a fair way of accomplishing it, and that I shall be able to return to my ordinary duties in about a month. The way to our union will then be smoothed, and I shall quickly marry you. Will you be true to me for so long?"

"For so long, my love? I will be true to you for ever. I will wait as long, or wed you as speedily, as you please. I am yours, my will is your will; my life is yours. Your wish is my law."

She looked in his eyes as she spoke, and he heard her words with ineffable delight. Ere he could reply, she continued:—

"I suppose the person you are seeking is the relative of that wicked man Koshiya, whom my deceased father adjudged to death for his crimes. The vengeance that I know has been vowed against our prince, will probably also follow me."

As she spoke she heard her name called loudly, for she had been missed, and the questions were raised:—"Where is Hanazaki? Has any one seen Hanazaki?"

Darting away then from her lover, she hastened towards the shed, as Tsunagoro, apprehensive of being discovered, went off in the opposite direction.

Just at that moment, Kisaburo, who had heard of the visit of the princess, and had hovered about with the intention of seizing her, if possible, and carrying her off, saw Hanazaki making her way towards the curtains: and imagining it was the princess herself, suddenly clapped a pad over her mouth to prevent her crying out, and then lifting her in his arms, made off with her as fast as he could. Tsunagoro was on his way home, but Kisaburo in his haste overtook and passed him, and would have soon been out of sight, had not Tsunagoro made out, even in the darkness, that a man was carrying off a woman, who, though silent, was evidently struggling. Perceiving that there was something wrong, he quickly made after them, and forced the man to stop: and when he saw the real nature of the affair, though he could not see who the lady was, he compelled Kisaburo to put her down, by drawing his sword and pointing it at him. Kisaburo having disencumbered himself of his burden, also drew his weapon, and a fight ensued, in which Kisaburo, undesirous of being foiled of his vengeance, desired rather to retain the maiden than to defend himself. He laid hold of her round the waist, raising her from the ground with his left arm, as he kept off his assailant with his sword; at the same time

he kept the damsel well between him and Tsunagoro, so that he could not strike without injuring her; until at length Tsunagoro, seeing the clever strategy of the abductor, also seized the girl, and a sharp struggle took place in which she was so severely handled as to suffer much pain. At length, watching his opportunity, Kisaburo, by an adroit effort at the proper moment, caused Tsunagoro to trip and fall backwards, and before he could recover himself, Kisaburo dropped the maiden and fled. Tsunagoro regaining his feet, made after him, determined now to overtake and punish him; but he lost sight of him in the darkness, and returning to the spot where he had left the maiden, found that she had also gone.

The princess and her attendants, on missing Hanazaki, were greatly disturbed. No one had noticed her departure, and though they had no suspicions of the real facts of the case, they did not like to leave the place, supposing that she must have wandered away, and would be frightened if she returned and found them gone. However, as the night wore on, and she did not make her appearance, some suggested that probably she had felt unwell and had gone home; and so it was determined to return.

Kisaburo eluded Tsunagoro by turning off the road, and when the latter had passed, he retraced his steps, once more seized Hanazaki, and succeeded in reaching his own house. But he was sadly disappointed when he found that he had not captured the princess. Still, on recognising the daughter of the judge who had sentenced Koshiya, he felt that her death would be a good beginning of his revenge, and was about to carry out his design, when a knock was heard at the door, and he quickly concealed her in an inner room.

The new-comer was Yumezo, a servant of Kisaburo, under the orders of another, Kobuna.

Yumezo brought word from Kobuna, that they had been carefully watching the movements of Otagawa, and that as the prince returned from the Mikado's palace on the preceding evening they had hoped to kill him, as he had been attended by only a small number of retainers. They had, how-

ever, been foiled; but Kobuna had penetrated into the yashiki,* and Yomezu had promised, on receiving a peculiar signal, to rush in and assist in executing the vengeance of Kisaburo upon the prince or his daughter. Yomezu had come to apprise Kisaburo of what was being done, and told him that he should shortly have information as to their fate, or the result of the enterprise. He then hurried off to watch for Kobuna's signal.

Kisaburo, having heard of the doings of his servants became very impatient; and was about to set forth himself to join them, fearful lest they should be unable to accomplish the scheme successfully. His wife O Haya, however, persuaded him to remain patiently until he received further intelligence.

Whilst he was hesitating, a stranger, whom he had never seen before, arrived, and asked for him. "I am a servant, recently engaged by Kobuna, in your service," said he; and he shewed a wooden ticket which he said Kobuna had given him. The ticket was one which Kisaburo himself had given to Kobuna. The man then went on to tell how Kobuna and Yumezo had been discovered by Otagawa's guards and slain. "Otagawa's soldiers are even now marching here to capture you," added he; "and you have nothing else to do, than to commit *kara-kiri*."

Kisaburo laughed. "What?" said he; "Kill myself before I have killed Otagawa? Never! I fear not a thousand soldiers. They may, perhaps, kill me; but, I may possibly escape. I will live, if I can, to execute my plan."

The stranger was in reality none other than Tsunagoro. He, in his watchfulness over the house of Kisaburo, had been passing when Yumezo was entering; and his suspicions being ever on the alert, he stopped and listened to what was said. No sooner had he heard of the plot, than he hastened to his own house, and sent a swift messenger with a letter to Otagawa's officers, to have Kobuna sought for and arrested; and

* The yashiki of a daimio was generally a large quadrangle, the centre of which was occupied by the residences of the prince and his highest retainers, the whole surrounded by long barracks which were occupied by the smaller retainers and their families.

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NEW INFANTRY BARRACKS, TAKEDASHI.

himself, with one or two assistants, arrested Yumezo on the way to the *yashiki*. Searching him, he had found the ticket of which he had made the use just mentioned.

And now, at a signal from Tsunagoro, many retainers rushed into the house, and proceeded to capture Kisaburo, who, however, bravely put himself in a posture of defence. He called out to his wife, O Haya, to make her escape: which she was about to do, when an officer called on his men to stop, and addressing her with much respect, said; "Will you have the kindness to remain? I have that to tell you which will convince you that harm shall come neither to your husband nor to yourself."

The soldiers seeing the respectful attitude of their officer, though they could not yet understand it, took their cue from him, and assumed a deferential attitude.

The officer then continued. "You may well be surprised at what I have to tell; but you owe it to Tsunagoro, who has been of late closely watching you, and has reported all he has discovered to the ministers of our chief. Thus has a mystery been cleared up, of which even to this moment Tsunagoro is ignorant, but which it is my duty to reveal. The entrance of Kobuna into our lord's *yashiki* has hastened our action; as I had been ordered to visit you, and you would have seen me under any circumstances, within a day or two. My purpose is to tell you that you are the daughter of our Prince. Your mother was a servant in the palace, who, on her death-bed, instead of commending you to your true father consigned you to the care of that wicked man Murasaki Koshiya, who was always supposed by you to be your real parent. Although Koshiya treated you badly you felt towards him the dutiful affection which all Japanese are taught that they must shew towards their parents. And, so it is that as this Koshiya expiated his crimes under the hand of the executioner, and by the sentence of Himejima, the Otagawa judge, that you have incited your husband to avenge your supposed father upon your real parent."

O Haya stood amazed as she heard these words. Agreeable as they seemed they were hardly credible.

"Have you, sir, any proofs of what you tell me?" she said softly.

"I think you have one yourself," replied the officer, "which I will describe to you. The prince, my master, gave to your mother a small image of Kuannon * covered with a cloth having his crest. This, you must have seen, and are unlikely to have parted with: as it was not only highly prized by your mother, but would be also by whomsoever it was possessed."

"I have it," said she; "and it is the most cherished thing I retain."

"Permit me then, lady, to address you by your true name and title—Hayaginu-hime."

Unable to answer, O Haya fell upon her knees, and bursting into tears covered her face with her hands, and, bending forward, sobbed bitterly. Mingled feelings took possession of her. Whether Koshiya had used her well or ill she had never thought until now. She could hardly remember her mother; and he had, at all events, protected her from a very early age. Although he had sold her, perhaps for his own wicked ends to obtain the price of her virtue, or with the object of ridding himself of her, his doing so had been the means of securing her such an education as she never would have had with him; and it had also resulted otherwise than might have been expected in obtaining for her a husband for whom she bore an unbounded affection; and whose devotion to her was such as to induce him without complaint to take up the *vendetta* on her behalf against the powerful Otagawa daimio. She now felt ashamed of having incited him to act in such a manner; considering that, however justifiable vengeance might be on a man who has been the enemy and deliberate destroyer of a parent, it was not so where the law had simply taken its course. And neither she nor her husband could say a word.

Kisaburo, to relieve himself from his awkward position, remembering his prisoner, withdrew, and immediately returned with Hanazaki. Removing the pad from her mouth, he fell down before the officer, and confessed the whole of the last evening's proceedings. Tsunagoro and all present were

* The Goddess of Mercy.

astounded when they saw Hanazaki and heard the tale. But Hanazaki herself broke the silence when Kisaburo had ceased speaking. She went to his side and said with a gentle smile, as a blush overspread her cheeks, and her eyes filled with hardly restrained tear-drops,

"Is not your true name Ushinosu'ke?"

He turned to her with surprise and replied,

"Ha? How know you my real name?"

"I did but guess it. But I see it is true. My father, Himejima often spoke to me of a son he loved dearly as an infant. It was his first-born and his only son, but born of a *mekaki** of whom his true wife, my mother, was so jealous that she was compelled to leave the house. The mother left, taking her boy with her. The child had a peculiar mark in the palm of his left hand. My father often said he should know him anywhere by that. He ever grieved that he could not find him, because he yearned towards him as his true heir; and he had regarded his mother with unfeigned affection. Accidentally I saw such a mark in your hand; and I felt at once that you were none other than my long-lost, oft-wished-for brother."

"My sister," he said; "my mother has often spoken to me of the circumstances of my birth, but never until now have I known my father's name. Surely the gods are active in my favour; for nothing but divine interference could have brought about such happiness. Oh, my sister, my sister! a few hours ago I was on the point of drawing my sword to slay you because you were Himejima's daughter and one of the ladies of the daughter of Otogawa. And now my wife finds a father in the daimio, a sister in the princess, and I find a sister in Himejima's daughter, one of the loveliest maidens my eyes ever beheld."

* Any man in Japan who can afford it may have *mekaki*. The true wife always retains pre-eminence in the household, but the children of *mekaki* are not considered illegitimate. In case, however, of the true wife bearing a son, he would inherit by right, before the son of a *mekaki*. Although subversive of European ideas of morality, it is so thoroughly authorized by law and custom in Japan, that it has not the slightest appearance of vice; and the wives and *mekaki* live together harmoniously.

And thus all misunderstandings were removed, and everything made clear. They went to the prince's *yashiki*, where further explanations took place, and all things were properly rectified.

Ushinosuke was able to bring ample evidence as to his birth, for his mother yet lived. She was a worthy woman, who, by her own industry, aided by her relatives, had procured a good education and good service for her son: and now he was well-fitted for the duties his new position as the heir of Himejima required of him.

Tsunagoro, in consideration of the part he had taken in ascertaining the leading facts which had unravelled all this mystery, was rewarded with the hand of Hanazaki; and the house of the prince never had more brave, grateful and devoted servants, than Himejima Ushinosu'ke and Nakaneya Tsunagoro.

THE KIOTO EXPOSITION OF 1875.

THE project of an annual Exposition of Japanese Industries, to be held at Kioto, the former residence of the Mikado, originated in the desire to supply a partial remedy for the declining prosperity of that ancient capital, whose material welfare had been seriously disturbed by the abrupt removal of the Court to Tokio, immediately after the revolution of 1868. Although there was little likelihood that the city would ever again become the seat of government, there were sufficient reasons why it should not be suffered to fall into decay. It was not fitting that the traditional distinctions of what had been the Imperial dwelling-place for nearly eleven hundred years should suddenly perish; and, apart from sentimental considerations of this sort, the practical interests of great numbers of faithful adherents of the old régime were identified with the fortunes of the locality. Most of the higher class of nobility, known as *kugé*, were in a degree dependent upon their scanty possessions in the neighbourhood. Although they were generally allied by direct descent with the family of the sovereign, their resources were, as they had always been, extremely limited, and it was important that the value of the

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THE TEMPLE OF FUDO-SAN, AT MEGURO.

little they retained should not too rapidly decrease. Kioto was not without solid advantages of its own: It was the centre of the best tea production of Japan, and in the manufacture of silks it was still preeminent. But it had formerly enjoyed a prosperity outside of that which it claimed by its commercial operations. As the home of the Mikado, it had been the scene of important political gatherings at regular periods. Numerous officials of high rank, with profuse retinues, from various parts of the Empire, were permanently quartered there. It was the resort of pilgrims, pleasure-seekers and amateurs of antique lore for a score of generations. Its "floating population" was thus exceptionally large, and of a great part of this it was forever deprived by the migration of the Court. It was no longer the recreation ground of the whole nation. All its business began to droop, and its property to sink in a way that rendered the future outlook of the residents, especially owners of real estate, excessively uncomfortable. Among other devices for its relief, that of attracting new crowds of visitors, during several months in the year, by collecting and exhibiting industrial products from the various provinces, was conceived. It was first put into execution in the spring of 1872, and the result was as happy as could possibly have been hoped for. Kioto had never before been so thronged with excursionists of every degree. Foreigners were admitted for the first time, and it was found that they did not abuse the privilege to a greater extent than, on the whole, had been expected—although it was discovered to be necessary to hold them to good behavior by bonds registered in the Consulates of their several countries. The financial condition of the old capital was once more rosy and blooming, and the whole experiment was so successful that its repetition every year was decreed forthwith.

The first three Expositions were held in the grounds and buildings of various temples. That of 1875 is remarkable in the circumstance that its locality is no less imposing a place than the actual former Palace of the Mikado—the great "Dairi," the precincts of which had hitherto been, since the erection

of the first mansion in the year 794, accessible only to the Imperial "descendants of the gods" and their loftiest followers. Probably no more striking evidence of the radical overthrow of conventional forms and effete superstitions in Japan has ever been given than the surrender of this spot, with which the most sacred and romantic mysteries were once associated, to the prosaic purposes of utilitarian progress. Whatever readers at a distance may not know about Japan, they are probably at least aware that the reverence attached to the person and name of the Mikado was of a nature that infinitely exceeded every other sense of humility and devotion. In the eyes of the multitude he was literally a god. To the enlightened, he was the impersonation of a Majesty which time and faith had so consecrated as to lift it far beyond the measurement of ordinary human standards. The blind abasement of the populace was not a particle more sincere than the profound conviction of the statesmen and scholars. All the forms of divinity that hedged this sovereign were sanctified alike by the cherished traditions of the masses and the loyalty of the ruling classes to a system that had lasted unbroken for at least twenty-five hundred years. His name could not be uttered by the people. His countenance could be seen only by those who most nearly approached him in rank. When he moved from place to place in his closed and guarded car of state, the highways were deserted, the houses sealed, and the region over which he passed was hushed in a silence like that of death. His very dwelling was invested with such attributes that its name, (Dairi) had for ages been identical with the monarch's actual personality. Its gates were approached with significant demonstrations of homage. Only its exterior and official chambers were known to even the highest of the subjects. The interior apartments were familiarly visited by none, and, once completed by the artisans, were never visible except to members of the Imperial family. When the Court was transferred to Tokio, it was natural that the glamour of the abode should begin to fade. But it did not entirely disappear until a very recent date. In 1872, as

an especial and almost unprecedented concession, I was allowed to enter this former refuge of impenetrable secrecy, and it was curious to observe the reverential dread with which the attendants even then regarded the vacant corridors, blank walls and abandoned moveables. This was likewise the case in 1873 and 1874; but in the beginning of the present year, it was determined to devote the wasting space to a profitable use. Perhaps it was supposed that the privilege of penetrating the old palace grounds would be an additional attraction to many—as it certainly is to foreigners. Whatever the motives, the doors were unfastened, the halls were cleared, the gardens opened and the shrine of immemorial pomp, glory and spiritual supremacy was converted to a bustling repository of industry and trade. The extremes of old and new Japan met in the one sanctuary which, it might easily have been imagined, would have remained for ever free from the invasions of progress and reform.

The Exhibition opened on the 1st of March, but, as in previous years reached its highest point of attraction only in May, when the season for excursions fairly sets in. About the 1st of that month, the experienced providers of public amusements—theatre managers, impresarios of the ballet, acrobats, jugglers, funambulists and Homeric minstrels of history and romance—began to assemble in force and to spread their allurements before the community which is most devoted to diversions of any in the world. Then the inns, which had already been replete for two months, overflowed with occupants for whom no sufficient accommodation could be found, but who, with the characteristic good nature universal in Japan, accepted such comforts—or discomforts—as could be supplied them, without a murmur. Civilization has not advanced so far in this county as to create that rage of defiance and hostility between hotel-keepers and their guests which is inseparable from Western institutions. The streets became more picturesquely gay than before with bright varieties of costume, and more tumultuous with incongruities of dialect—for the provincial diversities of speech in Japan are as marked as in England. The whole city was like a vast fair. From the

earliest dawn until close upon midnight, day after day, it seemed as if the entire multitude, residents as well as strangers, had abandoned all thoughts of the serious avocations of life. The shops were open and in brisk activity, but it was not difficult to fall into the illusion that their transactions were simply a part of the general merry-making. The merchants wore a benevolent air of continuing their operations solely from a sense that to interrupt the liveliness of traffic at this period would be throw a gloom and a restraint over the spendthrift spirit of the moment. The contagion of mirth was universal, and it was a marvel to me, as it always is in a Japanese jubilee of whatever kind, how any observer could avoid yielding to it and heartily sharing the generous and exuberant, but invariably gentle and decorous enthusiasm that prevailed. But, as I have said that foreigners were admitted to Kyoto for the occasion, I need hardly add that there were lookers-on who not only took no part in the merriment, but even frowned upon it as the flighty ebullition of a frivolous race. Some of these, the typical tourists of more than one continent, stalked in stately grandeur, not only miserable themselves, but the cause of misery in others. Sometimes they stood and surveyed the prospect like solemn pagodas of pomposity, frigidly critical and diffusing discontent in radiating circles around them. Sometimes they surged among the throng, exhibiting their wonted combination of the ponderous gravity of the elephant and the purposeless inanity of the giraffe. Wherever these miracles of stolidity appeared, they were treated with a respect that manifested itself by an absence of familiarity which was none the less impressive for being involuntary. As they travelled the length of a thoroughfare they produced upon the body of the citizens an effect not unlike that which might follow the passage of a procession of icicles along the human spine. Of course they never enjoyed themselves—they were too superior for that; but day after day they wandered forth with elaborate pretence and ceremony, to seek new motives for fault-finding and to revel in detraction; and at night returned to their hotels to compare notes of defamation and to wonder why the Japanese do not adore foreigners.

Of this stamp, unhappily are very many of the visitors to the interior of this country. It may well be asked, since they always are, or affect to be, thoroughly wretched during their incursions, and accomplish nothing except to make themselves disagreeable, why they take pains to go through the formalities required to enable them to pass the limits of the open ports. The secret probably is in the fascination that lies in the forbidden and unapproachable. Excepting on rare occasions nobody can go to Kioto, and, consequently, everybody wants to go. The beauty of the place, its charms of legend and poetry and its host of historic associations count for little. Strangers are excluded, as a rule, and they are determined to get in whenever they can. Experience has taught the Japanese that the privilege must be accompanied with rigorous precautions. Foreigners are therefore required to obtain passports countersigned by their consuls, and to give bonds in a considerable sum as security for their proper conduct. This humiliating condition is a necessity which the consular authorities are prompt to recognize and enjoin. The Japanese would gladly waive it, for the moment, if they could do so with safety. They do, from time to time, make little efforts to relax the severity of their regulations, but the results are not encouraging. Sometimes a week or two may go by without any instance of rudeness or impropriety being reported. Then the system is relaxed. Tourists may pass from point without surveillance, and with no demand for their passports. They may even go beyond the defined limits of visitation, and take short trips to the places of interest that surround the old capital. But suddenly some spirited excursionist exhibits his appreciation of the newly bestowed freedom by defiling a temple or odiously molesting the women of a village. Complaints are useless in such cases, and, unluckily, the Japanese have only their own amiable weakness to blame, for allowing the range of travel to be extended beyond the stipulated boundaries. Then follows a sudden renewal of the original requirements—passes to be examined at each station, no person to set foot outside the authorized lines, and so forth. Visitors submit without

a murmur to these rules—as of course they should do under any circumstances,—until they discover that their predecessors of a few days before were exempt from them. Learning this, and without waiting to inquire into causes, they proclaim themselves injured and outraged, and write to the newspapers that they are trampled under the iron heel of a Pagan despotism. But still they continue to invade the unknown regions, growing harmoniously as they go. If they do nothing worse than growl, the natives with whom they come in contact are truly fortunate.

And yet it would seem as if there were here as few incentives to bad humor and at least as many stimulants to rational content as in any part of the world. The journey from Kobe, which is the point of foreign departure for Kioto, is full of attraction and variety. The little railway line that stretches to Osaka is a capital piece of mechanical work, and possesses novelties of construction which are not common in other places;—such, for example, as the passage under the beds of no less than three mountain streams. The appointments of the road are so neat and convenient that it is a pleasure to look upon them. There are no prettier first-class carriages anywhere to be found, and the way-stations are models of their kinds. From the great city of Osaka, which in itself is an object of interest from its political pre-eminence in past times and its great commercial importance in all ages, the route to Kioto may be either by the river, on which steamboats are constantly plying, or overland, by means of the popular vehicles of the country, *jinrikisha*. The latter transit is usually preferred, as it affords a wider range of observation, the banks of the river being so high as frequently to shut in the view from those who are upon its surface. For many miles the road runs through a rich and level plain, less diversified than most regions of Japan, but with noble vistas of mountains and valleys at a distance. The course from Osaka to Kioto is about thirty-five miles in length, and it is accomplished, with a couple of men to each *jinrikisha*, in about six hours, without the least sign of exhaustion or even fatigue. There is nothing particularly noticeable in the demeanour of the inhabitants in the vicini-

ty of Osaka, but as soon as the radius of foreign influence has been passed—and I regret to say that, in its effect upon the manners of the natives, influence is too nearly synonymous with contamination—the winning courtesy that is natural to the race shines out, and is never clouded except by reflection from the countenances or general bearing of the peripatetic kill-joys already alluded to.

Of Kioto itself it is, fortunately, unnecessary to speak in minute description, for, once, upon the topic, I could not answer for my own reticence. It is unquestionably the most beautiful city in Japan. It had the advantage, originally, of being built "to order." The location was chosen by the Mikado Kuanmu, the fiftieth of his dynasty, about the year 792, after a careful examination of the whole surrounding country, not by himself alone but also by a commission of military, civil and religious officials. Up to that time the Imperial residence had been fixed in no one spot, but had been shifted, generally with each reign, to different towns in the province of Yamato or its neighbours. The whole of the year 793 and the greater part of 794 were occupied in laying out the new capital, building palaces and temples, planting parks, and making it ready in all things for occupation at a moment's notice. As a result of this elaborate preparation, Kioto possesses a symmetry and a regularity which are not found elsewhere in the cities of the Empire. But the regularity is never formal or oppressive. The union of practical convenience and picturesque effect seems to have been successfully achieved. I have in my mind a certain capital which was similarly selected and constructed with determination aforethought; but I do not think it has fulfilled its purposes, in the nineteenth century, so satisfactorily as the seat of Kuanmu did, in the eighth. But Kioto was not built by Congressional contract, and experience has shown that in matters of architectural or other municipal embellishments, an arbitrary autocracy goes a great way. Moreover, the situation of Kioto gives it unparalleled advantages. It lies in a basin formed by a circle of mountains which embrace it so closely that their sides often form a part of

the actual decoration of the city. Many a nobleman here has an Alpine acclivity rising from his garden, and the Sinto prophets might mount to the clouds from the doors of their own temples.

The dwelling place of seventy successive Mikados is conspicuous only by the walls of yellow tinted plaster that surround it. It occupies a considerable, though not excessive, space, and is by no means so imposing in appearance as many of the religious edifices in its neighbourhood. The ancient military stronghold close at hand, which was built by the warrior Nobunaga, in the sixteenth century, and afterward held by the "Taikuns" of Yedo, is far more majestic and striking. Within the palace walls are clustered numbers of houses of various dimensions, in some of which the sovereigns formerly executed the highest official duties of the Empire, residing, with their families and closest attendants, in others. They are mostly of extremely simple form, and their exterior is so plain as to present no appearance whatever of intentional decoration. Some of them however, are adorned within in the highest style of Japanese art; with elaborate and costly paintings, carvings and tapestries, all specially wrought for the Emperors' use, and of a character that is nowhere else reproduced. But these apartments are not yet opened to the public view. Neither are the great halls of state, like the *Si Sin Den*, where the monarch was wont to receive visits of homage and submission from his mightiest vassals. The buildings given up to the exposition are of a comparatively inferior class, and anciently served for the transaction of business of minor consequence or as halls of diversion, or, in some instances, as residences for guests of exalted rank,—princes of the Imperial House or high *kugés*. They are connected by corridors and covered passages, and a temporary pathway has been laid through them, so that visitors may proceed from one end to the other without the chance of omission or repetition. The course is about two miles in length, of which perhaps three-fourths are occupied with the various articles collected, while the other fourth runs through the gardens. About eight thousand persons seek admission every

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ON THE COAST, NEAR ATAMI.

day, and the number has once or twice reached twelve thousand. The entrance fee is only five cents, so that the humblest enjoy the privilege as freely as the richest. Five cents for the right to ramble without restraint in precincts which, ten years ago, no human power could have penetrated, and which, to the popular mind, were as inaccessible as Heaven itself, being in fact, nothing less than a section of divine territory, temporarily established for supreme and inscrutable purpose in the heart of this land of the gods!

The Exhibition is interesting, without offering any especial features of brilliancy or variety. Its chief merit is in the opportunity it affords for mutual examination and comparison of the products of different and widely separated provinces. Until a very recent time there had been no interchange of ideas upon these subjects. There was no general intercourse among the people, and the workmen of one district were quite ignorant of the methods employed and the results attained by those of another. The feudal system planted not only social and political barriers, but also held the growth of industries in artificial restraint. That is now all changed, and in these annual expositions are gathered the evidences of what can be accomplished by the intelligence and energy of diverse sections, working independently and often under totally opposite conditions. Nothing is more noticeable than the eagerness with which the artisans from one quarter investigate the achievements of those from another. Processes are discussed and the details of manufacture scrutinized with laborious care. It is a common thing to see groups of workmen who have met by chance and who have come from regions so far apart that they can hardly make their speech understood by one another, engaged in earnest consultation over a piece of pottery, an implement of agriculture, or a strange device of labour-saving machinery. These debates sometimes last for hours, the parties adjourning from the thoroughfare of the show to the tea-houses in the pleasure-grounds. As the articles contributed are almost exclusively Japanese, the Exhibition has, in this respect, a more practical value

than if foreign wares were largely displayed. There is less to marvel at but a great deal more to yield material advantage. A classified list of the entire collection would not cover many pages. There are specimens of the vegetables—not yet numerous—that Japan has learned to produce, with abundant supplies of seed for distribution; various kinds of woods; all the known articles of national food; the animals of the islands, also limited in number; minerals in profusion; manufactures in different stages, of progress—porcelain, silk, tobacco, lacquered wares, bronzes, etc.; altogether a miniature epitome of the industrial capacities of the country. Of course it must be understood that, although the names of the contributions may be briefly stated, there are infinite variation in kind. The different qualities of porcelain and silk and delicate wooden wares may be counted by hundreds. The extent to which these modifications are carried can be understood by the fact that of paper alone there are not less than one thousand different sorts. The display is enlivened at intervals by objects which more directly recommend themselves to the pleasant senses—priceless works of art from the Imperial stores, now visible to the public for the first time; relics of antiquity brought forth from the treasures of religious houses, where they have been jealously guarded to this day; and a multitude of articles of inexpensive luxury, always tasteful and ingenious, and in which the Japanese take great delight. Prominent among these latter are the supplies of toys for children. There is no land like this for toys. It seems as if every resource of invention had been exhausted for the amusement of the young, and the charm of them is that results which seem amazing even to adult eyes are accomplished by appliances so simple as to make them doubly marvellous. Among the historical gatherings are weapons of several periods, the most curious of which are breech-loading cannon of nearly three centuries ago. There are likewise models of the ships of war in which the Japanese accomplished their venturesome expeditions to Corea, Formosa, Luzon, and even Siam, almost before the country was known, by Western nations, to exist. These vessels were

evidently of formidable bulk and power, and certainly not inferior to the best Spanish craft with which they were contemporaneous. They were not very different from the largest English ships of a hundred years past. Their antiquity is attested by the fact that by a decree of the third Tokugawa Shogun, early in the 17th century, when the principle of national seclusion was resolved upon, they were all destroyed, and a form adopted which would make distant voyages impossible. This form has never since been changed. The old models have been carefully preserved in the Kioto temples, from which they now emerge after a concealment of three centuries or more. Side by side with these emblems of ancient prestige are collected a few tokens of modern prowess—arms and other trophies the sight of which transported me suddenly, in imagination, to the fiery wilderness of Formosa, where I had witnessed their capture in the summer of 1874. Far more agreeable to contemplate than any of these are the pretty achievements of the pupils of a philanthropic society recently established in Kioto "for the encouragement of female labour." The women who are thus brought together and invited to turn their hands to useful work, are, I believe, social outcasts. Under ordinary circumstances, having once entered upon their dreary career, there would be no possible reclamation for them, as they are unskilled in reputable methods of self-support; but the plan of the institution is to give them instruction in different kinds of needlework, chiefly ornamental, and to find a market for all that they produce. Embroideries of the most ambitious description are exhibited in this department, and if the attention they attract be any assurance of success, the society has a fair prospect of accomplishing its designs.

With all the merits of the exposition judged from a Japanese stand-point, it must be admitted that to strangers, (outside of the *nil admirari* class) the paramount attraction is in Kioto itself, its natural charms, the beauty of its environs, and, at present, the multitudinous sea of light-hearted humanity that overflows it. Perhaps it may not be easy to picture an assemblage of fifty thousand excursionists gathered compactly

together without a thought of anything but mutual good feeling and amiable regard for the common comfort and content. Such a state of things may be ideal in other lands, but in Japan it is a literal reality. Individual discourtesy is never seen, because it is never cultivated as one of the elements of success in the pursuit of happiness. Disorder or turbulence would be the cause of a far greater astonishment than the most startling curiosities of the Exhibition could create. The tidal wave of merriment has nothing vicious or destructive about it. The main object of the mass of visitors is amusement—free as their fancies can conceive and unlimited as their finances will allow. Those whose means are very narrow roam incessantly by day and night, as gay as any, and never appear to be burdened by reflections upon the superior opportunities of others. Those who have funds to spare are embarrassed only by the multiplicity of channels through which they may disburse them. It is a continuous carnival, with no affectation of flesh-forsaking significance, to be sure, but with a comfortable absence of the envy, hatred and malice and all uncharitableness that Christian nations pray to be delivered from but do not invariably succeed in getting rid of—not even in the gigantic World's Fairs of Europe and America. If success, in an enterprise of this nature, consists truly in attaining the desired end by the most engaging means, and securing the completest gratification to the interests of all concerned at the least appreciable cost of exertion and constraint, then that of the modest and unpretending Industrial Exposition of Kioto may be pronounced as nearly perfect as ordinary human calculations are ever likely to achieve.

E. H. H.

A RETROSPECT.

FIVE years have completed their course since we commenced to publish the *Far East*. On the 30th May, 1870, our first number appeared; and for three years, *i.e.*, until the 31st May, 1873, it came out twice a month under the title of "an illustrated fortnightly newspaper"; and, then (omitting

the month of June, so as to terminate the half years at the more natural periods of June and December), the fourth volume commenced in July, 1873, more in magazine form, under the description of a "monthly illustrated journal." But each month there have been included a few columns of news—pickings from local papers,—which have given friends at home, as much information of our doings here as most of them care to receive; and at the same time, they form an interesting record for residents in Japan, of what has been passing under their observation within the period.

It is not possible to detail even in index form the events that are thus chronicled. But we will turn over the pages of our early volumes rapidly, and note a few facts as we pass. They will give us plenty of food for reflection.

In our first number, then there are a few items which enable us to mark the flight of time.

First of all we find the mention is made of a Concert at the Camp given to the soldiers of H. B. M.'s 1st Batt. 10th Regiment; and, immediately following is an account of the "Tir National" or Swiss Rifle fête, which is described as having just taken place; and, says the report "the fête of 1870 was the most spirited they have yet given." Looking over the list of prizes, we see the names of Messrs. Mottu, Brennwald, Müller, Abegg, Favre Brandt and Perregaux, all, with one exception, still with us, and year by year active in assisting at their national fête. But the names of Captain Fraser and Sergeant Brennan, both of the 10th regiment, appeared as first prize takers in the respective competitions which they were allowed to enter for; and, the name of Dr. Dalliston, the most thorough sportsman we have ever had in Yokohama, as proposing a vote of thanks "to the Committee and the Swiss community generally, for their great kindness and liberality." We have said that many of the Swiss then present remain among us. But the 10th regiment has long passed on to other scenes; and Dr. Dalliston to his long home. And, so do we pass from the first two records in our news columns.

Then come we to a memorandum well worthy

of preservation—Mr. J. Gordon Kidd's notes of the earthquakes experienced in Yokohama during the month of May, 1870. From the 1st to the 26th, they were 131 in number, no less than 24 having occurred on the 13th, the severest having been one of the most violent ever felt by foreigners in Japan. It lasted two full minutes—from 2h. 38m. to 2h. 40m. in the morning, and is still the standard by which all who felt it measure any shock that appears to be of more than ordinary force.

On the 14th and 15th of May, was held in Yokohama that great O-matsuri or festival, the like of which had never been seen there before, and probably, (in consequence of the change of ideas and tastes), will never be witnessed there again.

Mention is made of the return of H. E. Sir Harry Parkes and his party, from his trip to Nikko and the Silk districts. And, notice is taken of the ascent of the volcano Asama-yama, and of Lady Parkes—"who now not only stands alone among foreign ladies as having reached the summit of Fuji-yama, the dormant volcano, but has looked down the active crater of Asama-yama." Within the five years since passed, many foreigners have visited Nikko and Asama-yama, and hundreds may have "done" Fuji-yama; but, to this day not above half a dozen ladies have endured the fatigue of the ascent of the peerless mountain.

And now we come to three paragraphs of fully equal interest. First, to the effect that "Messrs. Wilkie and Laufenberg, of this port, are building a steamer, destined to run between Yedo and the silk districts, to draw two feet when loaded, and to carry 50 tons of cargo and 400 passengers." Yes, the boat was built and launched, and she ran for awhile not to any silk districts but between Yedo and Yokohama, as a passenger boat.

Secondly, we have the information that "the line of railway between Yedo and Yokohama has been determined on, and the sites of the stations selected," and the remark is hazarded that, on the completion of the railway, "crowds will be induced to travel who never have been in the habit of doing so." It seems strange now to remember that although this was only five years ago, long

after this continual complaints were uttered of the slowness which the railway was proceeded with: and yet we have been travelling on it now for three years; and we may add, by the way, that so far as the traffic is concerned, it is one of the best conducted railways we ever travelled over. But the railway ruined the steamboat, and the latter has been laid up without employment of any kind, during almost all the time since the opening of the railway. It is a melancholy fact also which, in so small a community as this, forces itself upon the mind, that the chief engineer under whom the railway was marked out, and the designer and both of the builders of the steamboat have found the final resting place for all that of them was mortal, in Yokohama cemetery.

There is yet one more *item* in the first number which leads us to contrast the "now" and "then." His Majesty the Mikado went on horseback to a grand review of troops, about 30,000 in number, belonging to the daimios of Satsuma, Choshu, Hosakawa, Hitots'baishi, Hizen, Tosa and a good many others. The regiments of these different daimios took about an hour and a half to pass. His Majesty returned to Yedo in his *norimon*. A special place was set apart for foreigners, which was occupied by about a dozen favoured individuals, of whom Colonel Shepard, the U. S. Consul, was one. That, it must be remembered, was only five years ago. Yet it speaks of daimios and *norimons*. What are daimios? What are *norimons*? They are simple memories. Just about that time, the daimiates were abolished. The princes became simple *kazoku* (nobles), and their territories, retainers, ships, castles and liabilities were handed over by them to the Mikado. They retained certain possessions which were looked upon as private property, and they received and do receive an annual allowance equal to one-tenth of their former rated income; and, as they have none of the old feudal expenses, they are better off than ever they were in ancient times. As to *norimons*, we suppose the Mikado must have long since forgotten the sensation of riding in one. His *norimons* are now among the interesting features of the Hakurankai (permanent exhibition) held

in a *yashiki*, formerly one of Satsuma's, in Yedo castle; to which any one may go nine days in every month, on payment of a few *sen* (cents).

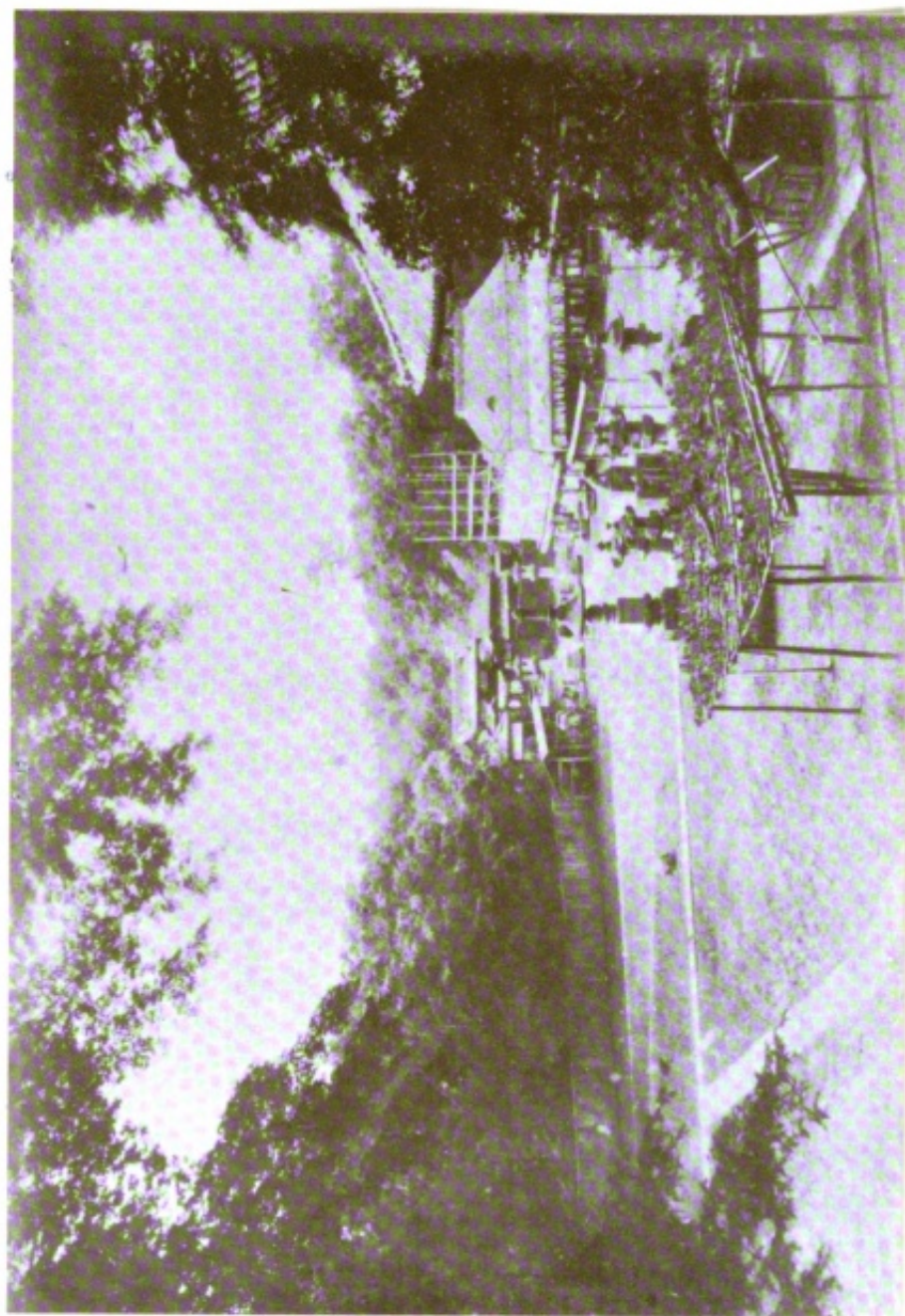
It would not do to dwell on every number of our paper, as we have on this. But surely it must be useful as well as very interesting to all those who have witnessed the changes in Japan that have occurred since our start, to have them thus brought before them. To ourselves, as we write, it seems almost incredible that only eight years ago, things were as they were here, and that today they are as they are. The country is the same, the individual human beings are the same, yet what a totally different country it appears to be, and how thoroughly changed the race. Let us get on. We will not stop to moralize more than we can help. And, yet we fancy our readers will, as they proceed.

On the 21st June 1870, the first land sale of the Foreign Concession, Tekiji, took place, "a Japanese—or rather several Japanese—acting as auctioneer. It took an hour to knock down the first lot; but between 10 A.M. and 4 P.M. 24 lots sold, realizing about \$23,500." We all expected great things of Yedo at that time. How they have been realized, let the purchasers of land at that sale, declare.

The public gardens on the Bluff, Yokohama, were opened at this time. A thoroughly worthy undertaking most thoroughly and unaccountably neglected by the general public ever since. Only one man, Mr. W. H. Smith, has supported them from that day to this; and but for him they would long since have reverted to the Japanese lords of the soil. By his care, however, they are kept in perfect order, and they deserve better appreciation at the hands of the community.

On the 6th June 1870, the Yokohama Public Library and Reading Rooms were opened. A committee was appointed consisting of men who were supposed to be the right men in the right place. At the time there were some who said they were the wrong men in the right place; and so it proved. After a miserable existence of about a twelvemonth, it died of sheer inanition—not on the part of the public, but of the

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THE COURT-YARD OF FUDO-SAMA, MEGURO.

secretary and committee. Its debts are unpaid to the present day.

Yokohama must have been a happy place up to the year 1868. For we are told in our second number, that until that time there were no lawyers, and consequently there was very little litigation. Then came two gentlemen of the law—and how they did “go for” one another, to be sure! Our paper says “The bickerings of the two English lawyers have been anything but creditable; and we are thus led to express our pleasure, in seeing Mr. Hill, an American practitioner, allowed to plead in Her Majesty’s Provincial Court.” The pleasure then expressed has been amply justified; as we have never known Mr. Hill to allow his temper to get the better of him, or heard a single needless personality or offensive remark to escape him in the conduct of any case in which he has been engaged.

In our next number, allusion is made to the probability of what has since become an accomplished fact. “A sign of the times is that merchants, both in Yedo and Yokohama, are talking of owning foreign-built trading ships and steamers, for the legitimate purposes of business. They have long since seen how comparatively useless their own junks are—how slow, how small, how unseaworthy. They also now see the finest clippers in the world, arriving with immense cargoes of rice, almost like magic, directly there is a demand for it; and they behold the enormous steamers of the P. M. S. S. Co., arriving and departing crowded with passengers and cargo—and other large steamers plying with a regularity that still astonishes them. Hitherto the merchants have not been allowed to own foreign-built ships; and as Japanese builders have been obliged to adhere to their old model, no progress has been made in that direction. We shall see what the present talk ends in. The seed is swelling, and before long must shoot.”

The arrival of the first cargo of Wenham Lake ice, is mentioned in the same number.

In the *Far East* of 16th July, 1870, the most prominent announcement is that of the massacre of Tientsin, on the 21st June. On that sad affair, we need say nothing. Japan

was, at that time, fairly before the world as an oppressor of Christianity. In the leading article of that day, we wrote:—

“In everything else, the government is exerting itself for the good of the people. We do not, indeed, approve of its acts in several matters of leading importance. But, in this matter of persecuting for religious sake, she is condemned by the whole world. And, the worst of it is, that having shown so active a spirit of persecution, the old immobility returns, and her governors are deaf to remonstrances. There is no reconsidering; no chance given for the admission of mercy. There is no knowledge even, or enquiry into the tenets, of their faith. They are simply christians—and on the mere name they are condemned without appeal.”

“Japan then must set aside the persecuting spirit. She must allow her people to exercise their judgment in religion, as in all else, and leave it to take its natural course, unmolested. Surely, the Mikado himself must like better that his subjects should serve him from love, than that they be compelled to serve him with a sword held over them. If this religion be a true one, it will stand against all opposition; if false, let it give place to one that is true.”

Although the persecution thus alluded to, did not immediately cease, yet any one who reads the *Japan Mail*, will have seen by the translations therein given of late from native newspapers, that freedom of thought and freedom of religion are now firmly established. Some of our readers, who were not here in 1870, may like to know whether the government of Japan took any notice of the massacre of Tientsin. They did; as appears from our issue of 16th August, 1870. In it is the following extract from the *Japan Mail*:—

It appears that immediately on receipt of the disastrous news of the Tientsin massacre, the authorities at Yedo communicated with the local governments of the ports where foreigners are settled, advising them of the occurrence, and commenting in decided terms on the folly of the Chinese, and on the just indignation of foreigners of every nationality. It is possible, the letter proceeds to say, “that ignorant or ill-disposed persons may attempt to take advantage of the news of this massacre to stir up the prejudices of the lower class of the people against foreigners, and excite them to imitate the pernicious example of the Chinese. In case of the appearance of any such symptoms, the local authorities are instructed to take the most stringent measures for the maintenance of order, not hesitating to use force, if necessary.”

On the 14th August, the first telegrams arrived by the *S. S. Waverley*, announcing that war had been declared between France and Prussia.

By the way, we ought to have mentioned,

considering the favour in which canoe-ing is now held in Yokohama, that it had already been introduced before 1870, and that a very interesting account of a canoe cruise by Mr. G. M. Dare and another gentleman, from Tana, up-river, and then *via* Yenoshima and Kanasawa to Yokohama, was published in our papers of the 1st and 16th August.

In the latter too is a report of that terrible catastrophe which occurred on the 1st August, off Takiji,—the explosion of the steamer *City of Yedo*, by which the Revd. E. D. Cornes, his wife, their eldest child, and six other persons, two being Europeans, were killed on the spot; 62 others, all Japanese, died afterwards from injuries received; 64 were injured, and only 18 escaped unhurt.

There was recently given in Yokohama, a ball, at which the whole of the dance music was played by the band of the Imperial Marines. When this paper was started in 1870, there was not a Japanese in the country who played decently on any foreign musical instrument. Mr. Fenton, the band-master of the 10th Regiment had undertaken to teach a number of Satsuma men, and had already commenced with fifes, bugles and drums, manufactured in Japan, on European models. On the 31st July, however, the *Chieftain* arrived from London, with a supply of the best regimental instruments for a full band, from Messrs. Distin; and on the 7th September, the young band, then called Satsuma's band, played in the public gardens at an evening fête. On the departure of the 10th, Mr. Fenton, who had accepted a lengthened engagement from the Japanese government, remained; and, as we write, we hear the band of the Imperial Marines; and doubtless, were we to rise and look into the street adjoining, we should see it preceding the battalion on a "march-out." To this day, almost all the bandmen are from Satsuma province, and some of them make an excellent shew as musicians; but the difficulty Mr. Fenton has to contend with is, that so soon as they have made any marked progress, and he feels some satisfaction in their performances, they are draughted off; and he sees and hears no more of them. As yet the Japanese at large, though

they profess to like the band, can make "neither head nor tail" of the music.

Efforts in behalf of street-lighting in Yokohama were made in the summer and autumn of 1870, and a committee consisting of Messrs. Pitman, Benson and W. H. Smith, was appointed "to ascertain the probable expense, draw up a scheme on which rules could be made and the funds raised, and report to an adjourned meeting on the 17th September. They did their work promptly, and made their report;—but (we are inclined to say almost as a matter of course), their labours were thrown away. Their proposal was quashed, and nothing was done.

The triumvirate "Cox and Box" was given for the first time in Yokohama on the 28th September at the Chinese Theatre, by resident amateurs. Lieut. Warton of the 10th, presided at the pianoforte.

The Amateurs obtained possession of the new theatre built for them by Mr. Hegt, in October, this year. They immediately opened with a burlesque, "Aladdin," and a farce.

On the 14th October, occurred that little disagreement between the French and German ministers, which was supposed to be likely to lead to warlike operations in our very midst. All passed over smoothly however.

In October, the news reached us of the appearance of the North German army before Paris. Louis Napoleon was a prisoner; and Bismarck talked loudly of the necessity of obtaining from France "a tangible guarantee for its future peaceful demeanour towards Germany and to all Europe." How is it now as regards the demeanour of the respective nations, either to other?

By this time, October 1870, one of the most important undertakings in which Japan had engaged, begun to shew some results. As long ago as 1866, if our memory serves us, they had arranged to light their coasts with good lighthouses, and well have they redeemed their promise. The French engineer-in-chief of the Yokoska Dockyard, Mr. Verny had already completed three, before the establishment of the "Lighthouse Department" under Mr. Brunton. But the latter gentleman had now, with an efficient foreign and native staff, been so energetically

at work, that fruits of their labours began to be seen. From November, 1870, many are the times we have had to allude to the value of the lighthouses. Rock Island lighthouse was completed at the end of 1870, and on 1st January, 1871, the lights shone from its lantern. Before we pass on, we may remind our readers that for the good streets and drainage of Yokohama, they are mainly indebted to Mr. Brunton, without whose advice, assistance and active superintendence, they would probably have been without such benefits to this day. Nor should his suggestions and valuable information anent lighting the settlement, conveying a good and permanent supply of water to Yokohama, and last, though not least, his harbour-improvement scheme, be forgotten. Messrs. Shillingford and Whitfield and Dowson had made excellent propositions in the same direction long before, but under less favourable circumstances. It has been all in Mr. Brunton's favour that he was actually in government employ; and, doubtless, although not strictly within his duties, as *per* agreement, he was wise in giving the assistance he did; and we all reap advantage from those of his suggestions which have been carried out.

On the 5th January, 1871, the Concert in aid of the French, wounded in the war, took place under the patronage of Madame Outrey, wife of the French ambassador, who herself took part in the performance. The programme was interrupted at the close of the first part by a fire which broke out at the Commercial Hotel, only a few yards from the theatre. Accordingly, on the 12th instant, Madame Outrey and the ladies and gentlemen assisting her, gave the audience an opportunity of hearing the programme with slight alteration, in its entirety. Nearly £1,000 sterling were sent to France as the proceeds of this entertainment.

Japan was this winter visited by a terrible small-pox epidemic, and the late Dr. Newton, R. N., took most energetic measures to induce the authorities to issue orders for compulsory vaccination. Although, only partially successful, there is no doubt that the beneficial effects of his efforts have been felt ever since.

In February, 1871, two gas companies, one German the other Japanese, having demanded the concession of a twelve years monopoly for supplying gas to Yokohama, were told that the one which within 30 days could obtain in writing the promise of the greatest public support should receive the concession. The result has been the erection of gas works by the Japanese company, and for a long time the native town has been lighted by

gas, though, from the difficulty of coming to an agreement the foreign settlement has only just enjoyed that privilege.

Mr. N. J. Hannen arrived, and commenced his duties as Acting Assistant Judge of H. B. M. Supreme Court about this time.

During this month took place the horrible cold-blooded murder of Hirosawa one of the Sangi or Imperial Council. It was supposed to be the first of an attempt to get rid of all the Sangi; but it did not turn out to be so. It created great excitement in Yedo.

During many months much uneasiness had been felt by the obstinate demeanour of the prince of Satsuma. In April 1871, an envoy of the Mikado visited Kagosima; and we were able to announce that all causes of apprehension had ceased.

On the 28th March, the Yokoska Dock, Naval arsenal and workshops, were publicly opened, in presence of some of the most prominent men in the Empire. After the various ceremonies, those who had been invited partook of a splendid collation at which speeches were made by the foreign Ministers and the Japanese officials respectively; and all went off well. A note by M. Verny of the cost of the arsenal is given in the *Far East* of April, 1871.

The 4th April was a red-letter day in Osaka, the Imperial Mint being formally opened in state, in presence of the Japanese highest officials, the foreign Ministers and a great crowd of people.

About this period, the government busied itself in the establishment of a Postal system throughout the country. The scheme has been perfectly successful, and has proved a great boon to the public.

Thus do we come round to May, and the last number of our first year. In that issue are three things mentioned worthy of note—viz:—

1.—That the U. S. Minister to China was about to proceed to Corea escorted by a strong squadron under the command of Admiral Rodgers U. S. N., to negotiate a treaty and to obtain information about some missing seamen, wrecked on the coast of the peninsula."

2.—That the barbarous custom of treading on the cross was being enforced in Higo.

3.—That the total figures of the British Consular Trade Report for 1870 shewed:

	1870.	1869.
Imports—	23,428,965,	against 12,617,174.
Exports—	11,331,482,	" 9,083,302.
Total,	\$34,760,447,	5 \$31,700,476.

And now, leaving our readers to ponder over the incidents above recorded as they please, we close the first volume.

Our second year we commenced with a translation of a very ancient native manuscript, giving a Japanese version of the Insurrection of Christians in 1657, which was the first of the many interesting translations of Japanese history and tales, that have since from time to time appeared in our columns.

There also is an account of the Swiss Rifle fête of the year: and two pictures accompany it, one of which presents a "group of our Swiss friends who gave the fête." It is but four years ago, and although, some of the wool-kent faces would now be missed, the majority of them are still hailable.

The great subject that attracted universal attention about this time was the new Church Organ, which had arrived in the month of May. If ever a good thing was made a *bête noire* in a community that unfortunate organ was. First was the question of paying for it; and, that having been settled, there was the question of its position in the church. This led to such high words between the incumbent and the trustees, that a public meeting had to be called, which decided the matter in favour of the latter. But this was not all; for the fever then engendered could never be entirely allayed until the incumbent was fairly driven from Yokohama; and, not until he had actually departed was peace restored. The organ was used for the first time on Sunday, 30th July, 1871.

The delinquency of Messrs. E. Seyd & Co. occurred in June, 1871. Whether the elder brother was ever captured by the police, and what became of the younger we are ignorant.

On the 12th June, Mr. King was attacked about 2 A. M. in his bedroom at Niigata. He received many wounds and is maimed for life; but he was not killed.

July, 1871, will long be remembered in Japan for the terrible and disastrous typhoon that visited the Inland Sea. We read:—"It is difficult to estimate the damage done to foreign owned property in Kobé and its vicinity. We have heard it put down as \$100,000, but sincerely hope this is exaggerated. Unfortunately the loss falls on the owners of property, the only insurable piece of goods being the *Pride of the Thames*." This seems a very cold way of winding up an account of a catastrophe, such as we have not before or since known from a similar cause in Japan. The injury done both ashore and afloat at Hiogo, Kobé and all along the coast was enormous. The above-named ship dragged her anchors, went ashore and finally fell over on her beam-ends, the captain, two mates and some of the crew losing their

lives. But this was but a trifle compared with the numerous junks utterly destroyed, which foundered with all on board. The damage done indeed was so great, that we cannot begin to detail it, for it would occupy far too much space, but, at Hiogo, nearly 300 houses were destroyed; 600 boats were reported lost; and the dead were estimated as over 400. One junk that foundered had 200 persons on board, only three of whom were saved.

The 10th Regiment (1st Batt.) embarked on board the *Tamar* for Hongkong, on the 8th August, 1871. Our report says: "The sun stramed down upon them, without the faintest breeze to temper it; and they left Yokohama after the hottest night of the hottest season we have known for years." The consequence was that no less than six men, including two sergeants, were fatally stricken by the sun, between the barracks and the ship.

The detachment of Royal Marines under Colonel Richards, disembarked from H. M. S. *Adventure*, and occupied the North Camp, the same day.

On the 24th August a typhoon visited Yokohama, which we described as "judging from its effects, fiercer than any we have hitherto experienced." The glass receded to 28° 10'. In the Kobé storm, the lowest reading was 28° 30'. Amongst other casualties the S. S. *Osaka* was stranded at Nogé.

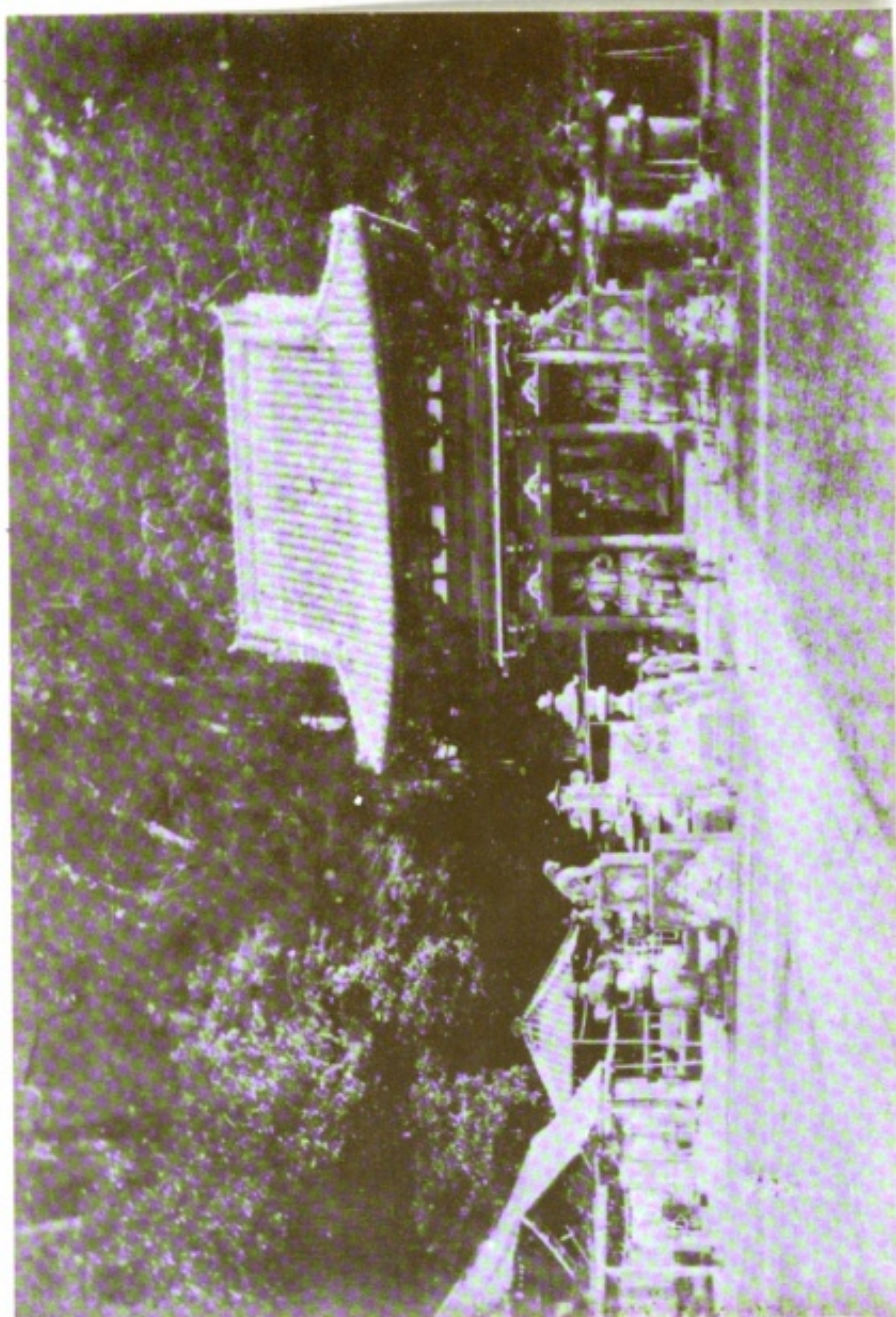
The *Hiogo News*, in September of this year, told us that the government were in earnest about the scheme of connecting Tsuruga (Echizen) with the Hiogo and Osaka Railway. It is four years since. How much progress has been made?

The new currency from the Imperial Mint commenced to be circulated this month, two of the silver coins—the *yen* and the 20 *sen* piece being issued. Strangely enough, however, the government refused to accept them in payment of duties.

In our paper of the 2nd October, 1871 we see that "there has never been so healthy a season in Yokohama, since foreigners first came as this has proved. At present there are no patients in the General Hospital with what may be called season illnesses. This shews what a beneficent action the sun has exercised during the protracted and very hot summer."

On the 23rd September, "the rails being laid for a distance of about 4 miles from Nogé terminus, a trip was taken thus far by train—*vis*, a truck, a first class carriage and a break van attached to an engine. Two short trips as far as Kanagawa had been taken before, the first being honoured by a salute from Kanagawa fort, the second con-

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GATE-WAY AT THE TEMPLE OF FUDO-SAM, MEGURO.

veying the Prime Minister to Kanagawa and back." Well! it was a beginning, and led people to perceive that the line really was progressing, which many professed to doubt.

On the 27th September Iseki Sayemon ceased to be governor of Kanagawa, and Mutsu Yaonoski reigned in his stead. But that is only four years ago, and Mutzu gave place to Oye Tak, who in his turn was relieved by Nakashima. Mutzu is now a member of the new high court of Gen Ro In, (a sort of senate or upper house), and every one wonders why.

And now we come to one of the many interesting incidents of that year, which we hoped would have been followed by a similar one every year. It was the visit of the members of the Kobé Athletic and Rowing Club to Yokohama to engage in a friendly competition on shore and afloat. In the rowing matches the Kobé men lost the four-oared race and won in the two pair of sculls against the pair of oars in which they had the former. But in the athletic games they took 9 out of 15 prizes. Now it might well have been that the Yokohama men should return the visit of the Kobé athletes. But no! There has been no more done towards such friendly competitions, and we believe the fault is not with Kobé.

On the 16th November, 1871, we note the fact, that "Another great step has been taken by the Mikado. He has had presented to him a number of foreign officers and gentlemen in government employ, besides a few others in foreign Legations and Consulates, who had not been previously received at Court." Since then these strides have continued, as we shall find as we proceed.

In December, 1871, that fire in Yoshiwara, Yokohama, occurred, which was characterised as the fiercest known there since the great conflagration of November 1866. About twenty lives were lost.

By the last P. M. Steamer which left Japan in the year 1871, departed for San Francisco, en route for Washington and the government capitals of Europe, that embassy of which Iwakura was the head. He was the Ambassador, and with him were four vice-ambassadors,—Kido, Okubo, Ito, and Yamaguchi—all men of the first rank in the present government. From that embassy much was anticipated. But from some cause or another, since its return, more difficulty has been experienced by foreign Ministers, in dealing with the Japanese government, than ever was known before.

On Monday, 1st January, 1872, the Docks at Yokosuka were inspected by the Mikado; and, this being his first visit, it was made in

all state. He went down by sea on board the iron-clad *Ryūjūkan*, arriving about 3 p. m. He saw everything that was to be seen, but, in the "casting department," was nearly receiving a "baptism of fire." A casting was made in Japanese characters "May the Mikado live a million years," and another was made of his crest. "The mould must have been damp, as a slight explosion took place, and red hot pieces of metal flew about in all directions, covering every one and causing a general stampede. For some seconds afterwards the visitors were clearing the hot iron off their persons; the Mikado, who came in for his full share, amongst the number. One of the officials near him at the time of the explosion, held up his cap to save the Mikado's face."

As, on this occasion, His Majesty was for the first time seen by the general public sufficiently closely to warrant a description of him, we quote that given in our issue of the 16th January:—"The Mikado is about 5 feet 9 inches in height, and if he cannot be called handsome, he has a dignified carriage. His face is a fine open one with a high forehead, but a large mouth somewhat detracts from its perfection. At a distance he appears to be about the middle age, but, on closer inspection his real age, about 21, becomes manifest. His hair was brushed up to the top of his head and hidden in a peculiar kind of head-dress (*kanmuri*), fastened by a band round his forehead, with two black top-knots standing up about six inches from it and turning over outwards; the whole appeared to be made of crape lacquered over. He was dressed in white, his *hakama* (trousers) of a red colour, and, as he walked along, his hands seemed to disappear in the huge folds. He wore a very large and massive chain with ornaments; and we must not forget a pair of long polished leather boots. His walk is not good, as he turns in his toes and shuffles along in an uncomfortable looking manner."

Were we describing His Majesty now, we should give a very different picture. Height 5 feet 7 inches. Complexion dark. Expression good but solemn. Hair and dress European. Walk natural and active. Altogether improved.

But though His Majesty has cast off the outward dress of his race, he has not cast off the religion. On the 17th January, 1872, he kept the great Onamaye festival, and "presented offerings and paid his devotions to the great God, and the other gods in Heaven and Earth."

In February, we had news of the insurrection of Manila, and of the attack on the British Minister, Mr. Wade, at Peking. The

latter was a very small affair. As His Excellency walked out unattended, some Chinese boys called out, as is their wont to foreigners:—"Foreign devil." Mr. Wade stopped and remonstrated with them, when one of them struck him in the face with a stick. Mr. Wade recognised the fact of its being in total ignorance of his rank and office, and therefore, of its being without any political significance, and the affair was treated as a common assault. The culprit was "cangued," as were also four of the policemen, who "ought to have been present to prevent such an occurrence." This is not a bad hint to our local police authorities, as to the proper way of dealing with policemen, who ought to catch thieves and do not. "It is said that some time afterwards, Mr. Wade heard that the blows which were to have been administered as a preliminary to the cangue had not been inflicted; and, when he happened to meet his cangued assailant in the street, he found, instead of a statement of his real offence, a notice that the prisoner was sentenced, because he had *stolen a brick from the Imperial Wall!* No wonder His Excellency's anger was roused. The blow of the young fellow was no insult to the Foreign Minister of whose rank he was not aware; but, for the insult offered by the Tsung-li-yamen, no such excuse could be pretended."

His Majesty the Mikado paid a visit to the Naval College, Yedo, in February, but no foreigners, save Mr. Brinkley, Lieut. R. A., who was and is still engaged as instructor in scientific artillery in connection with the college, were present.

On the 16th April, 1872, we gave certain views of Yedo, and our first article was upon the subject of the city. At its close we find these words:—

"And here, for the present we pause. Within the circumference we have described, and within a fortnight, a calamity has occurred, such as, unfortunately, the city has but too frequently experienced. A fire, originating in a yashiki lately in the occupation of the war department and very near the moat that bounds the Mikado's domain, broke out about half past 2 p. m., on Wednesday, the 3rd instant, and, the wind blowing fiercely at the time, burnt a slice out of the city like the division of an orange, right to the sea-shore, taking in its course a considerable portion of Tekiji, adjoining the foreign settlement, and destroying much of the district in which many foreigners had their places of business. The damage is estimated by the authorities at about \$1,500,000, but, as forty-two streets containing 5,000 houses are utterly destroyed, such an estimate is evidently far too small. Some of the yashikis burnt were very extensive and very expensively built—apart from the property that was in them. We should be far more inclined to believe the damage exceeds a couple of millions sterling."

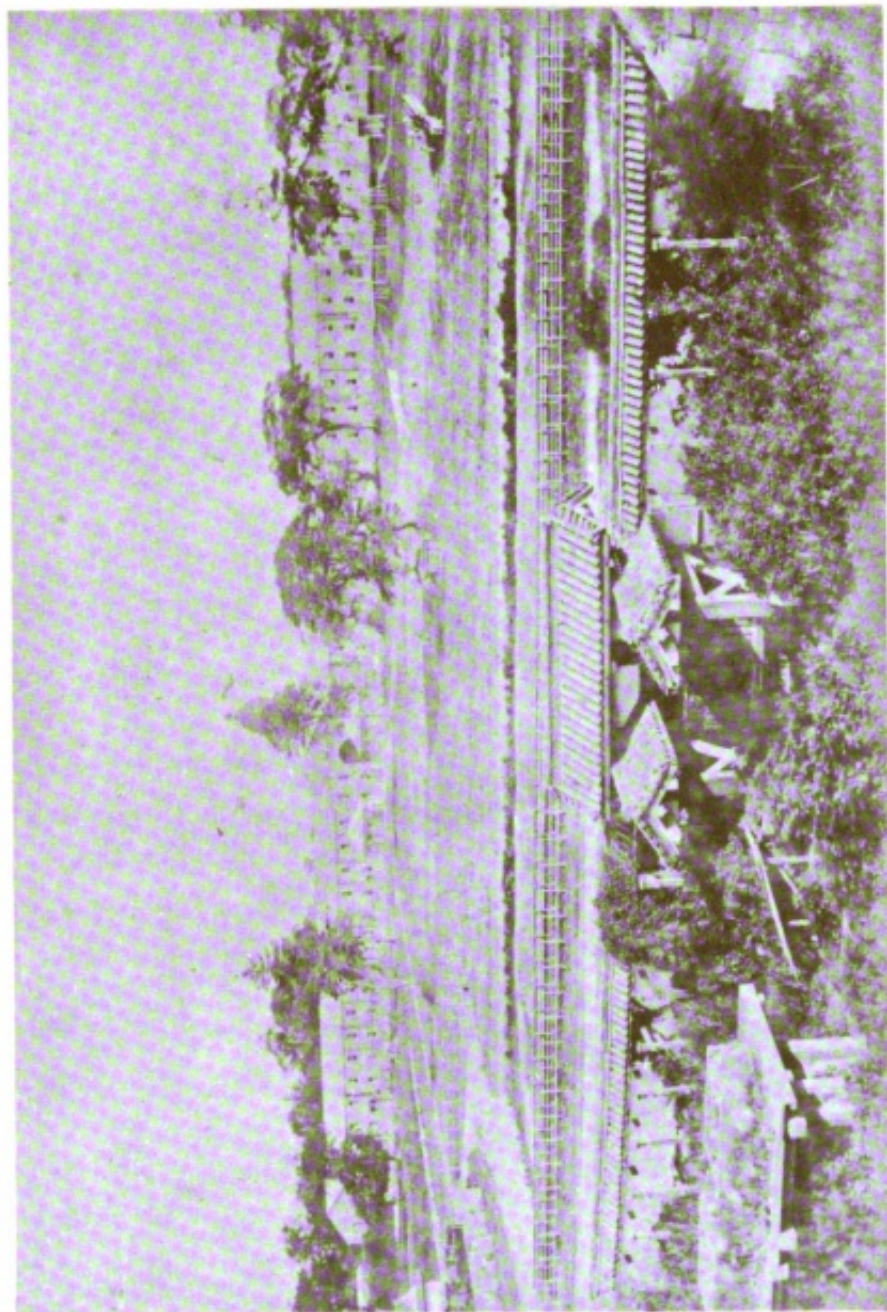
This fire was the means of clearing the way for the great improvements that have been made in the city. The fine boulevard from the Railway station at Shinbashi to Kiyobashi and the excellent wide well-built cross streets all owe their origin to it. It was, however, the means, in a great measure of ruining Tekidji, as foreigners who were burnt out, never, in most instances, thought it worth their while to re-establish themselves in the city. Among the public edifices destroyed was the great temple known as Nishi Monzeki. It has never been rebuilt. The fire took place on the 3rd April. The pictures of the temple and its surroundings that appeared in the *Far East* of the 16th, were taken two days before the fire.

In the same paper is an account of the severe earthquake that destroyed the large and important town of Hamada on the West Coast of Japan, about 180 miles due west of Kobé. As generally happens, the destruction was completed by fire. "The earthquake appears to have lasted a considerable time, and so severe were the shocks that the terror-stricken population were unable to walk, and obliged to crawl away on their hands and knees, in search of some place of safety, generally making for the nearest bamboo groves, as the Japanese consider them the safest resorts in times of such dire emergencies, it being their opinion that the complete network formed by the roots of the bamboos underground, binds the earth together, and thus lessens its liability to open and swallow them up. Many large fissures and crevices opened up in and about the town, from which the sea-water gushed forth in plentiful streams."

Baron von Richtofen's letters to the Shanghai Chamber of Commerce, of his travels in the interior of China appear in the *Far East*, 1st and 16th April, 1872.

The two May numbers of that year, contain very interesting accounts of the first Exhibition at Kioto and also the first which took place in Yedo, in the Spring of 1872. They are too lengthy to give in detail; but as there is in our present number an account of the exhibition of the 'present year, at Kioto which is being held in the "Dairi," it is well to note that the first exhibition was divided between three large temples—viz., Ken-nin-ji, Chio-in and Hongan-ji. Mr. Major, who wrote the very valuable report of that exhibition finishes with this remark:—"Yedo disappointed me greatly, so has Kioto, but just as agreeably as Yedo did the reverse. I have but one regret, and that is, that I have not the skill to portray the fascinations of this glorious old city. Could I but do them justice, Yokohama would

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ARTILLERY BARRACKS, TAKEDASHI.

speedily be deserted by all who could take up scrip and staff for the pilgrimage."

The Yedo exhibition was held in the temple of Confucius but it was a very small one as compared with that of Kioto.

And so we come to the close of our second yearly volume. As we write it appears to us incredible that all these incidents occurred so recently. Although of course they all passed, as it were, under our very eyes, and within so short a period, they seem quite distant; and so, we doubt not they will appear to our fellow-residents in Japan.

In June 1872, commences our third annual volume, and the two first numbers make mention of the discovery by Mr. Walters, of the graves of Will Adams, (generally supposed to be the first Englishman who ever visited Japan), and his wife; and give an interesting account of Adams himself and his career.

A serious outbreak which occurred in Niigata in the month of May, which the soldiers had to be called out to put down, is noted. Very serious troubles also took place about this time in the Mito province.

It was reported in Tokio in July 1872, that cholera had made its appearance. A considerable number of deaths took place, and many persons felt much apprehension; but the alarm soon subsided. It had the effect, however, of stirring up the dormant energies of the Yedo authorities in favour of cleanliness: as the *Nisshin Shin-jishi*, a newspaper started in the spring of the year, and the first publication of the kind in Japan that could really be entitled to the name, pointed out very strongly the necessity of cleanliness, not only in dwellings, but in high-ways and by-ways.

The Railway between Yokohama and Yedo, was opened in July, as far as Shinagawa. The consequence was that the old Tokaido, or so much of that celebrated road as lay between Kanagawa and Shinagawa became almost entirely deserted. The coaches, which had been very numerous up to that time, ceased running entirely, and the steamboats which had been doing a fair business from Yokohama to the river Sumidá, Yedo, gave up altogether. The coaches, however, became absorbed in Yedo itself, and on one or two outlying roads, and probably those owned by natives do quite as well now as ever they did. One line of coaches from Yedo to Takasaki, a distance of 36 ri (90 miles) has proved very useful.

In July 1872, there were 161 foreigners employed by the public works department in Japan; viz., French 36, English 111, Swiss

1, Chinamen 6, Indian 1, Manila-men 4, and Americans 2.

Six hundred able-bodied men embarked at this time for the colonization of Yezo; several Ainos also arrived from Yezo for instruction in Tokio.

In July 1872, was published in the *Nisshin Shin-jishi* that letter from Corea to Japan which aroused so much controversy. It was copied into the Yokohama English papers, and of course appears in the *Far East*. It was the foundation of the excitement that was aroused throughout Japan against Corea, which has been hardly allayed even to this day. The letter teemed with taunts and insults to Japan, and fairly challenged the government to fight.

"We, Coreáns," said the letter, "are a very small country, but yet we have the courage to put in writing to you, that western barbarians are beasts. The above we intend as a direct insult to you and your allies, the barbarians. We desire that you should join them and bring your great ships and your army here. Fusankai is the nearest port of Corea to Japan. To make your attack as inexpensive as possible to you and your friends we will send and clear Fusankai for a battle field, and will appoint the battle. It is useless to go into any correspondence, because the wrong you have done to us is so great, that your apologies will not avail. The only alternative is a bloody war. A war that will cost Japan all its warriors;—and then we will bring you to terms. This is our intention. You must not attempt to write to us again; and the above is a notice to you to make all preparations; for either Japan must invade Corea, or Corea will invade Japan."

The government denied that this letter had been received; but it has long since been proved most conclusively that it was, and that it was only one of several insults received from Corea.

The Mikado made a progress to the southern provinces in June and July, 1872; and on the 15th August paid a visit to Yokohama.

On the 24th August, 1872, occurred that terrible catastrophe in Yokohama harbour which none who saw it will ever forget—the burning of the magnificent P. M. S. *America*, with the loss of 60 human beings. It was the largest wooden steamer in the world; and had only arrived from San Francisco on the morning of the day the close of which was followed by its total destruction.

The opening of the Yedo and Yokohama railway in state by the Mikado took place on the 14th October, 1872. The trains had been running for three months as far as Shinagawa; but, now the line was complete, and His Majesty, for the first time, took part in a great public ceremonial and received addresses from the mercantile class, both native and foreign, in Yokohama. It was a really important event, and well worthy of

being kept in record. Since that period, the Mikado has been much more engaged in public spectacles, and constantly visible to his subjects.

The first meeting of the Asiatic Society of Japan was held at the Gaiety Theatre (or Yokohama Public Room) on the 30th October, 1872, R. G. Watson, Esquire, H. B. M.'s Chargé d'Affaires in the chair. The first papers read were by Mr. Satow "On the Loo-Choo Islands," and by Dr. Hadlow on the "*Hyalonema mirabilis* or glass coral"; so plentifully found in our coast. The growth of the society has been steady from that time onward; and the published proceedings form a very useful and interesting addition to our bookshelves. We have frequently availed ourselves of them for the benefit of our readers.

The history of Taico Sama was commenced in the number of the *Far East*, dated 16th November, and was continued in each issue to the end of the volume. The illustrations on the 16th November, included views of O-Hama Go-Ten, which was, at the time, occupied by the Grand Duke Alexis of Russia. His Imperial Highness was received with great respect by the Mikado, and was the first foreigner ever admitted to a seat in the imperial carriage with His Majesty.

In the same paper is published the most interesting fact of Dr. Hepburn having obtained through H. E. the U. S. Minister, Mr. De Long, permission to present a Bible to the Mikado. The presentation took place on Saturday, 2nd November, and was acknowledged by an autograph letter from the Mikado.

The Swiss Rifle fête of 1872, did not come off until the 15th and 16th November, and to some extent the weather, which was cold and damp and occasionally showery, interfered with the enjoyments. In other respects, it was quite successful, and we can but repeat here the paragraph with which our report was wound up on that occasion:—

"We trust that the Swiss Rifle Association of Yokohama may never cease to flourish, and that there may never be wanting in Japan Swiss citizens, to shew the community the excellence of Unity and Generosity."

The marriage of the Emperor of China was recorded in the same paper. Both the bride and bridegroom have since passed away.

On the 25th November, the Mikado paid a visit to the Russian squadron in Yokohama harbour, as the guest of H. I. H. the Grand Duke Alexis.

This was the most remarkable sign of progress towards European amenities that had been displayed by the Mikado. If our

memory be not treacherous this was the last occasion on which His Majesty wore his native costume in public.

The Mikado first went on board his own ironclad the *Rojokuan*, and was received by the Japanese Admiral. The imperial standard was run up to the main truck, and the Imperial Marine band played the National Anthem of Japan. The Grand Duke accompanied his Majesty, and the Russian flag being hauled up side by side with the Japanese flag, the Russian Hymn was played also by the band. His Majesty having inspected the ship, after a very short stay, left for the Russian frigate *Svetlana*. It is impossible to recount all the doings of that most agreeable day; but the Mikado seemed to enjoy them most thoroughly; and the long account given in the *Far East*, is most interesting.

To-day, in place of sitting motionless, almost hidden by curtains, to receive the flattery of his courtiers, His Majesty was exhibiting an interest in the affairs of his realm, cultivating the friendship and respect of a fellow ruler, learning what may be an important lesson for his people, and setting an example of friendship to foreigners of a most important nature. Let us hope that with the obsolete customs of the Court, and the absurdities of her ancient isolation, Japan may yet shake off the lethargy which in some respects still opposes her progress, and may take that fitting rank in the world's opinion, to which the talents and energy of her people and the wonderful riches of her land, entitle her to aspire."

The Grand Duke Alexis accepted an invitation to a grand ball given in his honour at the German Club by the residents during his stay; and nothing was left undone by His Majesty, by the government, or by foreigners that could tend towards his pleasure and happiness.

In December, 1872, the first direct shipments of Rice from this country to England left Kobe in the *Collinghame* and *Dovenby*.

About this time, the government edicts appeared ordering the Japanese to discontinue their old fashion of shaving the top of the head, and that they should wear their hair after the foreign style. It was very generally obeyed—but still many men adhere to the old style.

In January, 1873, an exhibition took place in Yedo of the things that were about to be sent to the Vienna Exposition. How important a feature they were in that great world's fair, everyone must remember. The Italian Minister, M. Le Comte de F6, and Mr. Dohmen, H. B. M.'s Vice-Consul, with Baron Von Siebold, Dr. Wagner and others rendered the government most valuable assistance in their arrangements connected with this display, and with the exception of Mr. Dohmen, all went to Austria to render fur-

ther assistance there. Mr. Sano, the Japanese Commissioner, was accredited to the Court of Vienna as envoy extraordinary from the Mikado, and about sixty Japanese of all ranks were sent in his suite or under his charge. Mr. Michael Mozer, previously the photographer for this journal, accompanied them as an interpreter, and now continues in the employ of the "Exhibition Department," as photographer to the government.

The great event of January 1873, was the alteration of the calendar throughout the Empire. From the first day of January the Japanese year has run synchronously with the foreign. The hours of the day were also no longer computed by the old Japanese method, but followed the clock. The foolish method also of computing their age as two years on the new years day after their birth (so that a child born on the last day of the old year was two years old on the following day) was abolished; and the proper method adopted. The number of the Calendar year was taken from the establishment of the Empire under Zinmu Tenno and was made 2533 Japanese era. Consequently this present year is the year 2535. In this particular, however, even the government does not follow its own rule; as they invariably name the epoch and not the year. This is according to them therefore the 7th year of Meiji.

On the 16th January the Empress received Mrs. De Long and Madame Butzow, the wives of the American and Russian Ministers—the first occasion on which foreign ladies had been admitted to the palace; though the Empress had received the foreign ambassadors the previous year.

And now we began to hear of a new enterprise that was to be started in Japan—the making of European paper. We merely note the fact, as some of the mills then spoken of are now prosperously at work.

The Kioto exhibition was opened in 1873 on the 13th March, and for the first time in the Go Sho or Imperial palace, to which it has since been confined.

Troubles which had commenced in the preceding autumn in the south and west of the Empire, continued, and gave much anxiety to the government. Shimadzu Saburo, who had long resisted all the efforts of the Mikado to get him to Tokio, at last, was obliged to come; as the government sent a steamer for him to Kagoshima with troops to bring him. He, therefore, came; but 200 retainers insisted on accompanying him. Their arrival in Tokio caused much apprehension; but this quickly passed away; and they soon found it so unpleasant to be marked men wherever they went, that they petitioned

their master to allow them to follow the example of other samurai, and leave their swords behind them when they went from home. Shimadzu was kindly received by the Mikado, and was made private war counsellor to his Majesty. Subsequently, he was promoted to Sa-Daijin.

In April, 1873, the native Christians imprisoned in the province of Owari were set free. They were restored to all their civil rights; and, thus practically was terminated the national hostility to Christianity. This was doubtless due in some measure to the exertions of foreign ministers, but not exclusively. Several influential Japanese, such as Mr. Mori, then Japanese Minister at Washington, and some of the enlightened men in the Daijo-kuan, were as anxious to set opinion free as any foreigner could be; and, the Mikado himself fortunately sided with them.

And, this brings us to the end of our third volume. And here, we will close our retrospect—as we are now within two years of the present time. But, even in those three years which we have glanced at, how numerous are the changes noted. And, even these are slight as compared with what we should have had to chronicle had we gone back three years further. The days of feudalism were then in their fullest swing; now, they are almost as totally swept away as if they had never been. The daimios—territorial princes—are mere nobles, living quietly as any private individual, and most of them turning their attention to improvement of themselves or the education of those dependent on them. They have a private club, where they meet to debate in their own way on such things as they deem of sufficient importance. Many of them have invested money either in commerce or productive works; and, at this time they are actually said to be turning their attention to Railways—either to build a new one or purchase that between Yedo and Yokohama. At all events, they are more or less assimilating themselves to the world at large, and some of them are most excellent, thoroughly good and estimable men.

Of the gradual changes in the dwellings of the better classes, in the dress, and in the general habits of those who enjoy metropolitan contact, we should have to tell, did we continue this paper; and had it not already assumed such unwonted length we should certainly do so. Suffice it, that now, the Railway between Osaka and Kobe is completed, and other lines are surveyed. The Telegraph is everywhere. The Post-Office, considering its very short existence, is remarkably well managed. There are two large native Steam-boat companies, one openly

competing with the Pacific Mail S. S. Company, between Yokohama, Shanghai, and the intermediate ports.

Probably some of our readers think we conclude our retrospect just at the interesting part—just where it ought to begin—as we give no account of the Saga rebellion—of the Formosan expedition, the return of the embassy of Iwakura from Europe, and the opposition made by the government to the opening up of the country to foreigners unless foreigners come directly under the laws of Japan. But in truth these are points which all our readers have fully in their memories; those we have mentioned they will be glad to have been cursorily reminded of.

We close our sixth volume with this June number; and looking round as we write its last words, we see the government of Japan in the midst of an immense effort at constitutionalism. They have established a senate under the title of Gen Ro In. It is to be opened by the Emperor on the 5th July. They have also assembled all the Kenrei and Chiji—that is, all the Governors of provinces and of the three great cities Tokio, Kyoto and Osaka, as a deliberative assembly. It was opened by His Majesty on the 20th instant, and it is its discussions admirably. This will intallibly be preliminary to the establishment of a Parliament on the English basis. The Emperor is good as gold. He is present at the Daijokuan every fifth day—viz., the 4th, 9th, 14th, 19th, 24th and 29th each month; and is ever ready to attend to business of the State. He is shewing a readiness to extend the social influences of the palace in a most

remarkable way; and as the people gradually understand all that they see which is so utterly subversive of their old prejudices, he cannot fail to become a most popular sovereign. His example has done much towards recommending effort among the Kazoku. Ariagawa no Miya, his relative, is about to be appointed a member of the senate. Higashi Fushimi no Miya, also his relative, (one of the most affable and courteous gentlemen in this courteous land) is commander in chief. Another Miya is studying hard, and acquiring experience under the tuition of French Military teachers, if we mistake not; and not one man of any rank, or connected with the court, is content to be a mere idler. These are very hopeful facts.

One other fact. Japan now publishes a Budget; and this is prettily handsomely picked to pieces by the foreign press. But, it shews this—that Japan is sound as a bell. She has a surplus; and is able to manage her monetary affairs in a creditable manner; fearing no criticism—and strictly honourable in acting up to all her engagements.

The press is extending in influence and power; and many very able minds contribute to it. Efforts are being made to improve both the Criminal and Civil law; and, if, at any future period, we continue this retrospect, we doubt not we shall have far greater progress to point to than we have now reported. We cannot tell what interest our distant readers may take in these events. To us who watch them on the spot, they are absorbingly interesting; and, as we witness them, we cannot but believe that Japan must have a great future before it.

THE ILLUSTRATIONS.

MEGURO.

TO our taste there is no suburb of Yedo, more beautiful than Meguro. It is only about 6 miles from Nihon-bashi, in a southerly direction, and it is a very pretty ride to it, whatever route is taken. It ought to be better known than it is to foreigners, as there are any number of pretty rural walks to be taken, and many excellent tea-houses where refreshment is obtainable. The principal attraction of the place is the temple of Fudo-Sama, of which, with its gateway and courtyard, three pictures are presented in this issue. The story of "Gompatchi and Komurasaki," as told in Mr. Mitford's "Tales of old Japan," has introduced the name of the place to his readers; and we advise every resident in Yokohama and Yedo who has not visited it, to bend his steps thither, as a most delightful spot either for a picnic, or an afternoon's stroll.

BELOW ATAMI.

ATAMI is a well-known watering place on the coast, on this side of Cape Idzu. It is famous for its geysers, or periodical hot springs, which burst forth in violent ebullition about every four hours. In various parts along the coast, the hot sulphurous water is continually running in streams through wooden conduits, and falling, in the manner depicted, on to the stones of the beach. One sees groups of naked men and women, promiscuously huddled together under the spouts on the open beach close to the sea.

THE BARRACKS AT TAKEBASHI.

THESE two pictures are taken from one of the ancient gateways, now in ruins, of the citadel of Yedo Castle. They shew the spirit and style, with which the government provides accommodation for its now well-drilled and well-taken-care-of soldiers.

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